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## THE LATE BISHOP BICKERSTETH.

We here gratefully acknowledge the permission granted by the *South Tokyo Quarterly Diocesan Magazine* to use the articles marked I., II., III., and IV. We were also favored with the loan of the accompanying portrait. The late Bishop Bickersteth was a man of wide usefulness, and we are glad to help to circulate what those who knew him best have to say concerning his life, work, and character.

Ed. J. E.

### I.

#### OUR LATE BISHOP.

A HEAVY cloud of sorrow hangs over us as we now present to our readers this number—the last of the year—of our *Quarterly Diocesan Magazine*. For it has pleased God “of His great mercy,” (which in our bereavement we must none the less acknowledge), to call away to his rest His faithful servant, Edward Bickersteth, our beloved Bishop and Pastor.

It is peculiarly touching to turn now to our opening number, which

appeared in January, and read his letter of farewell to the Clergy and Laity of his Diocese, when he was compelled by illness to leave Japan and seek for restoration of health in England. Even then, when asking for our prayers that “if it was God’s will he might before long resume his work among us,” the thought that he might never return was humbly faced in the strong spirit of faith as he wrote: “Let me only add, dear brethren, that it is perhaps well for us to be reminded in this way how little the work of any one person is necessary to the certain final triumph of the Kingdom of Christ; and on the other hand how important it is that each one of us should “redeem the opportunity” which each day offers as it passes, remembering the great teaching of our Advent season, that the time is short and the Master near.”

These then have proved to be his final parting words to us; for in the good providence of God he was never to return, but that traveller homewards was, as we now know, bound for his home beyond. We were to hear from him still again and again. All his letters bore witness to the hopeful patience with which he was bearing up under his sore disease, and in all he expressed his longing, that if it was the will of God, he might come back to us once more; for he loved Japan. And we marvelled, as those around him must have marvelled too, to see how spiritual zeal and power triumphed over his physical weakness and enabled him to plead for the cause that he

had at heart up to the very end. We thank God that it was so, yes, for his own sake; for he would have desired no happier close to his vigorous life. And for ourselves we can only pray that, inspired by his example, we may consecrate ourselves with renewed faithfulness to the work, believing that he is with us in spirit still, and may take to heart the exhortation he has left us "to redeem the opportunity which each day offers as it passes, remembering that the time is short and the Master near."

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## II.

### THE LAST DAYS.

The last mails have now brought us full particulars of the last days and of the death of our beloved Bishop. By a letter dated Chisle-don, August the 6th, we learn that he had passed away at a little before 2 o'clock in the afternoon of the previous day. "There was no return of the consciousness," the letter tells us; "indeed during the whole of the last few days his mind has wandered; even then the thoughts were always holy and beautiful." A letter written by the Vicar of Lewisham, a younger brother of the Bishop, and dated from the sick room on the day previous to his death, from which we are privileged to quote, gives, in most pathetic language, a brief history of the course of the fatal illness and of the circumstances attending the last few hours of our Bishop's life on earth. He had, we learn, been able to attend the Lambeth Conference for four days at its first opening and, as we know, had spoken twice. The effort had evidently overtaken his strength, and on the morning of Sunday, July the 11th, he was seized, at his brother's house in Lewisham, with the most serious and severe attack of

his complaint that he had had since his arrival in England. It yielded, however, to treatment, and after first returning to London for consultation with his physician and Dr. Manson a specialist, he was able on their advice to travel on July 26th to Chisle-don, a little village in Wiltshire situated not far from the Marlborough Downs, the bracing air of which they were of opinion would prove of benefit. It was, however, not so to be. On Saturday, July the 31st, there was an alarming rise in his temperature, together with other serious symptoms; from this last attack he never again rallied, and the doctors after consultation forbade hope. "But still," the letter we are following goes on to say, "we did not quite decide to tell him of his state, as his consciousness had only been very fitful and we hardly thought he could realize his condition. Howbeit, at about 8.30 [morning of Wednesday, August 4th] God Himself told him, and he said to his wife quite clearly and connectedly and with one of his brightest smiles:—

"My hearty thanks to all who have supplied my deficiency of work and service; my love to them all, if not too much trouble."

"And then followed a wonderful clearing of his intelligence, as again and again he came back to us, as it were, putting some question, or sending some message. In this way he spoke of you all in Japan, sending you all his love; remembering now Mr. Lefroy of India..... or speaking of John Imai and adding 'I was godfather to his child.'

"And so by 10 o'clock we felt that he was conscious enough to justify us in celebrating the Holy Communion. I took the Service and my dear father, with broken voice, pronounced the blessing of God upon his firstborn.



"And then, at another time in this morning, he himself gave us his blessing, and to our marvel his dying voice seemed to gather strength as he said the well-known words, 'The peace of God.....and the blessing of God Almighty, &c.'

"His life is slowly ebbing away without pain; and we do not anticipate any pain, but just increasing weakness, until the invigorating air of Paradise calls him into fuller life and he leaves the land of the dying for the land of the living.

"With all loving greetings to the Nippon Seikôkwaï (Church of Japan), to which he sent his blessing and the affairs of which have occupied his latest thoughts."

So passed our Bishop away from among us, surrounded at the last by those nearest and dearest to him, his latest thoughts, in the intervals of consciousness granted to him, occupied with the things of his Master's Kingdom and filled with loving memories of those who had been his fellow-workers therein in the land of his adoption and his love. So he passed, pure in heart, from the pain and weariness of his long illness through the shadows of the dark valley to waken up in the eternal light of his Saviour's presence.

He was laid to rest on the following Monday, August 9th, in the quiet Churchyard of Chisleton Parish. Amongst those present at the last Service were Bishops McKim, Awdry and Evington, Sir Ernest Satow, Archdeacon Warren, Mr. Yoshida and Miss Bullock from Japan. The hymns sung in the Church and at the grave were "Now the labourer's task is o'er," and "For all the Saints," and at the close of the Service, by the open grave, his father's hymn "Peace, perfect peace."

### III.

#### MEMORIAL SERVICE AT KARUIZAWA.

A Memorial Service was held on Friday, August the 13th, in the little Church at Karuizawa. The Church was crowded by a congregation representing most of the religious bodies at work in the Mission field, who testified by their presence and sympathy to the deep respect in which our beloved Bishop was held by those outside his own Communion. The opening portion of the Service to the end of the lesson was taken by the Rev. J. C. Robinson of the Canadian branch of the C. M. S., and the hymns sung were "Jesus lives," "Palms of glory," and "Peace, perfect peace." The Archdeacon took the remainder of the Service and gave a brief and touching address on the Bishop's life and work.

Few who were present will easily forget the solemnity of the Service in the little Church, itself owing its existence so largely to the Bishop's offering, and associated with his presence and worship, and lying as it does deep in the shadow of those strong mountains, which were ever to him both a source of inspiration and a symbol of the almighty power of Him, in the shadow of Whose Presence he has found rest and eternal peace.

#### *Archdeacon Shaw's Address.*

My friends, I wish to do that which I by no means feel equal to doing—to say a few words to you on that sad event which has brought us together this morning.

It has pleased God to take from among us, in the fulness of his power and in the midst of his work, one whose death no one who had been brought into contact with him while here can help acknowledging to be a great and, to human discern-

ing, a well-nigh irreparable loss to the work of God's Church in this land. His great intellectual powers, his wide knowledge of the history of his religion, his strong hold of and deep insight into the foundation doctrine of Christianity—the Incarnation of the Son of God, with all its far-reaching and glorious consequences for man, made him a fit leader in bearing forward the standard of the Cross, and a well-equipped champion in the face of this heathen world in repelling infidel attacks upon the Faith.

Trained under, and an earnest follower of, the theological methods of the late and present Bishops of Durham, Bishop Lightfoot and Bishop Westcott, he possessed in no slight degree the painstaking and polished scholarship, the keen critical acumen, and the unswerving devotion to truth, the intellectual honesty, which distinguished both his masters. These are matters which lay upon the surface, open to all who cared to see. To those whose privilege it was to know him with personal intimacy (as it was mine), there was revealed in his character an affectionate tenderness, helpfulness, a playful humour, which endeared him to all around him, and at the same time a depth of devotional feeling, of humble piety, of transparent sincerity in all his life, which could not but have a strengthening and purifying influence on all with whom he was brought into contact.

Of his public life there is little need for me to speak. Born of a father and of a family well known for devotion to evangelical truth, he was devoted and devoted himself from the first to the extension of God's Kingdom among the heathen, and the winning of souls to Christ. First among the millions of India, as Head of the Cambridge Mission at Delhi, carrying with him his habits of study he laid up for himself a vast fund of

experience and knowledge of missionary methods, which was to stand him in good stead at a later period of his life, when he was called upon to take an active and preeminent part in organizing the Church of the Anglican Communion in Japan. From India, after a few years of earnest labour, during which he earned for himself the love and allegiance of his fellow-workers, he was compelled by the first attack of that disease which was at length to be God's instrument for his final change, to resign his work and return to England. Some years later, on what was considered his complete restoration to health, he was appointed by the late Archbishop of Canterbury to take charge as Bishop of the English Church missions in Japan.

During the eleven years of his life and work in Japan, amidst the constant interruptions of ill health, he gave himself with single-hearted and unceasing devotion to his Master's work. He never spared himself, but worked in every cause he took in hand to the limit of his powers; and beyond his powers, in a manner which should now more than ever, in these sad days which have come upon us, be an inspiration and example to those he has left behind. It fell to his lot to be instrumental in consolidating the work of his Church in this country, and it is largely due to him, to his wisdom and his energy, that the scattered congregations of the various missions of the English and American Episcopal Churches are now organized into one body, and that the number of the Bishops has increased from two to five. These are the outward and visibly manifested results of his unceasing toil and care. Of the inward spiritual results of his life and work, of the example of his personal character and piety, and of his direct teaching, no one can



—speak—they are known to none but God. They have passed into the lives of so many who came under his influence. They are the immortal fruit formed in the souls of men by contact with him who was himself in contact with “the Head, even Christ,” and who himself drank deeply day by day from the Fountain of living waters. Nor was his love and sympathy confined to his own Communion. To no one whom I have known was the idea and hope of union among all who name the Name of Christ dearer than to him. It was a subject of his daily prayers and often of his active effort. And it is worthy of note, especially on an occasion like this, when so many of our brethren from other Communions have met together in respect to the memory of him who was so lately among us, that one of his first acts on his arrival in Japan was to put forth terms of a basis for reunion of communion with ourselves of all or any of the bodies called Protestant which are working in Japan. The response his appeal met with was to a great extent disappointing. The attempt was perhaps premature and out of place in Japan, where the various missions are dependent on the home churches. But no one can believe that such efforts, made by such men, are altogether in vain or without effect in hastening the coming of that day when “there shall be one fold,” as there is “one Shepherd;” and the evidence which he gave so early in his life here of his desire to break down the wall of separation which divides Christians from Christians was but one proof of the spirit which actuated him to the end, and to the existence of which many here can bear witness.

He was then such an one,—a leader in Israel, pure in heart, strong in intellect, earnest and self-sacrificing in effort. And we are called upon to-day to face the inscrutable

mystery of his early death,—to face the fact that when to human eyes his life was so greatly needed he has been taken from among us,—to face the fact that we who were about him shall no longer have the stay of his strong intellect, the sympathy of his loving heart, the example of his pure and blameless life.

Thank God, that though we have not the key to these mysteries of life and death and earthly sorrow, and though now in this time of our sojourn here we see but as in a glass, darkly, we know with a certainty that passes knowledge that in Christ all is well,—well with him and well with us. He is the faithful soldier who has accomplished his warfare and entered into his rest. He has finished the work in the vineyard of God which it was given him to do, and if we seem to be left the weaker and the poorer for his absence, we know that it really is not and cannot be so. God has other work in His heavenly Kingdom,—larger, freer, fuller,—for him whom in his passage through this world He had trained and disciplined and made fit to receive the vision of His eternal glory. And we may be assured that in the nearer approach to his Divine Master which has been granted him, and in that fuller knowledge of the ways and purposes of God’s Providence which he possesses, he remembers, and will remember with unceasing love and prayer, us his fellow-workers in our weakness, our failure, our disappointment until the time of God’s waiting be fulfilled, and the number of His elect accomplished.

Let this be the lesson we may take from his life and from his death,—to work as he worked with a single mind: to feel, in the face of death and of the mysteries of our eternal being which death opens up to us, the poorness of all things that belong to this world and

to our merely earthly life: to make God—His love, His Kingdom, His work,—our all in all: to pray and strive that our hearts, amid the shipwreck of earthly hopes and the darkness of earthly sorrow, may rise to the greatness of the cry, “Whom have I in heaven but Thee, and there is none upon earth that I desire in comparison of Thee. My flesh and my heart faileth: but God is the strength of my heart and my portion for ever.”

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#### IV.

#### BIOGRAPHICAL NOTES.

Edward Bickersteth, the eldest son of the present Bishop of Exeter (the Right Reverend Edward Henry Bickersteth), was born at Banningham in Norfolk, where his father was curate, on June 26, 1850. His father being appointed vicar of Christ Church, Hampstead, in 1855—a living which he held until shortly before his consecration on St. Mark's Day, 1885—our Bishop was educated at Highgate School, whence he proceeded to Pembroke College, Cambridge, as Scholar. He was placed in the second class of the Classical Tripos and took his B.A. degree in 1873, and in the next year he gained a first class in the Theological Tripos and the Scholefield and Evans University Prizes. Meanwhile he had taken Holy Orders: he was ordained deacon in Advent 1873, and priest in 1874, by Bishop Jackson of London, and licensed to a curacy at Holy Trinity Church, South Hampstead, from 1873 to 1875. In 1875 he became Fellow and Theological Lecturer of his college, and for two years enjoyed again the intimacy of two men who were afterwards in succession Bishops of Durham, Dr. Lightfoot and Dr. Westcott. He took his M.A. degree in 1876. In 1877, largely through the influence

of Mr. T. V. French, who in that same year was consecrated first Bishop of Lahore, he devoted himself entirely to missionary work, and went out to India as Head of the newly formed Cambridge University Mission at Delhi. There he remained till 1882, when a serious attack of dysenteric fever drove him back to England; but he continued to be Head of the Mission until 1884, when the doctors positively forbade his return to India, and he was obliged to resign. He was also examining chaplain to the Bishop of Lahore from 1878 to 1884. The Bickersteth Memorial Hall is a permanent witness to his influence at Delhi. Obligated to relinquish his hopes of missionary work, he accepted in 1884 the Rectory of Framlingham in Suffolk: but the next year, feeling much stronger in body, he extorted permission from the doctors to resume work in India, and resigned his living for that purpose. Just as he was ready to start, he was stopped by a message from Archbishop Benson, and shortly afterwards was offered the charge of the English Missions in Japan, where, in a more favourable climate, he would find a wider sphere for his abilities and missionary zeal than at Delhi. On the Feast of the Purification, 1886, he was consecrated in St. Paul's Cathedral Bishop of the Church of England in Japan, by Archbishop Benson of Canterbury, Bishops Temple of London, King of Lincoln, Atlay of Hereford, Bickersteth of Exeter, Claughton of St. Albans, and How, Suffragan of Bedford; who at the same time consecrated the present Bishop of Ely, Lord Alwyne Compton. Our Bishop received at that time the degree of D.D., *honoris causa*, from the University of Cambridge. His great work in Japan,—the organization of the Nippon Seikōkwaï, or Holy Church of Japan, and the transla-





THE LATE BISHOP BICKERSTETH.

tion and revision of the Prayer Book—is referred to elsewhere: and of his long and arduous missionary journeys so frequently undertaken, through the whole length of Japan from the Hokkaidô to Kiushiu, we need not speak particularly. The changing titles of the Bishopric testify to the development of the Japanese Church during his episcopate: from 1886 to 1894 he was Bishop in Japan: from the consecration of Bishop Evington for Kiushiu in 1894, until the translation of Bishop Awdry to Osaka in 1896, he was Bishop in Central Japan: and more recently his full title has been, in English, Lord Bishop of the Church of England in the Missionary Jurisdiction of South Tokyo, and in Japanese, Nippon Seikôkwai Tôkyô Chihô Nambu Kantoku (Bishop of the Southern Portion of the Tokyo District of the Holy Church of Japan). Even before he was consecrated, our Bishop had formed a plan of establishing Community Missions in Tokyo, to be supported by a Guild for prayer and work in England. The Guild of S. Paul, under the able and zealous secretaryship of Miss May Bickersteth, began its work on New Year's Day, 1886, and by July of that year had gained 175 members: at the end of 1896 it numbered 2,512 adult members in 91 branches, and 2,752 children. The first members of the Community Missions arrived in Tokyo in 1887,—the Rev. L.B. Cholmondeley of S. Andrew's Mission, Domestic Chaplain to the Bishop, on May 15th, and Miss Thornton and Miss Braxton Hicks of S. Hilda's Mission on Dec. 4th. These two Associated Missions, gradually increasing in numbers, have now for several years consisted of some six or eight members each. The Bishop from his first arrival in Tokyo until Nov. 25, 1887, lived with Mr. (now Archdeacon) Shaw:

at the latter date he took up his residence at S. Andrew's House with Mr. Cholmondeley: and after his marriage he returned to the house (since called Bishopstowe) vacated by Archdeacon Shaw when he went to England on furlough early in 1894. The Bishop was absent from Japan from April 4 to Nov. 20, 1888, in order to attend the Lambeth Conference of that year. In 1891, he had a second serious attack of dysentery, through which he was nursed by the assiduous care of Dr. B. Howard and the Rev. A. F. King. He was sufficiently recovered to sail on Aug. 19 with Mr. King for Vancouver: at Banff, B. C., they met the Bishop of Exeter, Mrs. Bickersteth and Miss May Bickersteth; and the whole party, with recruits for the Missions, reached Japan on Sept. 23, a month before the great Gifu earthquake. In 1893 the Bishop made another visit to England, where on Sept. 28 he married Marion Hamilton, daughter of Mr. William Forsyth, Q. C.: they reached Tokyo on Nov. 27, 1893. Again from Oct. 28, 1895 to Mch. 28, 1896 the Bishop, accompanied by Mrs. Bickersteth, made a hurried visit to England on important business concerning the Japanese Church. He returned with Bishop Awdry as the first Bishop of the newly separated Missionary Jurisdiction of Osaka. In the early autumn of last year the Bishop caught a chill at Karuizawa, which left him far from well, when on Sept. 14 he set out to visit the flooded districts round Gifu, in order promptly to organize a relief fund in conjunction with the Rev. H. J. Hamilton. During the next week he attended a Retreat of the Japanese Clergy and Catechists at Kugenuma. After that he continued to do such of his regular duties in Tokyo as he could perform, although all this time he was really quite unfit for work. In the middle of October distinct dysen-



teric symptoms appeared. From that time he was mostly confined to the house, but was sometimes sufficiently well to go out of doors, and he even preached to the English congregation at S. Andrew's Church on Nov. 15. He continued as far as possible to keep in touch with his work, and it was a great disappointment to him that instead of recovering his health he became weaker, and had to yield to the doctors' advice to return to England at once. His last episcopal act in Japan, unless we are mistaken, was the confirmation on Nov. 14th, in the Chapel at Bishopstowe, of two young men from Mita Church. He left Tokyo on Dec. 3rd., never to return, and sailed the next day from Yokohama for Vancouver: he spent Christmas Day at New York, and reached London on Jan. 2, 1897. In London and Exeter his health seemed gradually to improve, but a visit to Scotland, from which much benefit was expected, had a contrary effect. However, returning to London on June 23 or 24, he recovered sufficiently to attend the first four days of the Lambeth Conference, and on July 7th he introduced the subject of the Development of Native Churches, a subdivision of the general subject of Foreign Missions. We have good authority for stating that his speech was one of the notable events of the Conference. Soon after that, he had a serious relapse at his brother's Vicarage at Lewisham. The story of the end is told elsewhere. He died at Chisledon in Wiltshire on Thursday, August 5th, at 1.30 p.m. (10.30 p.m., Japan time), and was buried by his three fellow bishops on the following Monday, Aug. 9th, in the little cemetery adjoining the Church of the Holy Cross at Chisledon.

#### THE NEEDS OF THE MISSIONARY.\*

NO doubt many of our good people in the home land would be surprised beyond measure to think of such a thing as a missionary having needs, beyond the money to feed and clothe himself and to carry on his work. Many of them seem to think that the very name of missionary carries a charm with it, and that being on a foreign strand amidst much that is degrading and lowering, puts one on a higher plane and beyond the limit of temptations of any kind.

Nor do we feel that a foreign missionary has needs beyond what every Christian has, but perhaps we learn more to realize them, as we see the greatness of the work before us, and think of the peculiar and important place we occupy, in the midst of a wicked and perverse generation, among whom we should shine as lights in the world.

In relation to our friends at home as well as to our work here we stand in a peculiar position and have many trying, testing experiences. These begin at the very threshold of our missionary life. Our friends send us away with laudation and praise enough to turn the soundest head, and make us feel that we are indeed cast in heroic marble. (But, alas! how soon *we* find that it was only common mould.) They picture us now with angelic faces, and I don't know but they almost see the halo. How could it be possible for such a piece of perfection to need anything.

But we know better than all this, for we see, when angel meets angel, how easy it is for the brightness to disappear, and even the cloven hoof sometimes to show itself, as Satan attempts to use even those who are the missionaries of the cross to de-

\* Read by Miss A. Buzzell at the recent Woman's Missionary Conference, Sendai.

feat the great and mighty purposes of God for the establishment of His Kingdom and the redemption of the world. Oh, how truly we learn to know that we are only weak human beings, with needs as manifold and pressing as can be imagined, of which I shall attempt to take up only a few that are the most apparent to us all, leaving the rest to be brought out by abler minds in the discussion.

In presenting the subject for your consideration, it seems to me that I can find no better starting point than the following, a missionary's definition of a missionary, "God's man in God's place, doing God's work in God's way, at God's time."

Following this analysis, we see that first, the missionary needs to know that he is "God's man," a "man of God, perfected, thoroughly furnished unto every good work." What does it mean to be a man of God, unless it be to be crucified unto self and alive unto God? We must be able to say with Paul, "I am crucified with Christ; nevertheless I live; yet, not I, but CHRIST liveth in me," and not until we can truly say that, do we dare to appropriate the name of "Man of God." Friends, does the *old* man bother you as he does me? Does he rise up, within you, time after time, until almost he seems to succeed in putting out the new man and re-asserting his old claim entirely? If so, I am sure you will agree with me that the first great need of a missionary is to *know* that he is God's man, for if he knows that, if he is sure that Christ occupies the first place in his heart, in spite of the struggles of self for supremacy, he knows his own weakness and the source of his strength, and knows the time will come when he can and will be perfected. That he may know his own weakness and God's power; that he may know

that Christ is first in his heart, and will hold it entirely for himself; that he may be "thoroughly furnished as a man of God, the missionary needs the mighty out-pouring, infilling, mastering, over-powering presence of the Holy Spirit. Without the conscious presence of the living Christ, the missionary is a Saul; with it, he becomes a Paul. Without the conscious presence of the Spirit, he is a Simon; with it, he may be a Peter; without it, he is but a Son of Thunder; with it, he may become an apostle of love.

Second, the missionary needs to know his place. He should be God's man in *God's* place. To fill this place, he needs zeal and courage, yes, and more often, humility and courage. How often we are tempted to want the place that God has marked out for some one else, and to complain about our own. How we are continually reaching out for a broader place and up for a higher one, forgetting that our Master, whose mission was world-wide, yet spent his life-time in the narrow little territory of Palestine, and that the highest place he occupied was the cross. Sometimes the missionary needs courage to face, and zeal to overcome the obstacles that may be in the way of his taking possession of the place God has marked as his; and again, he needs courage to stay, and humility to be satisfied in the obscure place where God tells him to work. But perhaps more often he needs to *trust* that the Lord can and will fill, with his own chosen men, every place; that one man need not expect to occupy every village and town and fill every need. To find our place and to fill it, we must have the help of the Holy Spirit. Philip was led of the Spirit into the wilderness road, where he met the eunuch Paul was going to Bithynia, but the Spirit suffered him not, because



he had a wider place, and opened Europe before him. We may be sure that God has a place for every man, and a man for every place, and if our hearts were only open for the Spirit's leading, the wrong man could not get into the wrong place.

Third, the missionary needs to be sure that he is doing *God's* work, and not his own; that he is working for the upbuilding of the Kingdom of God, and not for his own aggrandizement. Here self must be conquered, must be lost in the one great desire that God's name may be glorified. This is contrary to human nature which through all the history of the world, has magnified self. Ever since, in the youth of the world, the children of men said, "Go to, let us build us a city and a tower, whose top may reach unto Heaven; and let us make *us* a name," the "Is not this great Babylon that I have built?" spirit has been predominant, and selfish ambition has been a mighty motive power in the world, and but comparatively few there are who can say, "Stand still, and see the glory of the Lord," or who can exclaim, from a full heart, "What hath God wrought?" If we could only, in our very hearts, feel that we are workers together with God, and not God a worker together with us, so many mistakes and so many failures and discouragements would be saved. If we are really doing God's work, He will not let the mistakes work harm, and we could not make failures, for the Lord cannot fail, neither can he let his work fail; and as for discouragements, we have only to remember that it is not our work, but God's, and can we imagine such a thing as being discouraged about God? How the great need of the Holy Spirit comes to us again here. We need His comfort and encouragement; we need Him to bring to our remem-

brance the things which Christ has said for our guidance and help. Oh, for the faith that will take God at His word, and trust Him when He says, "*I will* work, and who shall let it." Is the Lord's hand shortened today, that it cannot save? Is His ear heavy that it cannot hear? Nay, but our infirmities have separated us from him and his power. We have put self in first, and until we have removed that obstacle, we cannot hope to see the glory of our God. But, if we are hiding behind the cross, lifting it up so that we are unseen, but the cross shining, we may be sure we are doing God's work, and that it will not fail nor be lost.

Fourth, the missionary must do God's work in God's way. To do this, he should be careful and thoughtful, painstaking and thorough, God never half-did anything, nor should we, God never did anything hastily and thoughtlessly nor should we, God never withheld anything, no matter how dear it might be, from the carrying out of His plans, and the salvation of mankind. Not even His Only-Begotten One was too dear, too precious to be given. Is there, then, any treasure too dear, any ambition too great, any hope too fond, any plan too cherished, any dream of the future too sweet for us to yield in willing, glad relinquishment, that we may follow God's way in doing His work?

God's way of working was a loving way. He *so loved* the world, and in imitation of Him the missionary needs *love*, the love that never faileth, the love that vaunteth not itself, that envieth not, that seeketh not her own, that suffereth long; the love that beareth all things, hopeth all things, endureth all things. Without this love, what *can* we do? With it, what *cannot* we do?

Love will help us to acquire, what every missionary should have, a knowledge of the country and people among whom we are working. If we do not know the people, we are working in the dark, blind leading the blind, not only stumbling ourselves, but causing them to stumble. We need to remember how different they are in so many ways from us, and we need to remember that all the perfections are not ours, nor all the faults theirs. Then with the knowledge, and with love, the motive power to use it, we need what one of our number calls "sanctified common sense," to regulate it, and no power can supply that but the Holy Spirit, the Sanctifier and Enlightener.

Fifth, the missionary is to do God's work in God's time. For this he needs patience to bide God's time to begin, and sometimes he must wait long. He needs patience to wait God's time for results, too, even after the seed-sowing is done. He needs to remember that the bringing forth of fruit is not man's part of the work, but God's, and even though the waiting may be long and tedious, patience must have its perfect work. But patience does not mean lethargy.

The man of God should be always watchful, ready to seize every opportunity, in the morning sowing his seed, in the evening withholding not his hand. God's time is whenever we can do anything, or say anything for our Master, and we should be always ready.

Oh, what missionaries we might be, if we could only come up to the standard of perfect manhood in Christ Jesus, a man of God, in God's place, doing God's work in God's way, at God's time; living not our own lives, but Jesus Christ, the Living One, acting in and through us, *His* love shining out to

all around us, in our look and word and act; *His* zeal inspiring ours; *His* self-forgetfulness shaming all our egoism, helping us to remember that "even Christ pleased not himself," and that "he took upon himself the form of a servant;" the great patience He has had with all our failings teaching us to watch and wait and trust; and filled with the Spirit, that great teacher and inspirer, the divine enlightener and comforter and guide, committing all our ways unto Him, with the faith that takes the promises of God as yea and amen, and *knowing* that they cannot fail, that the One who *so loved* the world can and will carry out to its glorious fulfillment His great plan for the salvation of sinners, and for the perfection of His saints.

May the great Triune God, blessed forever, help us to remember always that "My God shall supply all your need according to his riches in glory by Christ Jesus."

## JAPAN OF 1897.

By C. NAKAMURA.

### I.—RELIGIOUS.

1.—Christianity. Japanese Christians were this year visited by three able American friends. Dr. Barrows, President of the Chicago Religious Convention, stayed in Japan only for a short time. A comparatively limited number of people were interested in his visit, but his speech, delivered at the second Christian and Buddhist meeting specially held for his reception, was effectual, to a certain extent, in confirming the thought that religion ought to be direct and practical in its attitude toward society. Besides, his other speeches, which were published in a pamphlet, had some influence in convincing a certain



class of the educated of the truth of Christianity. Mr. Mott's work was direct and practical in the fullest sense. By his effectual work among the young of the country the idea of purity was awakened, and many Christian associations of youth were aroused to activity. Even Government schools invited him and asked him for his lecture. The impression of his noble personality shall ever remain in the hearts of the Japanese young men, who were interested in his work here in Japan. Mr. Speer, the Secretary of the Presbyterian Board, who visited Japan in July, was cordially received both by the foreign missionaries and the native Christians. The special committee of the Synod of the Church of Christ in Japan saw him, to talk about the co-operation of the foreign Missions and the native Churches. What were the points of which they talked with this American gentleman are not known by the public, but, from what Rev. H. K. Miller says about Mr. Speer's attendance in the council at Karuizawa, it is clear that the native Christians were somewhat disappointed. Their idea of co-operation can hardly, I think, be realized, unless the Japanese Churches grow and develop much more than what they are at present. But we hope the day in which we may put this idea into force may come soon.

Here I wish to refer to what the *Fukuin Shimpō* remarked on this question. It says that, speaking from the side of the principle of evangelization, there are now three classes of people: those who do not like to depend upon foreign funds and try, seeing that the native Christians are yet too weak to depend upon, to get the assistance of non-Christians, who are near them in their thought; those who depend upon foreign friends; and those who desire to do what they

can, by relying upon the native Christians only. These three current thoughts represented by these three classes of the people may be taken as the three attitudes of the Japanese Churches toward the question of independence.

What I wish to mention next is the success of the meeting of the Evangelical Alliance held in Tokyo, this summer. The Alliance had hitherto no special work of its own. But it became an organized body, whose work has been resolved by that meeting to be those affairs which interest all the denominations in Japan. The publication of a morning paper, by which Christian thought and opinion concerning religious, social and political affairs may freely be expressed, is now under consideration. It now engages in holding Christian meetings by sending able workers to the different quarters of the country. The Church of Christ in Japan is now interested in the same work, as the commemoration of her twenty fifth anniversary.

Generally speaking, the tendency of Christianity in Japan is practical, as we may understand it from the works which are being carried forward by the Evangelical Alliance, the Church of Christ in Japan, the Evangelistic Band in Osaka, led by Rev. Miyagawa, and the like. Until year before last, the Japanese Christians had been tossed into doctrinal discussions, but their tendency has been changed, from last year, into the practical.

2.—Buddhism. Toward the beginning of this year, the reformers of the Hongwanji-Sect, whose object was to relieve Buddhists from corruption, moral and social, had been *talked of* to a great extent; but they were soon tired, they were compromised. The enforcement of the revised treaties is now commanding great attention on the part of the

Buddhists. Their idea that Christianity should be facilitated by the enforcement seems to be the cause of their agitation. I wonder, if Buddhism has yet its worth as the greatest religion of the East, why its adherents are so flurried by the revised treaties. With their immense funds, temples, priests, and well-formed associations of different kinds, they need not to be frightened by such a political change, if the life of Buddha can still keep their spirits alive. Another great problem with Buddhists is the education of candidates for the priesthood. The thing, which, in connection with this problem, costs them great anxiety, is that most of the young men in their seminaries are negative in their attitude toward their doctrines and practical works.

The great work which Buddhists did in this year is that they succeeded in raising an immense fund for the relief of the famine-stricken people of India. All the Buddhist magazines and papers did whatever they could. Another thing which seems to be great for them is their commencement of their work in Formosa. But, they can hardly succeed in it, if their corruption in the mother land can not be checked, for a clear stream can never come from a muddy source.

3.—Shintoism. There is nothing worth mentioning under this head, except that one of the sects of this religion proposed to make itself a mere association for the preservation of ancient Shinto ceremonies, thus ceasing to be a religious sect. I think this is but natural in the nature of Shintoism, for it can not properly be a religion but "an ancient custom of ancestor-worship," as a certain Japanese historian said. If Shintoism ceases to have any connection with the Imperial Household, it will perhaps cease to exist. In this connection, I would like to

mention the much-talked-of "Japanism." The advocates of this principle propose to preserve all the excellencies which are purely Japanese. But suppose we take away all the influences of China, Korea, India, and the West upon Japanese civilization, what remains then? Very likely, not more than the ancient custom of ancestor-worship and some uncivilized way of living. The advocates are very consistent, when they say that Japanism is not a religion, for Shintoism from which it was brought to existence is not religion. Another point which they emphasize most is nationalism. To what extremity this principle is carried by them, we can know from the fact that one of them defended concubinage on the ground of keeping families in continuance, which, they say, is one of the elements of the Japanese nationality. I wonder whether such an advocate's conscience is in a normal state; for they mean, in other words, that the continuance of the family is more obligatory upon a people than not to commit any sinful act.

## II.—EDUCATIONAL.

Viewing the present circumstance of the education of Japan from the side of school-work, the extension of the middle and the primary courses should demand our first attention. Every prefecture of Japan has been establishing two *jinjyō chūgak-kō* (the ordinary middle school), on an average, during this year. This caused a great demand of teachers in the different departments of the school, especially those in English. This circumstance led the authorities to establish a school devoted to the study of foreign languages, including English, German, French, Russian, Chinese, etc. The second point of which we should take notice is the prosperity of the technical schools, both Government and private. But



it is a pity that schools for commerce and navigation have comparatively small numbers of students, while the people lack the discipline in these lines. The third thing, which is worth our attention in the line of school-work, is a careful investigation by the Educational Department of the kindergarten, which numbers at present over two hundred. The last point is the educational convention held in Tokyo by two or three representatives from each prefecture. The text books on the moral, and on history, physics and geography, the compilation of them at the national expense, the boarding institution of middle schools, etc., were the problems discussed. Thus the school-work in Japan seems to have made a big stride within the last few years, but the trouble is lack of fit teachers. All the schools of the different kinds mentioned above are in urgent need of good teachers. Speaking only of the primary schools, there is said to be a lack of thirty thousand teachers.

When we next observe the Japanese education from the side of educational administration, the first thing which confronts our attention is the preparation by the Educational Department for the enforcement of the new treaties. The points now under investigation are these:

1. It is but natural that the peculiar thought of the nation should suffer a change by the introduction of cosmopolitan thought. How should the children's self-asserting spirit and the national manners be kept and emphasized?

2. The relation of the language to foreign tongues; and the method of teaching the language when it suffers change.

3. The principle of moral education against the foreign religion, morality, manners, etc.

4. How should we educate and regulate the children of the treaty-nations; when they enter Japanese schools?

5. The plan for educating Eurasian children.

6. How should the schools established by the subjects of the treaty-nations be regulated? and their relation to Japanese schools.

7. How should the schools established by the Christian churches be regulated?

We think the Educational Department is too late to begin the investigation of the foregoing points, when the enforcement of the new treaties is at hand. The *Jogaku Zasshi* says: "Of these points, we do not think them to be very urgent problems except the last three, and even these should have been investigated earlier. But the authorities neglected to do it."

Comparatively speaking, the female education of Japan has made great development in these two years. But the education ought, in order to go in parallel with the male, to make a much more big stride, for we are informed by a reliable source that the number of the students of higher female schools of various kinds is only 20,000, while that of the male students amount to 107,000. Such being the circumstance of the female education, we hope that the enterprise of Mr. Naruse, a Christian educationalist, for establishing a woman's university, supported by many influential people of the country, will succeed.

### III.—LITERARY.

First of all I wish to speak of literature in its broader sense. Speaking from quantity, and also quality to a certain extent, we see that historical and biographical works are one of the noteworthy phenomena of the Japanese literary

world this year. Many writers have devoted their time and labour to compiling the biographies of the great men both of China and Japan, which, in reality, treat of the history of the times in which they lived. Of these, the *Kokushi Tai-kei*, a great compilation of all the historical books of earlier writers, the *History of Chinese Literature*, and the first volume of the *History of Buddhism in Japan*, are all ably worked out.

What I should mention next is Mr. Fukuzawa's *A Hundred Tales of Lucky Sire* and Dr. Kato's *A Hundred Tales of Mendicant Sire*. The former tries to teach the people how to pass life, from the materialistic standpoint; while the latter teaches how to explain the world, deducing every thing from a philosophy of materialistic evolution. But, of these two works, that which has the greater influence is the *Tales of Lucky Sire*, because it is full of practical interest. The thing which we lament of the class of the people represented by Mr. Fukuzawa is that they emphasize the question, How to gain daily bread?, to the detriment of the other higher question, How to develop the image of God, implanted in the nature of man?

The third phenomenon is the overflowing publication of magazines and books which profess to be the guide to the study of English. This shows how earnestly this language is studied by the people, at the same time how poor is their knowledge of the language, for only two or three are really helpful to its study.

Lastly, let us take a look at Japanese periodicals and papers. We are informed that there are now 337 kinds of them, of which 15 morning papers (the number of the Tokyo magazines is not known) are published in Tokyo. Until several years

ago, the people regarded magazines and papers as nothing of importance. But that they have now become a power may be shown by the fact that the editors have come to occupy important positions in the scale of society.

It was last year that a Buddhist writer regretted that Japanese literature was in the hands of Christians. But it should certainly satisfy him and his kindred spirits that silence has reigned over the Christian literature this year. The reason of this is that Christian work has become more practical.

Before I close this department of my review, I wish to say a little about pure literature. Many periodicals and papers have been collecting manuscripts of novels at a premium. The *Waseda Bungaku*, the best magazine devoted to pure literature, informs us that the tone of 150 manuscripts sent to the *Shōnen Bunshū* and of the average number of manuscripts forwarded to the *Yorodzu Chōhō* per week is pessimistic. I think this is true of all our fiction. It is natural that the novelists, who can not escape the materialistic influence of society, should become pessimistic, seeing but the incongruities of this world and failing to believe in the unseen world above this world. They lament the waning of the moon but have no hope of the brilliancy of the next dawn.

#### IV.—POLITICAL, SOCIAL AND INDUSTRIAL.

Politically speaking, the co-operation of the *Shimpoto*, the Progressive Party, with the Cabinet, and their recent separation, should first demand our attention. It was in the summer of last year that the Progressive Party rendered certain assistance in the formation of the present Cabinet. Counts Matsukata and Okuma, specially the latter, had great influence in the Cabinet, being



backed by this party. But the former failed to adopt a certain proposal made by the party concerning the drafting of the budget of the next fiscal year. It was on this point that the Cabinet and the party separated recently. The Cabinet resolved to make up the deficiency of expenditure for the next fiscal year, which amounts to some *yen* 23,000,000, by increasing the taxes on land and wine. But this decision was made against the previous decision, made by the Cabinet itself, of never making any new items of expenditure, because so many works, which belong to this fiscal year, remain undone, and this was resolved in accordance with the view of the Progressive Party. The sum demanded by almost all the Departments for new works in the next fiscal year amounted to some *yen* 23,000,000, which is the deficiency for the next fiscal year. But this deficiency is simply the deficiency on the books and not in reality. For the usual method of the Government in drafting the budget was to estimate the income less than what they could gain in reality, and so the sum of some *yen* 10,000,000 is to be left in the Treasury unused. Besides, the money demanded for public works last year remains almost all unused, for of the total sum of that money, which amounts to *yen* 60,000,000, only *yen* 15,000,000 were expended for the works proposed. Now the question arises, is it reasonable to increase the taxation of the people, in spite of the less estimate of the national income in ordinary expenditure and the incapacity of using the money supplied in special expenditure for public works? The Cabinet answered affirmatively, and the Progressive Party negatively. This was one of the chief reasons of their separation.

Another great problem both of the people and of the Government

for this year was the administration of Formosa. The corruption of the Formosan officials and merchants, which had been censured by the public, was at last visited by the resolute measure of judge Takano, the Chief of the Formosan Higher Court, who succeeded in convicting many higher officials of their crimes. Soon after this admirable procedure, Mr. Takano received the order of his dismissal. This caused the much-talked-of question of the Cabinet's unconstitutional act, for one of the articles of the Japanese Constitution tells us that a judge can not be dismissed against his will. But some who defend the Cabinet hold the view that this article can not be enforced in Formosa, where an adjective law for the enforcement of the article is not yet published. But judging from what the public knows of this matter, we can hardly be convinced of the purity of the Cabinet's motive of dismissing this Judge who has no official defects.

In connection with international affairs, this year has been the busiest of recent times. The works of the Department for Foreign Affairs have greatly been extended, several consulates and legations having been newly established in different countries. The international affairs of the nation with Korea, Hawaii, the United States, Canada, and almost all the leading Powers of the West seem to have been much more than Count Okuma, one of our great diplomatists, could manage successfully.

Of social phenomena in Japan of this year, the abnormal rise of prices has been the thing in which the people are interested most deeply. One of the chief causes of this was the bad crop of rice the last two years. According to statistics prepared by the Japan Bank, the usual crop of rice was 40,000,000

*koku*, while this year's crop proved to be 6,000,000 *koku* less than the ordinary years'. Other statistics show that laborers at present need at least 46 *sen* per day for their living, while they can not on an average gain more than 39 *sen* a day. Still other statistics, prepared by the Department of the Treasury, show that there are now 5,919 petty officials, whose salary is less than 12 *yen* per month. Thus their daily expense can not, at most, exceed 40 *sen* a day, while they must have 46 *sen* at least. This phenomenon, together with the general amnesty in connection with the demise of Her Majesty the Empress Dowager and several other causes, may be taken as one of the reasons why so many criminal cases took place this year.

The lower class of the people are thus in great straits; but that the people above the middle classes are least affected by the rise of prices may be known from the facts that pleasure-seekers are increasing, that the material for wearing apparel is in great demand, and that the income tax, which amounted to *yen* 1,434,258 last year, has increased to *yen* 1,915,698 this year. Thus the gulf between the rich and the poor is gradually being widened.

From such circumstances, the study of socialism, communism, etc., has become prevalent among the public. The Department for Agriculture and Commerce is said to be preparing to submit to the coming national Diet a code which contains regulations for employers and employees of the different factories and companies.

Of the material progress of Japan, the extension of navigation lines, the great increase of means for communications, etc., may be mentioned. But I have no more room left for me to speak in detail. Two things should be mentioned in this line.

The one is the inauguration of the Osaka harbour work, which costs *yen* 22,000,000 of money and eight years of time. The other is the great increase of warships, which amount to 104,000 *tons* of displacement at present and are to be doubled in the first half year of 1900. Here Mr. Shibusawa's statistics are interesting. A Comparison, shown in the statistics, between the sum of taxation of the people for military expense and the same of the Western peoples, is as follows:—

English people, 9 per cent of their total profit of foreign trade; German, 16 per cent of the same; French, 36 per cent; and Japanese, 67 per cent. This shows how Japanese foreign trade is yet carried on in a very small scale. Still other statistics show how much each individual citizen of Japan pays for all kinds of the national expenditure, in comparison with the European nations. It runs thus: Japanese, *yen* 5.851; English, *yen* 23.226; French, *yen* 33.841; and the German, *yen* 11.109.

Generally speaking, Japan has made great advancement in the military and medical departments, but she has yet to work hard before she becomes strong in industry.

## A HISTORY OF THE CHURCH OF CHRIST IN JAPAN.

Prepared by the Synodical Compilation Committee.  
Translated by C. NAKAMURA.

### PREFACE.

THE compilation of this history was not completed in a single day. It was at the fifth meeting of Synod assembled in the Shinsakaye Church, Tōkyō, May, 1889, that Rev. Ibuka's resolution was adopted, and Revs. Imbrie, Uyemura and Ibuka were elected a compilation-committee. The seventh meeting



of Synod, convened in the Sukiya-bashi Church, Tōkyō, November, 1892, added four more members,—Revs. Hattori, Segawa, Banno and Oshikawa,—to the committee. But all the members of the committee were so busily engaged, each in his own work, that they could hardly spare sufficient time for the compilation. Besides, they lived far from each other. From these circumstances, the work was committed to Mr. S. Kawada, the librarian of the Meiji Gakuin, Rev. Ibuka and others assisting him by furnishing the necessary materials. By his honest work, the history was soon compiled, and was presented to the eleventh meeting of Synod, held in the Shiba Church, July, 1897. The history was accepted by the Synod, which nominated us three the publication-committee. After some correction and revision, we at length succeeded in publishing this history. If there are points which were omitted in the history, or, which are to be corrected, we intend to revise them at the time of its second edition. We feel specially obliged to Rev. Ibuka and Mr. Kawada; for it was chiefly by their work that this history has come to be thus published.

1897, that is, the twenty fifth year from the establishment of the Church of Christ in Japan.

YUSHICHI KUMANO,  
SAICHIRO YUYA,  
KOTA HOSHINO,

Publication-Committee.

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## SECTION I.

### CHAPTER I. A SKETCH OF PROTESTANT EVANGELIZATION BEFORE THE ESTABLISHMENT OF THIS CHURCH.

#### I.—THE COMING OF THE MISSIONARIES.

It was before the opening of the four ports of Japan in 1859 that

Revs. J. Liggins and C. M. Williams, were sent to this country by the Protestant Episcopal Church in America. At first these two missionaries belonged to the China Mission of that Church and worked in China for three years. Rev. Liggins arrived at Nagasaki on the 2nd of May, 1859; and Rev. Williams, toward the end of June, the same year.

On the 18th of October, 1859, Dr. J. C. Hepburn and wife, of the Presbyterian Church in America, came to Kanagawa, and on the 1st November, the same year, Rev. S. R. Brown and D. B. Simmons, M.D., of the Dutch Reformed Church in America, also came to Kanagawa. (Dr. Simmons resigned his service the next year, and lived at Yokohama, as a physician, till the year 1882). On the 7th of the same month, Rev. G. F. Verbeek, of the Dutch Reformed Church in America, arrived at Nagasaki. Rev. Verbeek was of Dutch origin; but proceeded to America, when he was yet very young, and entered Auburn Seminary. After three years, the Dutch Reformed Church Board, seeing that missionary work was commenced in Japan sought for a missionary to Japan who would be well versed in the Dutch language. (This was done because it was known that Japan had had intercourse with the Dutch from earlier times). Rev. Verbeek was elected missionary for this purpose.

On the 1st of April, 1860, Rev. J. Goble and wife, of the Baptist Free Mission Society in America, arrived at Kanagawa. It was some years before this that he resolved to preach the Gospel among the people. He was one of the crew when Commodore Perry came to the Bay of Uraga; and, having obtained good information about the circumstances of Japan by this expedition, came to Japan again, after completing his studies.

For ten years after the arrival of these missionaries, the foregoing four Missions were the only Protestant Missions in Japan. During this period, there were certain changes of the missionaries. Liggins returned home, in February, 1860, on account of sickness, giving his place to Dr. E. Schmidt, who came to Japan in April, the same year. But this new missionary was also obliged to leave Japan, the next year, for the same reason. A lady missionary, Miss Jeannette R. Conover, came to Kanagawa in 1863; but afterwards she was removed to Shanghai, China. It was on the 11th November, 1861, that Rev. J. H. Ballagh and wife, of the Dutch Reformed Church, joined Rev. Brown, and, in May, 1863, that Rev. David Thompson, of the Presbyterian Church, joined Dr. Hepburn. In 1868, Rev. E. Cornes and wife, of the Presbyterian Church came; but three years after both of them lost their lives in a steamboat accident. In 1869, Rev. C. Carrothers and wife, of the Presbyterian Church, and Rev. H. Stout and wife, of the Dutch Reformed Church, came respectively to Yokohama and to Nagasaki. In August, the same year, another lady missionary from America, Miss Mary Kidder by name, joined the Dutch Reformed Mission in Yokohama.

It was in the year 1869 that the Church Mission and the American Board Mission commenced their work in Japan. In January, the same year, Rev. G. Ensor, of the former mission, came to Nagasaki, and, in November, the same year, Rev. D. C. Greene, of the latter, to Yokohama, and, afterwards, moved to Kōbe.

In February, 1871, Rev. C. H. H. Wolff and wife joined the Dutch Reformed Mission in Yokohama, and, on the 3rd of March, the same year, Rev. O. H. Gulick, of the American Board, came to Kōbe. In

June, the same year, American lady missionaries, Miss Mary Prunyn, Mrs. L. H. Pierson, and Miss. J. N. Crosby, came to Yokohama, all of whom were sent by the Woman's Union Missionary Society of America for Heathen Lands. In October, 1872, the American Mission Home was established by them at 212, Bluff, Yokohama. One month previous to this, Miss L. M. Guthrie joined these ladies.

On the 1st December, 1871, Rev. J. D. Davis, and wife, of the American Board, came to Kōbe, and, in the same year, Rev. Burnside and wife, of the Church Mission, joined Mr. Ensor.

In the year 1872, another American lady missionary, Miss S. K. M. Hequembourg, came to Yokohama. On the 23rd of May, the same year, Rev. H. Loomis and wife, and, on the 21st June, the same year, Rev. E. R. Miller, came to Yokohama.

In June, 1872, J. C. Berry, M.D., and wife, of the American Board, and Rev. M. L. Gordon, M.D., of the same Board, came respectively to Kōbe and to Osaka. The latter joined Mr. Gulick and lived in Osaka. Thus the American Board struck its roots in Kōbe and Osaka, while the Presbyterian and the Dutch Reformed Missions made Tokyo and Yokohama their headquarters.

## II.—EVANGELISTIC WORK.

The foregoing missionaries are the foreign Protestants who began their works before the establishment of the Church of Christ in Japan. But during these times, Japan met with great changes and the people were very much agitated, which circumstance made the preaching of the peaceful Gospel hardly possible. Moreover, not only was the public note for the prohibition of Christianity not yet retracted, but also both the Shogunate and the Imperial



Government hated Christianity, and let detectives secretly investigate missionaries' behaviour. The anti-foreign spirit reigned all over the country, while a murderous spirit followed after them. Even those who did not hate Christianity were afraid of its approach; because, once suspected to be Christian, they could not escape severe punishment. At the beginning of the Meiji era, any convert had to expect beforehand that he should be made a prisoner; and the Bible-sellers had also to be punished. We can easily imagine from these circumstances, how the evangelistic work had to meet with difficulties. Afterwards, the people's hatred and suspicion toward missionaries were gradually dispelled; but the prohibition of Christianity was not yet cast out. The Government's persecution against converts was still in existence. It was toward the 1st year of Meiji (1868) that the Catholic converts at Uragami, Hizen, were put into prison. Such kind of persecution did not come to an end, till the fourth year. (In the fourth year, a certain Ichikawa by name who was employed by Mr. Gulick as his teacher of Japanese, and, was a seeker of the Gospel, was put into prison with his wife. Missionaries, the American Consul and Minister, and others tried every means to save them, but in vain. In November, the next year, the man died in prison, and the wife was soon discharged).

Such being the circumstances, missionaries could do nothing but to win the respect and confidence of the people by their love and generosity, and to prepare for the future by studying the Japanese language. Meanwhile the dread and suspicion of the people against Christianity had diminished to a great extent, missionaries' faith and patience having won the heart of the people, slowly but steadily. Some of the

missionaries became professors of the Government or private schools, some opened a training-school and taught English and the Bible, some were employed by the Government to assist the officials, some became physicians, and some began the translation of the Bible. All these were the beginning of their missionary work.

Although the foregoing educational work of the missionaries had not been great in its plan, yet the work conferred great benefit upon the then culture and upon the later generation. Among many schools of this kind, those of Captain Janes at Kumamoto, of Brown and Ballagh at Yokohama, of Carrothers in Tokyo, and of Verbeck, Williams, and Stout at Nagasaki, may be mentioned. Janes was not a missionary, but, having been an earnest Christian, trained his pupils in religious spirit. Speaking from the side of female education, Mrs. Hepburn had kept a girls' school from 1867 (?) to 1871, in which year Miss Kidder took her place and extended the work. This school was the beginning of the present Ferris Girls' school, which was established at Yokohama for the first time. In Tokyo, Mrs. Carrothers established a girls' school in the year 1871. When Miss Pruyn, Mrs. Pierson and Miss Crosby came to Japan in the same year, they also made certain attempts for the cause of female education. The next year, they established the American Mission Home at 212, Bluff, Yokohama, which is at present called the Kyoritsu Jo-Gakkō.

### III.—FIRST CONVERTS.

The first convert in Japan was Mototaka Yano, an acupuncture-doctor at Kanagawa. Afterwards this man became Mr. Ballagh's teacher of the Japanese language, and assisted him in the translation

of the fourth Gospel, from Chinese into Japanese. He was baptized on his sick bed, October, 1864, and died toward the end of the next month. On the 20th of May, 1866, Wakasa, a minister of the feudal Lord of Hizen, and his younger brother, Ayabe by name, were baptized by Verbeck, from whom they studied the Gospel, when he visited their province. In 1873, Wakasa died, but, according to what was known later, his life after baptism was devoted to preaching and introducing the Gospel to his servants and friends. In the Spring of the same year, a certain Shōmura, a native of Higo, was baptized by Bishop Williams. In 1868, a certain Shimizu was baptized by Verbeck at Nagasaki. This man was formerly a Buddhist priest, and, when Verbeck left Nagasaki the next year, was put into prison, on account of his conversion, and kept a prisoner for five years. When he was discharged, he went to Tokyo and became a member of the Kōjimachi Church, Tokyo. In May the same year, Takaaki Awatsu, then named Jirō Katsura, and Kwan-ichi Suzuki were baptized by Ballagh at Yokohama. In February, 1869, Yoshiyasu Ogawa, Kōjiro Suzuki, and Dai Toriya (a woman) were baptized by Thompson. In the same year, Morizō Ninura was baptized by Ensor at Nagasaki. Since these baptisms, several others

were baptized by Ballagh and Brown at Yokohama. The number of converts, during the period from 1859 to 1872, was some fifteen in all.

#### CHAPTER II. THE TRANSLATION OF THE BIBLE.

At first, the Bible and the tracts, which had been published in Chinese by the Presbyterian Mission and the London Mission in Hongkong, were imported to Japan, for the use of evangelistic work. But, afterwards, when missionaries had come to understand the Japanese language, the translation of the Bible and tracts into the native tongue came to be attempted.

The first Japanese Bible, since 1859, was the Gospel of Matthew, translated by Goble and published by the American Baptist Mission in the year 1871. (Previous to this, S. R. Brown made an attempt to translate a part of the Bible, about 1866, but the manuscript was lost by fire in 1867). In 1873, the Gospels of Mark and of John, which had been translated by Hepburn several years before, were after certain corrections by himself and Brown, published. Another translation of Matthew was completed and published in 1873, for which Hepburn, Ballagh and Thompson had been working since 1867. (All these translations were of course assisted by Japanese converts).

*(To be continued.)*





Conducted by Miss CLARA PARRISH.

MOTTO: "For God and Home and Every Land."

PLEDGE: "I hereby solemnly promise, God helping me, to abstain from all alcoholic liquors as a beverage, including wine, beer and cider, and that I will employ all proper means to discourage the use of, and traffic in, the same."

OBJECT: To unify the methods of woman's temperance work the world over.

BADGE: A knot of white ribbon.

HOURLY PRAYER: Noon.

METHODS: Agitate, Educate, Organize.

DEPARTMENTS: Preventive, Educational, Evangelistic, Social and Legal.

THE POLYGLOT PETITION has been circulated throughout the world and signed by representatives of over fifty countries. It asks for the outlawing of the alcohol and opium trade and the system of legalized vice. The chief auxiliaries of the W. C. T. U. are the United States, Canada, Great Britain, Australia, South Africa, India, Japan and the Sandwich Islands.

Japan wins the World's W. C. T. U. banner for the largest per cent of increase in membership! Review of the year's work. Report of the Annual Meeting of the Foreign Auxiliary.

*Nippon Fujin Christian Kyofu Kwai, Banzai!* At the recent International Convention held in Toronto, Canada, Japan was awarded the banner for the largest per cent of increase in membership. Since the W. C. T. U. is organized in fifty different countries, the women of Japan have a right to feel justly proud of the honors they have won. Miss Tomo Inouye, a member of the Y. W. C. T. U., in the Nagasaki Girls' School, was the delegate to this convention. When it was announced that Japan would be entitled to the banner, Miss Willard presented it to Miss Inouye amidst great applause.

Not alone through the efforts of the native women was this victory made possible. Special praise is due the Principals of the various Girls' Schools and Bible Schools. Many branches have been organized through their influence. Last year there were only about two hundred and fifty paid members, in five dif-

ferent societies, now there are nearly eleven hundred in twenty-five societies, a large proportion of these being in the schools. Tokyo has two, at Aoyama and Bancho; Yokohama has three, 212, 221 and 244 Bluff, the Hakodate school, the two schools of Nagoya, and the Kobe and Nagasaki Schools. Other societies are the Tokyo, Yokohama, Nagoya, Hakodate, Sendai, Kobe, Hirosaki, Morioka and Chiba City unions, besides several in smaller places. This is summing up the work very briefly; is giving the review of the year "in a nut-shell." Many beautiful stories could be told of school girls' heroism in refusing to eat the food prepared with sake, and of the victorious ending of many a plea for a more wholesome diet, as well as other interesting chapters in this reform, if there were space.

The following are the reports of the two secretaries of the Foreign Auxiliary.

"Watchman tell us of the night, What the signs of promise are."

As compared with the work of our comrades in some other lands, the results of the efforts of the Foreign W. C. T. U. of Japan may seem insignificant, perhaps, yet had all societies made an equal per cent of gain in membership, the names of nearly a hundred thousand women would this year have been added to the white ribbon roll. In 1896 we reported sixty-eight paid members, in 1897 eighty-two.

At the organization meeting, November 23rd, 1895 (we recapitulate a little for the benefit of those who were not present last year) eight-departments of work were adopted, viz: Evangelistic, Sunday School, Sabbath Observance, Social Purity, Scientific Temperance Instruction, Literature, Health and Physical Culture, and Work among Foreigners. November 23rd, 1896, at the Annual Meeting, the department of narcotics was added.

In the first six and last named, great interest has been manifested, and in nearly all the lines much work has been done. The Superintendent, or Chairman of the Physical Culture Committee, Dr. Suganuma, wrote me early in the year asking to have her name transferred, to the Social Purity Committee, (which was done, I think, by common consent) so we have virtually had no superintendent of that department and of course nothing has been attempted.

As for the work among Foreigners, there are two reasons why we cannot show an advance. In the first place, it was difficult to find any one who would agree to take the work (Mrs. Van Petten at last consenting) and in the second, it did not seem so imperative, inasmuch as the Salvation Army had opened a temperance hotel and coffee house. Even in their grand

work, however, I feel that we are entitled to claim a part, for it was a white-ribboner, Miss Marguerite Kuhns, who raised the first one hundred dollars, and several of our members were among those early contributors. We think if we could know the "tributary work" of each individual,—the "let not your right hand know what your left hand doeth" sort, we should have many beautiful, self-sacrificing stories of devotion to our cause.

Of the departments of work mentioned which have been most vigorously prosecuted, Miss Denton has practically been responsible for three. Besides furnishing the material for the Evangelist a part of the time, she has translated the temperance Sunday School lessons—the one appointed for that work declining to serve, and has brought out two new tracts for the Evangelistic Committee, "The Life of Christ" and "Jesus Christ the Son of God," by Rev. B. F. Buxton, which is recommendation enough for it. In addition to this, in the interests of the work, she has sent out tens of thousands of pages of literature.

The outlook for the Social Purity department is very encouraging. Miss Kidder, and her efficient coadjutors have been unusually active, and have great cause for thanksgiving, having not only enlisted the sympathies this year, of a larger number of Missionary ladies and gentlemen, but of Mr. Charles N. Crittenden, the millionaire philanthropist of the States, who has reported that he will send six or seven hundred dollars gold this year, and more in the future. This committee has also written letters trying to stop the practice of putting obscene pictures in cigarette packages. As I listened to some of the details of this work in the summer I said: "If the Foreign W. C. T. U. of



Japan had done nothing but begin the work for purity in this land, it had not lived in vain."

The interest of Miss Alice Miller, Chairman of the Scientific Temperance Committee, is second to none, and no one has been more faithful than she in her efforts, through correspondence with the home leaders, purchasing of literature upon the subject, etc., to qualify herself to present this subject to the Japanese, and to arouse them to a sense of their responsibility to "the child in their midst." The later, perhaps, victory must come to those whose hearts are set upon introducing temperance into the public schools of Japan. This is Miss Miller's faith.

In no other part of the Empire has so much interest been shown in the Sabbath Observance department as among the Nagoya workers. Miss Lawrence, superintendent, writes that owing to the fact that she has had to move during the year, and is also building, that nothing has been done. We know, however, that many hundreds of the tract,—*"The Sabbath as made known in the word of God,"* translated and published last year by Miss Denton, have gone out.

Since the Japanese use such an enormous amount of tobacco, not the least important part of our work, should be the teaching of scientific truths concerning the poisonous effect of nicotine. The conference was very fortunate in its selection of a leader for this department last year. Miss Mead has distributed five thousand leaflets, taken many tobacco pledges, and arranged for public meetings where the subject was plainly discussed. At one meeting fifty students took the pledge. The secretary, also, has sent out many thousands of tobacco leaflets.

During the year, at some of the called meetings, it was decided to

ask Miss Frances Parmelee to organize another Committee, that of Food Reform. Miss Parmelee has given during the year at least a month exclusively to W. C. T. U. work, holding many meetings and taking some two hundred pledges. She considers this some of her best work of the year.

Upon learning that Miss Maude Simons had begun the Loyal Temperance Legion Work in her day schools, the Executive Committee asked her to act as superintendent of that department, which it is earnestly hoped she will do another year. If we would convert Japan, we must train her children.

Tho not as a distinct part of the work of the organization, many ladies have done and are doing what will just as truly usher in "the day for which we pray." I refer now to the lantern lectures delivered by Miss Spencer, Miss Allen, and perhaps others; to the series of meetings arranged for by Misses Dudley and Barrows of the Kobe Bible School in February, and by Miss Griffiths in April, and to the work of the ladies in the various girls' schools, they, in some instances, acting as president. Miss Searle is president of Kobe Y. W. C. T. U.; Miss Wilson, of Aoyama; and Miss Singer, of Hakodate.

Some who, last year, were not in sympathy with W. C. T. U. methods are now asking about the social purity work; where unfermented wine can be procured, etc., and they must, ere long, be wholly convinced of the righteousness of our cause, if only we are faithful.

These are just a few of the things which show the possibilities of the Auxiliary W. C. T. U. of Japan.

Another cause for congratulation lies in the fact that at the first world's convention after organization, the society had a delegate. Miss Veazey will come back to

Japan more zealous and helpful, if possible, than ever, and so the work here will be benefitted and enlarged.

As for my own personal work for the society, as a society, it is almost too insignificant to mention. Many, many letters have been written, of course, but probably not more than two or three hundred of these have been official. It was my purpose to publish many tracts, but owing to the difficulty in getting good translations, about 25,000 leaflets, only, up to this time, have gone out. If I have done anything that will count, it is as editor of your department in the *Evangelist*. Through this medium I have endeavored to keep all informed as to the progress of temperance work in Japan. However, the interests of the Foreign Society have not been separated, in my thought, from the general work, to which I have given my whole time and strength.

Respectfully submitted,

Clara Parrish,

Corresponding Secretary.

The Second Annual Meeting of the Auxiliary W. C. T. U. was held at 221 Bluff, Yokohama, November 23rd. Twenty-five ladies were present.

In the absence of Miss Spencer and Miss Griffiths,—the President, and Vice-President, Miss Parrish, Corresponding Secretary, presided. After singing, the Chairman read Romans XII, Miss Willard's favorite chapter, and Mrs. Carpenter led in prayer.

The minutes of the previous meeting were read and approved. The Treasurer's report showing \$137.585 in bank and \$11.30 in hand, was read and accepted. The Corresponding Secretary's report of the year's work, showing that much has been done to forward the interests of the organization, was then read and accepted. The elec-

tion of officers for the ensuing year followed, which resulted in Miss Denton for President, Miss Griffiths for vice President, Miss Parrish Corresponding Secretary, Mrs. Large Recording Secretary and Mrs. Borden Treasurer. Chairmen of Committees: Miss Miller, Tokyo, Scientific Temperance Instruction; Miss Kidder, Tokyo, Social Purity;

Mrs. Van Petten, Yokohama, Work among Foreigners; Miss Buzzell, Sendai, Sunday School Work; Miss Allen, Tokyo, Evangelistic; Miss Crosby, Omato, Sabbath Observance; Dr. Kelsie, Yokohama, Health and Physical Culture; Miss Imhof, Sendai, Narcotics; Miss Watson, Tokyo, Membership; Miss Preston, Kofu, Unfermented Wine; Miss Simons, Yokohama, Loyal Temperance Legion; Miss Parmelee, Mayebashi, Food Reform.

Under new business, Miss Parrish, in response to inquiries as to what she would like to see done in the coming year stated that: she would like to see, first, eight or ten good, strong unions established in the great centres. After some discussion it was suggested that a plan of work be prepared and sent out, urging increased earnestness in the work, and recommending the members, wherever possible, to identify themselves with the Japanese unions, thereby strengthening the hands of their sisters and fellow workers. It was then moved by Miss Simons and seconded by Miss Watson that the President, two Secretaries and the Chairman of each Committee from places outside of Tokyo and Yokohama, represented at this meeting be authorized to prepare such plans for the widening of the work: carried.

Moved by Miss Parrish that an appropriation to the amount of ten yen for each department be made for the year. Seconded and unanimously carried.

Miss Mead wished to know what relation this Auxiliary bore to the Rescue Home. That inasmuch as we had contributed toward the maintenance of this Home, she thought there should be a definite understanding regarding it. It was decided that the Committee appointed to co-operate with the Japanese Committee be requested to secure a basis for united work that will prevent difficulties, in the future.

Miss Parrish wished to obtain the views of the members as to how the

work should be carried on in '98, before which time her term of service in Japan will have ended. What was she to represent to Miss Willard as the need for the work? This being a matter upon which the members were not prepared to give an opinion, it was left with them to think over for the present.

The hour being late and many anxious to return home, the meeting closed with singing and the benediction.

ELIZA SPENCER-LARGE,  
Recording Secretary.

## Woman's Department.

Conducted by Miss A. BUZZELL.

IT is with fear and trembling that this new editor comes before the readers of the Evangelist, at so late a day as this making her first bow before the public as a journalist, and it is with much hesitation that the attempt is made, the more so that she realizes how poorly prepared she is to carry on the work, which was so ably begun by our sainted, Mrs. Iwamoto, of interesting the women of America more in their sisters of the Sunrise Kingdom. But because she admires and loves the Japanese women, and knows them to be admirable and loveable; and because she knows that the American women have hearts that are large enough to take them all in, did they but know them, she wants to add her mite toward making them known. Also, because the Japanese women need much which the American women can give to them, she desires to help make their needs known.

In this work she begs the co-operation of the sister workers in Japan, that from their experience they will send for this department any items of news, any sketch of interest, anything which will help us all, in spite of the separation by land and water, to come more into heart touch and sympathy with each other; anything that will help to make these pages, which are set apart especially for the women, to be an instrument, in God's hand, for great good in His work.

\* \* \* \*

*Obāsan.*

There is hardly a home in Japan that does not have at least one Obāsan, and sometimes there are two or three, especially in the ancestral home. The word Obāsan is the polite word for grandmother, or, with a slightly different pronunciation, auntie, but it is used for any old woman. When we see the Obāsan in the homes, we



cannot always tell their relationship there. One may be the grandmother, one an aunt, or a great aunt, while still another may be only some distant relation who has no other home, and so must be cared for at the family centre, the ancestral house.

So the Obasan whom we meet in the homes may be the grandmother, who came into the house years ago, a fair young bride, and became the daughter-in-law of the home, her first duty being to work for the up building of the "house" to which she had come; for you must know that when a girl marries in Japan, it is very seldom just to make a new home for two, but to keep up an old home, and to help perpetuate the family name; to care tenderly for the parents in their declining years and to rear her children wisely, teaching them how they must live and act for the good of their country and for the glory of their house. The real grandmother in a home is one who has doubtless done all this. She has been obedient from her childhood, first to her own parents and elder brother, then to her parents-in-law and her husband. She has been a hard worker, has borne sons and daughters. The latter she has taught carefully in all household duties and has sent them out to become daughters in other homes, while her eldest son has brought home one to care for her, and she gradually gives the hard work into younger hands and, as the babies come, one by one, she rejoices in her grandmotherhood almost more than she did in her motherhood. Her greatest joy and delight is in caring for the little ones, and the children would be lonely indeed without Obasan, who is always ready to comfort or help or indulge them in every whim; and then she always has such a fund of old stories, some of them rather frightful, to be sure, but none the less fascinating for all that. It is indeed an unfortunate child that has no Obasan at home.

This dear old grandmother is happy, for her children are kind to her. The older she grows, the more tenderly they cherish and care for her. She feels that she has lived a long and useful life, and done her duty as well as she knew, and she has no anxiety, for anything more.

But it is not so with all the Obasan. Many of them are not grandmothers. Perhaps each one of them went away to a new home once as hopefully as any maiden, but the new mother was not pleased with her, and so she was sent back home, and there she has stayed and worked and grown old, feeling always the shame of being a cast off wife and daughter-in-law. There are so many such ones in Japan, and their unhappy fate always seems so sad and pitiful. If they had any children before they were discarded, they could not have the comfort of caring for them and afterward being cared for by them, for they belong to the house, and not to the mother.

And there are other Obasan, who have lost their children and homes by death and adversity, and must work very hard for their daily portion of poor rice. We meet them in the streets, bowed with age, bearing burdens far too heavy for their weak tired shoulders, and their faces look so hopeless and hungry that we long to gather them into some pleasant home and make their last days easy. And how we long to make them understand how Jesus loves them, and what a beautiful home He is preparing for them, if they could only know and give themselves to Him.

These Obasan have seen many changes and had varied experiences. So many of them have had their lives changed by the transformation which has gone on within the country for the past thirty years. Many, who were ladies of rank and position, have been reduced to poverty and want, with which they are ill-prepared to do battle. The old people are apt to say

these days that the New Japan, with all the possibilities that lie before it, is very good for the young and rising generations, but that for themselves, many things have been so hard, and they find it so difficult to adjust themselves to the new order of things, that they cannot feel satisfied. They live very much in the glory of the past. But those who find Christ *are* satisfied, because of the great blessing which His love brings to them, a blessing that has come with the opening of the country. And such dear old saints live, not in the glory of the past, but in the hope of the glory which is yet to be revealed to them beyond this life. But, of all Japan's Obasan, whether tenderly cared for by loving children, or living out their blighted lives, or working hard for a daily pittance, so very few know of the blessed Saviour, whose love and care makes the last days of His aged saints peaceful and full of hope. So we beg your prayers for them. You, dear mothers in Israel, the memory of whose faces rests like a benediction in our hearts; you, dear sisters, whose homes are blessed by the presence or blessed memory of a silver haired saints; and you, busy school-girls, who love to use your strength and youth to help and cheer the dear old ladies around you, won't you all pray for our dear Japanese Obasan, who need so much the crowning glory of old age, a trust in the blessed Jesus?

\* \* \* \*

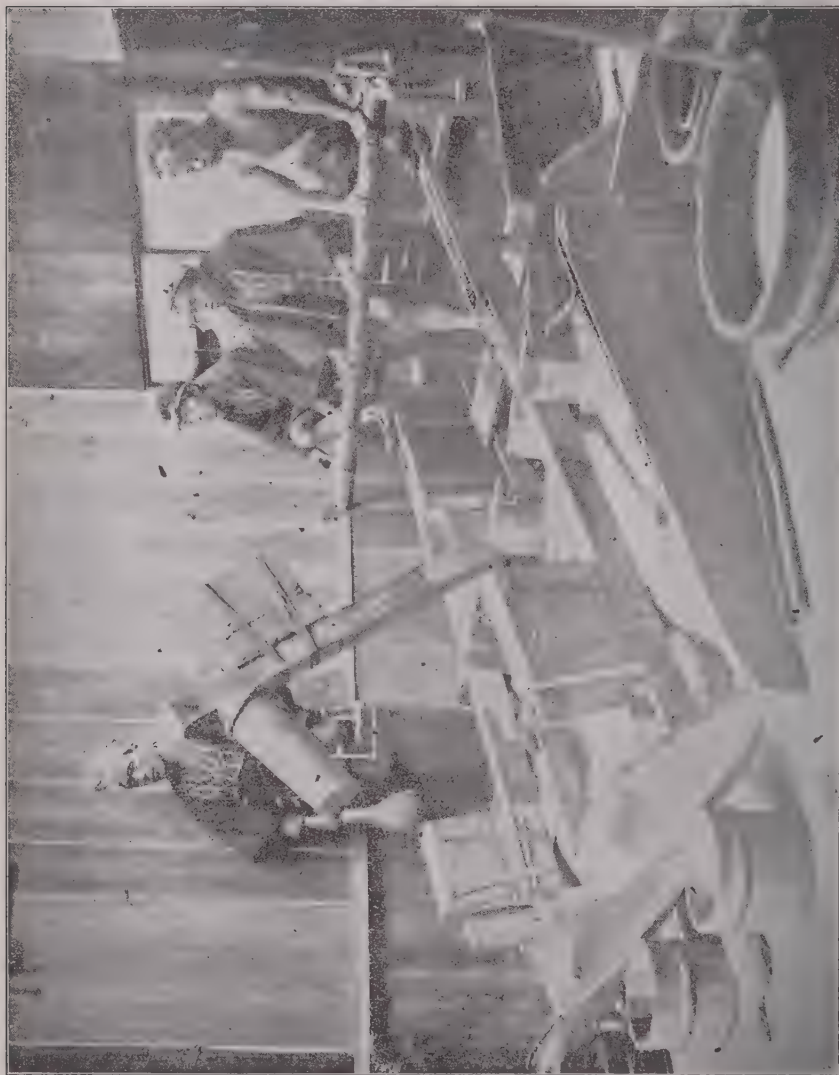
*For the Children.*

I wonder if any child who reads the Evangelist knows what it is to be really hungry, and to have nothing to satisfy their hunger; no potatoes and meat, no bread and butter, no nice sweet milk. Have you ever cried yourself to sleep because you had nothing to eat and were so hungry, and then arisen the next morning to be obliged to wait until father and mother could go out and earn a few

cents, and then buy a little food, not enough to satisfy, but just enough to keep you from starving? If you know nothing of such want, you are happy children, and do very wrong if you ever grumble and complain, even one word, because you do not always have just what you want. If one of you are tempted to do such a thing as complain, just think of the poor children of Japan who have to live on *zanpan*. This *zanpan* is the food that is left over by the soldiers in the large garrisons. Cold rice, and bits of meat, vegetables and soup, and all kinds of things, just dumped in together. Dealers buy this mixture of remnants and sell it out to the wretchedly poor people who cannot buy anything else.

There is a *zanpan* selling place near here, and three times a day there is a crowd of poor people waiting, with a few cents that they have succeeded in earning, or have pawned their clothes for, and when the door is opened there is a rush, for there is not always enough for all. There are poor, ragged, shivering children, bent old men and women, and sick, weak, feeble, lame and blind, looking, oh, so pathetically hungry, and so eager to get just a little, for if they are too late this time, they must wait until the next time, and they are so hungry.

I know one little girl who lived with her grandparents. They were very poor, and lived on *zanpan*, and never had enough even of that, so this poor child was always hungry. But when she was ten years old, she was taken into a mission school. She had been compelled to eat so sparingly for so long that she did not know she could have all she wanted, and so would be hungry between meals, and would go slyly to the closet and take the cold rice and eat it. When the matron found it out, she chided her for stealing, but the missionary teacher was wiser, and told the little girl that she could eat all she wanted three



HULLING RICE.



times a day, and if she was hungry between meals, she would always find a rice ball ready for her in a certain place, and could go openly and take it, that she need never go hungry. The child stood in utter amazement. "Can I eat *all* I want?" "Certainly," said the teacher, "All you want." And what do you think she did? She lay down on the floor and cried and cried, just to think that she could have all she wanted to eat.

She is still in the school, where she has been for eight years, and there are many hopes that this little zanpan girl will become a useful woman. She has been a Christian for six years, and is already working what she can for the Lord. Do you suppose she can ever forget the day when for the first time in her life she had enough to eat?

Dear boys and girls, in your homes of plenty, won't you sometimes think with pity of the poor zanpan children, and ask the Lord to give them food for the body, and the far more precious food for the soul, the bread of life? And as you *pray*, of course, you will want to *do* what you can to help them, too.

#### NOTES FROM THE MISSIONS.

To make this department as full and representative as possible, we ask our readers from all parts of Japan to send us items of interest pertaining to their work. Such information will be helpful to all.—ED.

#### BAPTIST MISSION NOTES.

#### THEOLOGICAL SEMINARY—

The four men who graduated in the spring are filling important positions well—one with the Yokohama Church, one with the Kobe Church (both of which churches are self supporting), one as an evangelist in northern Japan with head-quarters at Morioka and one at the present writing about to go to the Loo Choo Islands on an extended evangelistic trip, and thus giving up his position for the time being, as co-editor of the Japan Baptist Re-

cord, a monthly newspaper and the only periodical in the Vernacular Baptists have.

Their place in the Seminary is taken by an entering class of six, whom President Dearing says are "excellent men." Two of them have spent some years in America, one in Mr Moody's Northfield School during two years of his American life. Both are well contented with the work, the one who was in Mr. Moody's School feeling that he is getting just the training he needs. The high positions immediately taken by the graduates of the School and the contented way in which the undergraduates do their work is most gratifying as indicating the position to which the Seminary is attaining and the esteem in which it is held. There are now in attendance 11 undergraduates,—one to 176 of our Baptist members. All the work is done in the vernacular except an honor class in the reading of some helpful work in English for those who maintain the requisite standing in their studies, and are equipped for the work of the class by their knowledge of English. The book being read this year is Dr. Hovey's "Christian Teaching and Life."

A most successful experiment was tried in the summer at Chofu in the opening of a summer school for the Evangelists in that section, eight of whom were in attendance. The two teachers from the Seminary had their hands stayed up by missionaries of both the Baptist Boards working in Japan, and both Boards were represented by the pupils. The <sup>past</sup> success of this summer [school] has prompted to the opening of a special session at the Seminary in January for Evangelists in the field and lay workers, the prospect for which is very bright.

Tokyo Academy—The Academy has had a trying time this fall. From the beginning of its existence, it has been housed in most unsatisfactory temporary quarters, but even these were taken

from it on September 9th just as the fall term was about to open, by the storm that then raged. Its home was unroofed and only after long search was it housed again,—this time in quarters even more restricted than before. To crown all Principal Clement was taken with a severe illness from which he has hardly yet recovered. Together with the narrowing of its quarters came increased applications to be enrolled as students, which served to emphasize, its unsatisfactory condition as regards a home and the need of permanent quarters. It was gratifying nevertheless that the Academy was increasing so in influence and esteem. It is now holding on its way with encouragement.

Girls' Schools—These Schools have opened and carried on the work of the fall term with success. Some if not all of them feel much the cramping effect of hard times both at home and in Japan. The following from the pen of Miss Buzzell in *Gleanings* shows the spirit that doubtless characterizes all the schools though told of the one in Sendai.

"One day last summer, before the close of school, our girls saw a poor, miserable leper, a young woman, pass the gate, and later, while out walking, they saw her sitting under the bridge about a block away from our compound. She was there the next day also, and the girls were so full of pity that they felt they could not eat unless they did something for her. They did not come and ask us to feed her, which we would gladly have done, had we known, but every night during the few days she stayed under the bridge before the officers found her and took charge of her, they went without part of their food, some giving up their fish, some part of their rice, and soon, among them saving enough to feed her a day at a time. After supper they would carry the food and water, put it down near her, and then some of the older girls would tell her of Christ.

We knew nothing of it until this fall when we happened to hear of it and rejoiced that our girls had the spirit of self-sacrifice enough to cause them to thus deny self to help a poor suffering fellow creature.

They are all manifesting the same spirit now in trying to help carry the financial burden of the school. They know how small is our apportionment compared with the needs, and how prices are steadily rising, making it more impossible each day to make both ends meet, and after consulting as to what they could do, they came and asked us to hire them to keep the yard clean, pull the weeds, cut the grass, sweep up the rubbish, etc., which we have always hired coolies to do. So now every day, at their exercise time, instead of playing, they go out into the yard and do this work. The money thus earned they put into the school fund, and it helps much, but the spirit of love and devotion and faithfulness, of which it is the sign, helps us far more, and makes us feel that, if we do all we can, the Lord will surely come to our help, and do the rest."

It is not hard to predict what sort of an influence such girls will have on their own and the succeeding generation.

Evangelistic Work—Back of all our other work, its foundation and its source of strength is the evangelistic work. During the summer months one of the Seminary teachers was in the Matsumoto Valley in Shinshu where he was gladdened by substantial results. Then he went to the Chofu summer school to join with a second Seminary teacher in that effort. The summer school itself was turned into channels evangelistic and several good meetings were held in the town. A third Seminary teacher was several times out on short evangelistic trips. One brother spent a month in the Hokkaido. The sisters too were out in the same good work and the reports

that come in from all our number of summer and fall work show that the people listen quietly and interestedly to the Gospel Story. There are signs of a leavening at work that will one day leaven the whole lump. Though hidden it is none the less effectual, and we together with all who are working for the upbuilding of God's kingdom labor on knowing that the results are as sure as God's promises.—S. W. H.

### BOOK REVIEWS.

#### *The Social Evils of Japan Comparatively Considered.\**

THE REV. JAMES S. DENNIS, D.D., of the American Presbyterian Mission at Beirut, Syria, known to many as the author of "Foreign Missions After a Century," is now publishing another course of lectures. The students of Princeton Theological Seminary, for whom the course was first prepared, proposed the theme, "Sociological Aspects of Foreign Missions."

That six lectures should fill two large and thick octavos seems at first sight anomalous. But a large part of the second volume will consist of an appendix containing statistics and a missionary directory. To each lecture is appended a full, judicious, and thoroughly satisfactory bibliography; and there are abundant quotations and references in the footnotes. Moreover the pages are generously interleaved with reproductions of missionary photographs from many lands.

In the first lecture Dr. Dennis sets forth his conception of the social significance of the Gospel in opposition on the one side to a narrow evangelism and on the other to an academical sociology that ignores Christianity. The second lecture, on The Social

Evils of the Non-Christian World," is expanded to six times its normal size, and makes the bulk (two thirds) of the first volume. Here the author with wonderful industry and by a close study of books, magazines and newspapers, as by personal correspondence with several hundred missionaries, has made an evidently honest attempt to learn the true state of pagan human society in our day. He says: "One thing we shall seek especially to guard against, and that is any attempt either to magnify the evils of the non-Christian world or to minimize those of Christendom." If one is to judge by his treatment of things Japanese, he is a judge of remarkable fairness and impartiality.

Of [alcoholic] Intemperance he says that, while it has not yet been in China and Japan the evil that it is in other lands, it is increasing among the Japanese. In regard to the opium habit he gives due praise to Japanese statesmen; but infers that as against gambling they have not had such great success. "A candid survey of the social history of Japan would indicate [sexual] immorality as her national vice." "In Japan suicide has occupied a position of historic honor which has characterized it no where else in the world." In these respects the Japanese are exceeded by no people; but pride and untruthfulness are not the unmitigated evils that they are among some other peoples.

Japan is no exception to the rule that women are degraded by all religions but Christianity. Still "Among the peasantry drudgery is shared by husbands, fathers and brothers. In fact there is probably no nation outside of Christendom, with possibly the exception of Burma, where woman's lot is so free from the signs of inferiority as in Japan." The monogamy recognized by the social code is offset by concubinage in the upper classes and by divorce in the lower. The undue fondness with which children are

\* Christian Missions and Social Progress, by the Rev. James S. Dennis, D. D. Volume I. Revell Co. 1897.



treated and the abuse of parental authority that "often seals the doom of a daughter to a life of misery," are two sides of one evil. But in regard to infanticide "Japan is in pleasing and human contrast with her more barbarous neighbors, the Chinese."

Under the chapters of slavery, cannibalism, human sacrifice, judicial torture and barbarity in war one does not expect to see the Japanese named. But under the last we find the remark: "The recent Oriental war between Japan and China, while it revealed, no doubt, a strenuous and to a marked degree successful effort on the part of the Japanese to banish the old traditional savagery of the Orient, was yet not without its dismal scenes of brutality on the part of both combatants. With the Japanese such scenes as were enacted at Port Arthur were, however, exceptional, and no doubt were stimulated by awful provocation." "The Japanese have a genius for government which is not found elsewhere, in the Oriental world. They have adopted the criminal code of the most advanced nations and are proceeding to enforce it with surprising impartiality, fidelity and efficiency."

Again in the particulars of ignorance, quackery and witchcraft Japan must be regarded as having become exceptional. But the poor and the sick are still sadly neglected by reason of the social disorganization attendant upon the transition from an old to a new order. "Promiscuous bathing, as in Japan, with all due allowance for what may be said in justification of it as an immemorial custom, and granting that it should not be regarded as a manifest indication of immorality or even of indelicacy among the Japanese, is yet a habit which they will inevitably abandon as they become more responsive to the spirit of a sensitive and refined civilization." "The Japanese, although not to the same extent, are yet wary and watchful. Some ulterior and secret motive of

a dark and scheming, or at least a doubtful, character is usually taken for granted by Orientals in their dealings with one another. It is hard for them to believe in the simplicity and genuine disinterestedness of any one. Nothing is looked upon as square, upright, and open; it is more likely to be crooked, cunning, and deceitful, or at least to have some concealed design. The atmosphere is full of suspicious which put a painful constraint upon social and personal relations, and add immensely to the difficulties of frank and friendly contact with one another."

Under the chapters of tyranny, oppression and official corruption the author has to say again: Japan is an exception in Oriental History. But in commercial dishonesty the Japanese are exceeded by none.

"Barring the inevitable outbursts of the reactionary spirit, which will probably be only local and temporary, there seems to be every reason to anticipate that an era of religious liberty has come to stay in Japan." The immorality of priests is a conspicuous item among the evils of Japan.

Attention has been called in this review only to those points in which Japan is contrasted with other nations, for good or for evil. To those who have a fair knowledge of Japanese life there may not be in Dr. Dennis' book anything particularly new about Japan. But the impression that it gives one of the relative significance of the forces arrayed against Christianity in this land will surely be a preparation for more intelligent evangelistic work.

An appalling social evil, which the author does not notice, is the custom of retirement from active life so soon as the burden of supporting the family can be imposed upon a son or other younger member.

The statement that "with the exception of India and Japan, the old, worn-out appliances of patriarchal agriculture sum up the resources of the

people pretty much everywhere," may convey a wrong impression of the state of Japanese agriculture. The farmer has not yet felt the impulse of progress that is so mightily moving Japan; and until he moves the rest of the nation cannot get very far ahead.

C. N.

\* \* \* \*

The Methodist Publishing House kindly sent several copies of new books. All of these are translations from English. *Scripture Promises* and *Bible Readings* are handy books, which will afford help to the students of the Bible. *The Spirit Filled Life* and *the Work of the Holy Spirit* explain in plain language the mysterious and sustaining works of the Spirit. *The Blood of Jesus* relates Christian experience in colloquial, and is recommended both to Christians and to seekers of the Gospel. The Methodist Publishing House is doing a noble work in multiplying Christian literature in Japan.

\* \* \* \*

*The Coming of The King* is the title of a spirited book in verse by Richard Hayes McCartney. Fleming H. Revell Company, 1897. It is an earnest appeal to Christians to prepare for the coming of our Lord. "For yet a very little while, He that cometh shall come and shall not tarry." The author is not backward in rebuking the faults of the Church that seems to have grown indifferent to this vital theme. Is it possible that the Church of to-day is betraying Christ? Whatever view we may take, we must say that *The Coming of The King* is couched in plain, bold language

#### NOTES.

COUNCIL Reports for 1897 of the United Missions were sent to all the missionaries in Japan, because of

the report and action taken concerning self-support in which all are more or less interested. Extra copies of the separate report may be had of Dr. Imbrie or Rev. McNair, should any desire them.

\* \* \* \*

The *Fukuin Gakkwan*, or the Gospel House, is the name given to a theological seminary established by Revs. Davis and Learned at Kyoto. There are now seven students, all of whom live in the same house. The House expects to become the bond by which the foreigners and the natives of the Kumiai churches may be united.

\* \* \* \*

The *Jogaku Zasshi* learns that there is an old charity association in Akita, which was established seventy years ago. A certain Hachiroyemon Nawa, a lower vassal of the Akita clan established it by the help of his lord. Over 3,362,181 people have been helped in money and food by the association, which has come to be called the *Nawa Kwan-on Kō*.

\* \* \* \*

Our readers will notice that a new name appears at the head of the Woman's Department. Miss Buzzell brings with her ample zeal and consecration to make this department more useful than ever. To work out some of the leading problems that confront the women of Japan, will not be an easy task; but it is certain that Miss Buzzell will add not a little to woman's work for woman through these columns. Let all our Lady readers lend a helping hand.

\* \* \* \*

It is with pleasure that we resume the publication of *The Japan Evangelist*, after a rest of three months. The magazine has come to fill a larger field than we had dared to anticipate. So many urgent letters from Japan

and America were received, urging the resumption of the magazine, that there is nothing to be done but to resume; and resume we do with a great deal of confidence in our patrons. *The Japan Evangelist* is not a business enterprise. It is conducted with the simple hope of doing good, and, if this object is attained and the magazine becomes self-supporting we shall be satisfied. For this your help is needed.

\* \* \* \*

At the opening of the Diet on the 24th of December 1897, His Majesty's Speech was as follows (Translated in the "Daily Mail") :—

"Lords and Gentlemen of the House of Peers and the House of Representatives — We have pleasure in informing you that our relations with all the Treaty Powers are on a footing of the closest and most friendly character and that the Revision of the Treaties is point of consummation.

In order to establish the finances on a firm basis, We have instructed the Minister of Finance to fix upon a scheme of increased taxation in connexion with the Budget for the thirty-first year of *Meiji*, and to submit the measure to you, in conjunction with a Bill embodying the Revised Code and various other projects of law, essential to the promotion of national prosperity and to administrative progress.

We trust you will discharge your functions of deliberation and consent with harmony and careful thought."

To this Imperial speech both Houses made suitable reply.

The House of Representatives, meeting on Christmas at 1.10 P.M., were about to pass a Resolution of Want of Confidence in the Cabinet, when the following Imperial Message was received—"In accordance with Article VII. of the Imperial Constitution, We hereby order the dissolution of the House of Representatives."

The House of Peers while discussing a Question relating to the Formosan Judiciary and the Board of Audit, received an Imperial Rescript ordering the Prorogation of the House.

\* \* \* \*

In the Celestial Empire, China, there are medical missionaries as follows: There are 100 male and 50 female physicians, 150 male native medical students and 30 female students, 71 hospitals treating many thousands of patients, and the physicians attending yet other thousands at their homes; and 111 dispensaries in which over 223,000 patients are treated. About \$ 70,000 was spent in medical work last year.

\* \* \* \*

The Gist of Japan. By the Rev. R.B. Perry, A.M. Ph.D. Fleming H. Revell Co., New York, Chicago and Toronto. \$1.50.

This work gives a full account of mission work in Japan, and presents, also, a description of the people, their characteristics, manners, customs, civilization, morality and religions. The first Christian mission was that of St. Francis Xavier, who landed there in 1549. Protestant missions followed and are treated at length. The book is accurate, realistic and interesting.

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## THE PERSONALITY OF GOD.

By Rev. J. D. DAVIS, D.D.

MARTINEAU has well said that the greatest gift of the West to the East is the sense of personality. Brahmanism and Buddhism have thrown a pall over eastern Asia. Personality, both that of God and man, is obscured, and well nigh obliterated. Buddhism teaches that individual existence is only a bubble thrown out and then swallowed up again by the turbulent forces of universal existence; and also that universal existence is only an illusion. Until recently, no word was found in the Japanese language for personality, and the clear idea of personality did not exist.

But even in western lands we find philosophies which doubt or deny the personality of God. The pantheism of the East is creeping into the heart of the West and chilling it.

Near the close of Mr. Herbert Spencer's criticism of Mr. Balfour's Dialectics, speaking of the views of agnostics like himself, he says, "Not only have they dropped these early conceptions which imply that the Power manifested in thirty millions of suns made a bargain with Abraham—not only have they ceased to believe that such inferior passions as jealousy, anger, and revenge can be felt by an energy which pervades infinity, but they have surrendered themselves to the final conclusion that not even the highest mental attributes conceivable by us, can be predicated of that existence which fills all space for all time. It is not that they *wish* to do this, but that they *must*; self-deception is the alternative. There is no pleasure in the consciousness of being an infinitesimal bubble on a globe that is in itself infinitesimal compared with the totality of things. Those on whom the un pitying rush of changes inflicts sufferings which are often without remedy, find no consolation in the fact that they are at the mercy of forces which cause, indifferently, now the destruction of a sun, and now the death of an animalcule. Contemplation of a universe which is without conceivable beginning, or imaginable end, and without intelligible purpose yields no satisfaction. The desire to know what it all means is no less strong in the agnostic than in others, and raises sympathy with them. Failing utterly to find any explanation himself, he feels a regretful inability to accept the interpretation which they offer."

Prof. Clifford said, "I have seen the sun go down on a soulless heaven."

Prof. Romanes, while under that eclipse from which he happily emerged before his death, said, "All the worth passed out of life."

One bitter longing cry goes out from the hearts of this class of men, "Oh, that I knew where I might find him!" But, even among the Christian thinkers of the West, there is much vague indefinite thinking about the personality of God.

God says in the fiftieth Psalm, 21st verse, "Thou thoughtest that I was altogether such an one as thyself." This is the greatest difficulty in connection with all our thoughts of God. This anthropomorphic view of God has vitiated whole libraries of works on theology, and it is one of fruitful causes of the scepticism, rationalism and pantheism which are chilling the church to day.

God speaks of the great difference, between himself and man in Isa. LV. 8, 9, as he says, "For my thoughts are not your thoughts, neither are your ways my ways; for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

But when we begin to think of the personality of God, we are apt to think of it as the personality of a man like ourselves.

What are some of the elements of personality? Intelligence, sensibility, will, freedom, the moral faculty, self-consciousness. A being who reasons, feels, wills freely under moral sanctions, and who is possessed of self-consciousness, is a person. How then, shall we think of God's personality? shall we take these six elements of human personality and multiply them by infinity and call the product the measure of God's personality?

God's personality would seem to be, at the very least, as much as that; but is it no more and no different? When we multiply pence by a certain factor they become pounds sterling, and man's intelligence multiplied by infinity may

be intelligence of another denomination; nay, is it not certain that it becomes intelligence of a higher denomination? So, also, of feeling, and will, and the rest. This seems the more certain when we remember that it is not the activities simply which are multiplied by infinity, but the being who puts forth these activities. Reason, feeling, willing, moral freedom and self-consciousness have no existence apart from the beings whose acts they are. In thinking up to the personality of God, it is the being and not the activities that must be multiplied by infinity.

Should we expect a being represented by A, multiplied by infinity, to put forth his activities along the line of intellect, or sensibility, or will in the same way that A would do? We cannot expect the activities of the infinite A to be the same as those of the finite A. We must expect them to be very different, perhaps infinitely different. We must expect his being and his modes of existence to be different.

Can we be sure that the formula, intellect, plus sensibility, plus will, plus freedom, plus the moral faculty, plus self-consciousness, as we know all these, multiplied by infinity, represents the personality of God? A negative answer must be given to this question, for the reason given above that it is the being who is multiplied by infinity and not simply his activities. Will an infinite being exist in the same form of personality, and put forth his activities in the same ways as a finite being? It seems to me that not only a probable negative answer, but a positive negative answer must be given to this question. "For my thoughts are not your thoughts; neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

The only formula which I should dare to write as an attempt to express the personality of God, would be the formula, intellect, sensibility, will, free-

dom, moral nature, and self-consciousness, (as man knows these), multiplied by infinity, plus X. What that X stands for, we may not know, but that it stands for capacities and activities, and modes of being, of which we have no conception, I fully believe. We attempt to apply our human formulas and measures to the infinite being who created and sustains, and loves us, and as we do so, our measures shrivel up in our hands, and we throw them away and stand in awe before the immeasurable. As we come into communion with our heavenly Father, through Christ and the Holy Spirit, we can know more and more of the length and breadth and height and depth of the nature of the infinite being, but we can never fully measure him. We can but repeat, with ever deepening conviction of their truth, the familiar lines,

"Our little systems have their day,  
They have their day, and cease to be;  
They are but broken lights of Thee,  
And thou, O God, art more than they."

This subject has a practical, vital, fundamental bearing upon our thinking, living and working as Christians.

Take the great questions of the Trinity, the divinity of Christ, and the personality of the Holy Spirit. The difficulty with those who doubt or deny these things, is that they take an anthropomorphic view of God.

They take too low and too narrow a view of God. God would probably say, if he spoke to such men, as he said to the Psalmist and to Isaiah, "Thou thoughtest that I was altogether such an one as you are," but "As the heavens are higher than the earth, so are my thoughts than your thoughts, and my ways than your ways."

This fact that we are considering an infinite One, whose being and personality are as much higher than our being and personality as the heavens are higher than the earth, at once takes the question of God's existence and activity in the three distinctions of Father, Son, and Holy Spirit out of the

category of impossible or improbable things and puts it into the category of probable things.

We cannot reason, *a priori*, what is the form of the being or of the activity of the infinite God, but we can be reasonably certain that it is different from our own. Hence, when God reveals himself to us as a complex person, and yet as a unity, as a being existing as Father, Son and Holy Spirit, and yet with a perfect unity of plan, and of will, we ought not to be surprised or staggered, but ready to accept the great truth. Because we have never seen among the finite beings we know, on this one little pebble of the universe which we call the earth, a complex being, three whose thoughts, feeling plans, purposes and wills are all so absolutely one, that they are a unity, and may be called one being, shall we say that the Father of our spirits, the infinite One who creates, sustains, and vivifies the unmeasured universe, material and moral, is not such a being? The thinker who finds difficulty here has not yet risen above the anthropomorphic conception of God which the ancient palmist had whom God reproved by saying, "Thou thoughtest that I was altogether such an one as thyself." It is only lack of breadth or depth of view which leads any one to deny the possibility of a personality with such distinctions as the trinity involves.

Again, a realization of the personality of God makes miracles possible. We are not shut up to deism or to pantheism. God is not entirely above and apart from the forces of the universe, nor is he made up of those forces, nor is he shut up in his ways of working to those common ways which we call natural laws. He is possessed of an infinite energy, and infinite freedom, and of an infinite variety of resources and ways of working. If the infinite Personality who creates and sustains the universe should never do anything only what shortsighted beings



like men are accustomed to see every day, it would be very strange. Given an infinite personal God, and the presumption is in favor of miracles. The trouble is not with the miracle but with the God of the miracle. The man who doubts the supernatural has not yet clearly accepted the existence of an infinite personal God as a fact. The so-called laws of nature are but God's usual and constant putting forth of energy; the so called miracles are but God's unusual manifestations of himself, or the putting forth of energy in an unusual way.

The same may be said of revelation. If we have a personal loving heavenly Father, who possesses all the love for, and care for, and longings for communion with, the children he has created, which a human father possesses, and infinitely more, then we shall not be surprised if he reveals himself to them, or if he appears on the scene of their struggle and temptation to help them, to encourage them, to deliver and save them. We should expect such revelations; we should expect them from the beginning, from the earliest dawn of that race of beings who are made in the image of God.

A vivid realization of the personality and fatherhood of God serves also to make the reality and enormity of sin understood by man. Blur the personality of God, and the sense of sin is blurred with it. There is a subtle pantheism in the air nowadays which obscures God's personality and minimizes sin; But when sin is viewed in its relation to a personal heavenly Father, the need of an atonement is realized. Not such an atonement as our poor weak human theories devise. The atonement has a length and breadth and height and depth of meaning greater than all the theories which have framed to express it.

It was not only that something was necessary to be done which would melt the sinner's heart and lead him back to God, but there was a necessity

that the great All-Father should in some way, the best way, express his abhorrence of sin, and do something to wipe out the stain which sin had made. His own great heart could only rest satisfied through doing as much as that. In March, 1896, a tragedy was enacted in the old castle town of Tottori, on the west coast. A daughter of one of the old and respectable Samurai families had been enticed into sin; the mother had kept the facts from the father until they could be concealed no longer. Then, in the dead of night, that father drew his sword and killed, first his wife, then the daughter, and then himself. That father felt that nothing less than this would wipe out the stain which had come upon his family and house. An infinite heavenly Father will not have to commit "*hara-kiri*," but shall he do nothing to express his abhorrence of sin, to wipe out the stain which has come upon his family? By as much as the heavenly Father is higher and purer and nobler than any human father, may we expect that his work for sin will be higher and purer and nobler, and more effective than any human work can be. But to expect him to calmly fold his hands and do nothing, is to doubt or fail to comprehend his personality. If we once fully grasp the personality of God, and realize that he is like us, possessed of all that we possess in an infinitely greater degree, we shall not wonder that Christ appears, we shall cease to wonder at the agony in Gethsemane, at the heart so soon broken on Calvary; we shall not wonder that angels accompanied Christ, nor at the uncommon circumstances and phenomena which accompanied his birth and his death.

Again, a vivid realization of the personality of God will make the Bible more real and precious to us as the message of a loving heavenly Father.

It will not be hard to believe that our Father has had a care for the preparation and preservation of those revelations of his truth, and his will, and

the way of life which the Bible contains. Instead of trying to eliminate the supernatural and to minimize God's care and inspiration of the books of the Bible, we shall be glad to magnify them. Instead of saying that the Church made the Bible and not the Bible the Church, we shall gladly rest in the faith that God made *both* the Church and the Bible; that the Holy Spirit, the Spirit of truth, has been the indwelling, vivifying, formative principle in the Bible and in the Church, that God has a special plan and part for both the Church and the Bible to fulfill in his kingdom.

Once again, a full appreciation of the personality of God will bring into prominence the personality of the Holy Spirit, so that we shall not doubt, or deny, or ignore that personality, so that we shall not think of him simply as an indefinite mysterious influence, but as a loving Comforter, Teacher, and Guide, whom our Saviour promised should dwell with us, walk with us, and work with us. So, also, a clear realization of the personality of God will help to make regeneration a real new birth, a coming into the soul of a person, a divine guest to abide with us, as our life, and light, and strength, and guide. We shall pray to a personal loving heavenly Father. We shall not only endure but pray "as seeing him who is invisible." In the same way, we shall be helped to progress in the divine life, not only to have life, but to have it more abundantly, and bring forth much fruit. This is different from pantheism, it is not becoming a part of God. We shall the more clearly realize our own personality and our infinite worth as sons of God.

Again, this clear faith in the personality of God will inspire us with hope and light up the whole eternal future which is before us. We shall look forward to the personal appearing of that Saviour who has promised to receive us into the many mansions which he prepares for us. The sure hope of

dwelling forever with the Lord in the midst of the ministries and minstrelries of a Paradise which shall have no limit and no end will be a sufficient solace for every trial and temporary bereavement, and a great inspiration to do our best work for him in the present, and also to make us willing to be chiseled and developed by all the trials and experiences of the present as a foundation for an eternal development and an eternal work in the universal kingdom of our King.

Thus we see that the personality of God is a vital and fundamental fact. It is related to all the other facts of the Christian system. When it is obscured, the whole system is obscured, and when it is clearly grasped in its fulness, there is little difficulty with the other truths of Christianity. The pantheistic trend of thought in Japan which makes a clear idea of the personality of God difficult, is a prolific cause of the theological vagaries which are so common here.

For the Christian worker in Japan, there is no requisite more important in mental preparation, or in spiritual attainment, than to clearly grasp, both theoretically and practically, this great truth of the personality of God, so as to be able to impress this fundamental fact upon others and help them to make it the foundation of their faith and love and service for Christ and for men. It can be done, not by having it as a theory, not by holding it as an intellectual conception, but by its spiritual discernment and possession, by having *Him* in the heart in union and communion.

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#### PRISON REFORM.

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By the Rev. J. W. WADMAN.

FEW men have made such a profound impression upon Japan during the last few years as Mr. T. Hara, our leading prison reformer. He was born in Tokyo, and before



MR. TANEAKI HARA.



his conversion was a mine owner of considerable means. As early as 1874 he was led to Christ under peculiar circumstances. Shintoism predominated at that early day and its followers were bitter enemies of Christianity. The chief priest of Shintoism was a brother-in-law of Mr. Hara, and wishing to fortify himself with all the arguments possible against the new religion, he sought Mr. Hara's co-operation. One day the chief priest handed him a New Testament secretly, which he asked him to read in order to formulate arguments against its teachings. Mr. Hara read the book through and was greatly touched with its pure and holy teaching, especially with the Sermon on the Mount. He returned the book to his brother-in-law, and was in a short time baptized, professing his belief in Christ. At his baptism he was asked by the missionary officiating, "Will you remain firm in your allegiance to Christ even if the Government should arrest you and cut your head off?" Mr. Hara replied, "Though He slay me, yet will I trust in Him." Shortly after this he decided to give up his work and engage directly in Christian toil. He opened a book-store on the Ginza, Tokyo, for the sale of Bibles and other religious books. This store became one of the oldest Christian book-stores and has sold more religious books than any other in Japan. Mr. Hara, however, did not confine his time wholly to religious publications; he published a political pamphlet which caused a complete change in his plans of life. It happened in this way. In 1883 several members of the Liberal Party offended the Government and were arrested. Mr. Hara sympathized with this party because he believed in freedom of speech and he published a little book containing the pictures of these men with a sketch of their lives, and giving his own opinion as well on the subject of free speech. In a short time he also was arrested and

sentenced to three months' imprisonment. To quote his own remarkable words: "I crept into the gates of the prison and immediately my clothes turned red." (The prison garb in Japan is of a brick red colour.) "I was taken along with three robbers into a room where a hundred prisoners were kept, though at that time they were all out at work. Sitting down quietly on the mats I looked around and saw a man sitting at a table, evidently in charge of the room, although a prisoner. He was eyeing me intently, as if trying to recall something. At length he beckoned to me, and still looking most intently at me as I drew near, asked, "Do you know me? I know you, but cannot recall your name." But I did not know him at all, nor could I believe that I had a friend among criminals. Still he was impatient to know who I was. I told him that I was a book-seller and that my shop was on Ginza street. No sooner had I said this than he slapped his hand on his knee with a cry "Ah! you are a Jesus teacher. Yes, it was *you*, it was *you*. But how did you happen to come here?" The man seemed full of joy and told me about a great robbery he had committed. But one evening walking along Ginza street, greatly troubled in his conscience, he happened to join a crowd of people to whom a man was preaching. I happened to be the preacher and the words of the Gospel of Christ fell deeply into his heart, and he was anxious to know if Jesus Christ would save him. A few moments after this he was arrested and put into prison. With tears of joy and gratitude I began to explain to him more fully the story of the Gospel, and in a short time he was soundly converted. After this I was called the "Jesus Preacher" of the prison. The officials were very kind and allowed me to talk to the prisoners every night about salvation. As I came in contact with these men I



Here we have a picture of Mr. & Mrs. Hara, their four boys and four girls seated beside them, and the exconvict-immages of their home in July, 1897.

found that none of them were originally bad but that they had fallen into their miserable condition through manifold temptations. I pitied them with all my heart and longed to help them. During my imprisonment with them I missed no opportunity of teaching them the way of Life."

After Mr. Hara's release from prison he could not rest in his own mind until he had settled the question of his duty. One dark night he went to his church in Nihonbashi and knelt down by the lonely pulpit and prayed for light regarding the future. He believed the answer came in the words of Acts 22: 15, "For thou shalt be a witness unto all men of what thou hast seen and heard." There and then he decided, that, notwithstanding opposition of relative and friend, he would renounce his worldly ambition and give up his life to prison work.

About sixteen years ago the Government began sending long-sentenced convicts to the Hokkaido, which they were trying to colonize. The intention was to use these convicts in preparing the way for the coming of settlers. Accordingly, five great prisons were built, two in the west, two in the east, and one some sixty-five miles inland. In these five prisons some seven thousand men were kept employed for the most part in cutting down the forests, making roads, and cultivating the land. Hundreds of colonists have streamed into the Hokkaido from all parts of the thickly populated centres of Japan. After a few years of ardent work in the prisons of the south, Mr. Hara was appointed by the Government a Christian pastor for the prisons of the Hokkaido, and from that time to a year ago has laboured with extraordinary success among the inmates of these five prisons. This Spring, upon the death of the Empress Dowager, an Imperial decree was issued ordering the release of several hundreds of these poor fellows from the Hokkaido prisons, upwards of 600 of whom had been

sentenced for life. Mr. Hara says, "The joy of these men knew no bounds. Some had been in prison twenty-seven years. What a gladness filled their heart upon their release. But alas! Instantly their joy was overtaken by a great sadness. They were outcasts, despised, forsaken, forgotten, deprived of all means of support. They did not know what to do. Thank God, the good seed sown in their hearts had not all been snatched away by the devil. The Holy Spirit had not fully forsaken them." Mr. Hara was at this time living in Tokyo, and these men slowly finding their way back to the capital came at once in large numbers to call upon him for his help and sympathy. His heart was deeply touched. He put aside his own work, and feeling that God was calling him to the succour of these helpless men, he began to look around for some place of shelter and some means of livelihood. His own home was already small with his eight children and three ex-convicts for whom he was caring; there was no room for more. Providentially, while a new building was in process of erection, the Kanda Methodist Episcopal Church was at this time housed in a large old *daimyo* residence, many rooms of which were not in use. The pastor offered this building to Mr. Hara. Here, he says, "I boarded eighty to a hundred ex-convicts who were gladly welcomed and warmly treated. Yesterday they were in the dark prison; to-day they are housed in warm rooms and provided with good food such as they had not had for years. My wife cooked the food and waited upon the table, doing all she could to make it home-like for the poor fellows. My eight children ate at the same table with them. They could not restrain their exclamation of thanks to me and my family. But true philanthropy does not consist in this alone. I began at once to search work for these men. This was





Fourteen years ago this man was in the Tokio prison for criminal offence. He is now happily married and engaged in merchandise in Nagano. His wife and little child stand beside him.



Sixteen years ago this man was released from Kobe prison. During his confinement he repented and reformed and upon his leaving prison, married and settled in Kobe as a barber, which work he has followed ever since with industry and success.

very difficult at first. People laughed at me. I was called a fool, a dangerous man, harbouring convicts. No one would employ such despised fellows. For many days I despaired. At last a few got work. Then others found employment. They proved faithful. Day after day I would read the Bible to them, and earnestly pray with them. Some missionaries and pastors helped me. They began to slowly understand. Their education was so limited that it was a difficult undertaking to bring them to a knowledge of the Bible. Mr. Ando, our great temperance worker, helped me very much, and by-and-by most of them signed the pledge. This was a great step. Drink had been their great evil. It had been one cause of their punishment and shame. Every morning and evening, before and after work, I would gather them with my family for religious exercises. On the Sabbath we had a special service for them. At last a few were baptized. This was a happy day for me. Then others followed, and a great change took place. Mrs. Hara taught many of them to read so that they could understand the New Testament. Those who could not read would try to remember the truth by some symbol, so they put the sign of the cross on their sleeves. Gradually as their hearts and lives became changed it was easy to find work for them, and as soon as they found work they were able to earn their own living. I found, however, some entirely incompetent people among whom were some who were deaf or blind or deformed or old. Of the blind two became shampooers, and four deaf men learned to barber. Twenty of these men are still dependent on me. On the other hand a few have found their way home to their relatives and friends among whom they live clean and respected lives. Many touching stories have come to my notice in connection with the return of some of these prodigals to

their loved ones. Let me tell two or three. One is about

Saikichi Sono.

This man was deeply touched by the truths of Christianity and was converted to God. For twenty-five years he had had no communication with his family, but upon his conversion he wrote a letter to his mother and in reply received the following: 'Your unexpected letter was received with great joy. I felt as if I had seen you. I became blind fifteen years ago. Your father wishing to find you again, after you had run away, became a pilgrim and went on a journey all around the neighbouring provinces in search of you; but all his trouble and search were in vain. Old age brought him home quite exhausted, soon after which he became sick and died. I was left alone, blind and solitary. Oh! how I longed to see your face! Daily my eyes were filled with tears, daily my heart was burdened with great woe, but your letter was a pleasing surprise. Please come back to me soon. I shall expect you any hour. What a joy our meeting will be! Your mother!'

Upon receipt of this letter he went immediately to find her, and up to this day he has lived joyfully with his old mother.

Jungoro Kambara.

This young man's father died when he was quite young and he was brought up by his mother. Overcome by bad associations he ran away from home when he was ten years old. His life was literally a succession of crimes, for he actually grew up in prison. By the Emperor's decree he was liberated and for some time lived peacefully under my care. On his conversion to God his heart became filled with anxiety about his old mother, but he did not know how to find her. For three days he fasted, and prayed earnestly for guidance. Then he began his long search which was beset with



This man ten years ago was liberated from the prison of Kushiro in which he had been confined for six years as a criminal. He is now busy pursuing the business of trading and has a family of four. He is now aided by his wife, children, mother and sister whom he gladly supports.



Two men standing, who, 14 years ago, and brother sitting, was for 13 years an inmate of Kabato prison but is now an industrious and respectable citizen in Osaka.



many difficulties, for he could not remember well the exact locality of his birthplace in a large city like Tokyo. One day, however, engaged in this long search he found his way to a thickly settled street in Nihonbashi Ku and while walking along he accidentally saw an old woman whose head was covered with grey hairs and her body with rags. He felt sure that he recognized her.

Moved by a sudden impulse he ran up to her and spoke, but she was deaf and her eyes were so weak that she did not recognize him. Then he spoke again loudly and said, "Dear mother." The old woman stopped and asked, "Who are you?" "I am Ju." By his voice she recognized her boy. "Are you Ju?" she cried, and in that moment her arms were thrown round his neck and they clasped each other in great emotion. There they stood, weeping and rejoicing, not knowing what to do. For a time they talked about the past and then the old woman learning that it was the Christian religion which brought her lost son back to her, began to repent of her past sins, and with a tender heart sought and found the pardoning Christ. Coming to my home with her son, she was baptized and joined our little Christian circle.

Kichigoro Okada.

This man was in prison for twenty years. After his liberty he came to Tokyo in search of his relatives but could not find any trace of them. There was no friend to help him in this great city with its more than one million inhabitants. He did not know what to do, but he prayed earnestly that the Holy Spirit might lead him, for while in prison he was soundly converted to God. Going back again to the prison, he asked the advice of the officer as to what to do. The officer told him to come to my house. I found work for him in a printing office, and he worked very faithfully; but he longed to find his relatives, and

especially to know where his parents were buried, for he felt sure they were dead. He used every opportunity and at last his efforts were rewarded. One day he accidentally met with a man who was his uncle. That evening coming back to my house he said to me, "Mr. Hara, now I know my true name. It is Kisaburo Nanjo, and I am forty-seven years old. During these many years I did not know my age nor my true name. My father died when I was five years old and two years later I lost my mother. From that time I had been a wanderer on the face of the earth, and in prison for twenty years on account of theft. Thank God I am now a sinner saved by grace."

The following statistics will show what Mr. Hara has been doing during the six months, January to June, 1897. Of the 262 prisoners whom he has helped, 55 are still in his own home, 17 have returned to their relatives in the country, 25 to their relatives in the city, 14 are in regular work in the city, 22 have started homes of their own, 127 have gone into the country and found employment, and two have died. Over the 108 now living in Tokyo Mr. Hara keeps direct supervision making calls upon them as often as he can and instructing them still further in the truths of Christianity. To those living in the country he frequently writes letters and sends them tracts and others religious pamphlets. These men call Mr. Hara their father, they love him dearly; he has made a profound impression upon them. We must believe that for the most part these men have really repented of their sins and are leading a new life. Besides those that were liberated last January by the Imperial decree, there are about 500 others scattered over Japan with whom Mr. Hara keeps up more or less of a correspondence. It will be easily seen what a great and good work this "Howard of Japan" is doing for his native country.

This great work has been accomplished largely as a work of faith. Mr. and Mrs. Hara have made great sacrifices and their friends, including missionaries and Japanese Christians, have cooperated with them in forwarding this noble enterprise. To quote his own words: "I firmly believe from my own experience that criminals can be reformed. The salvation of Jesus can save them entirely from their sin. The Holy Spirit can melt down their hearts, no matter how hard. By feeding and clothing them I wish to win their love, and then it is easy for me to lead them to Christ. Preaching is very necessary, but it is not all. We must visit the poor and outcast; we must go to the prisons, and lead bad men to true repentance so as to start them on a new life. This is a great work and it brings joy to many sad-hearted parents, brothers, and sisters. Prison reform is a great blessing to Japan. Our success brings glory to Christianity."

Up to the present time the Government has very kindly recognized Mr. Hara's work and offered him help in every way in the matter of finding suitable employment for the convicts as well as searching for their relatives and friends. No financial aid has been given, but Mr. Hara is very thankful for the kindly sympathy of the leading statesmen of Japan. The public press from time to time gives reports of his work and speaks most favourably of the success which has crowned his efforts.

Any kind friends, who, upon reading this, feel moved with sympathy towards Mr. Hara and his reform work in Japan, and who feel like contributing towards its support, may be assured that any little donation or help of any kind whatsoever will be greatly appreciated. He may be addressed in care of the Methodist Publishing House, No. 2, Shichome, Ginza, Tokio.

## TRACTS.

(A paper read before the Missionary Association of Central Japan.)

By Rev. OTIS CARY.

**W**ITHOUT taking time for introductory remarks. Let us plunge at once into the middle of our theme by considering some of the questions that it naturally suggests.

1. *Do tracts do good?* As some of you know, I sent circulars to several persons, both Japanese and foreigners, asking information concerning the tracts that they use. The question now proposed did not appear in the circulars and I was surprised at the number of persons who voluntarily expressed more or less doubt about the utility of tracts. Here are some of their remarks;—

"I have distributed a great many tracts, chiefly small ones after preachings, but as yet have seen or heard of no important results."

"I have used them quite a good deal; but can not say that I can trace any direct results to those that I have given away."

"From the first I have not favored the distribution of tracts. The bestowing of the bible as a free gift is harmful; and so is the distribution of poorly translated tracts."

Against such remarks should be set those of other persons who, in recommending certain tracts, say that they know of individuals who have been led by them to an acceptance of Christ.

In considering these conflicting views we must remember that the testimony of the first class of writers is chiefly negative. They report only that they do not know of good results following the use of tracts, and in summing up the evidence we cannot be expected to follow the well-known example of the judge who dismissed a prisoner because, while only two witnesses had seen him steal the sheep, ten persons were able to swear that

they had not seen him do it. Tracts are much like sermons,—it is often difficult to trace their effects. “Nothing has been accomplished,” says the weary and discouraged preacher; “I might as well have spoken to the winds. The people who gathered before the preaching-place have gone their way and forgotten all that they heard.”

Come forth from under your Juniper-tree, O prophet of the Lord. Were they the words of God that you gave to men in the sermon or on the printed page? Then were they living seeds. Many may have fallen upon the wayside to be snatched away by the birds; but somewhere there must have been soil prepared by God to receive what He bade you sow. What is covered up from your sight may be germinating in the earth that conceals it from your gaze, and you who have gone forth with weeping bearing precious seed shall—there is no doubt of it—come again with rejoicing bringing sheaves with you.

It is to be remembered that usually so many influences unite in bringing men to Christ that it is difficult to say what share each has had. A person says that he was brought to decision by a certain sermon; but other things prepared him to appreciate its message and may in reality have had as important parts in his conversion. Very few are led to a conscious acceptance of Christianity the first time they hear about it. Influence is added to influence; and the tract that makes a man desire to learn more about Christ may be as essential a link in the chain as is the last one at whose forging he becomes a willing captive of the Lord.

One correspondent has expressed in the following words his doubts about the utility of tracts designed for Christians;—“I think reading the Word, Christian journals, and attendance on public worship should be encouraged, and promiscuous reading discouraged. Tracts for believers as a rule are

sensational, sickly, sectarian, or may be heretical.” What this writer says emphasizes the need for careful selection rather than favors the disuse of tracts for believers. Not all have the faults he mentions; neither are these defects unknown in journals and sermons from which he would have Christians gain knowledge and inspiration. On the whole, it is probably easier to insure good instruction by well-chosen tracts than by subscriptions to papers when we do not know what the next number may contain, or by accompanying persons to church unless we are very sure of the preacher.

2. *Do tracts do harm?* A few persons have expressed the opinion, more or less qualified, that this is often the case. One reason is that the free distribution of tracts leads to the suspicion that the giver has some ulterior motives. It is also said that what is so freely given away will be thought of little worth, and depreciation of the tracts will lead people to despise the religion that uses them.

As such objections come from Japanese workers who are better able than we to judge how their countrymen are affected by what we do, they should not be lightly dismissed; but probably they lose most of their force where wise methods of distribution are employed.

The further objection that the weakness of the arguments used in some of the tracts does harm by making people regard with contempt a religion for which nothing better can be said calls attention to the necessity of using no tracts that are not of sterling worth.

3. *What are the best tracts that have been published?* This is the question that is most often asked, and is the hardest to answer. How often young missionaries, eager to be doing something for the people to whom as yet they cannot speak, are disappointed at the answers they receive from the older missionaries to whom they ad-



dress this inquiry. Even many missionaries of experience tell me that they know almost nothing about the value of the tracts they use and that they hope to receive some benefit from to-day's discussion.

The number of tracts is so large that it would be difficult to give all a careful examination. In one important respect the foreigner is poorly fitted to be a judge. Much of the value of a tract depends upon the style in which it is written. Unless the first few lines excite the interest of the reader. It will probably never be finished. In a sermon the modulations of the voice do much towards making clear and perhaps forcible what otherwise would be obscure and weak; but the tract has no such extraneous aid to correct any obscurity, inelegance, or dullness that its pages contain. It is in regard to the elements of style that a foreigner is least fitted to be a critic. Take, for instance, clearness. How hard it is for us to tell whether the meaning of a sentence will be plain to Japanese readers. We may be only too well aware of our own inability to understand it; but the very idiom that grammars, dictionaries, and teachers fail to explain to us, may be that which throws a flood of light upon the page as it is being read by those who from childhood have been familiar with the phrase. How utterly meaningless parts of "Chotto Ichigon. No. 1." appear to us the first time that we read them; yet the face of a Japanese reader shows that he once comprehends what is darkest to us. On the other hand a *chokuyaku* version of an English tract is easily understood by us, and we say, wondering at the failure of a Japanese to catch its meaning. "Why, these people don't understand their own language."

Still more difficult is it for us to judge whether the style has those subtle charms that awaken interest, allay prejudice, and make a strong impression upon the reader's mind.

Conscious of inability to criticise the literary qualities of Japanese composition, many leave the choice of tracts to their Japanese assistants or fellow-workers. This may be safe if these persons are men of deep spirituality, sound theology, and wide experience; but advice is often taken from those who think more about whether the tract is interesting than about its fitness to teach important truth in a convincing way. If it commences with a glorification of this empire, and has some stirring words about the Chinese-Japanese war, the teacher is likely to declare it excellent, even though it says little about things pertaining to the kingdom of God; and if it is written in well-rounded sentences, he may not stop to ask if they have any point. It is not safe to leave the selection to such men.

Moreover, are we willing to circulate we know not what tracts treat, or should treat, of the most important doctrines. Some would perhaps be surprised if they knew what views concerning God and man they were helping to propagate. Often, in reading some of these publications, I have felt compelled to say; "I do not believe what is here written, and I cannot take a part in helping others to accept what I believe to be a misrepresentation of Christianity."

We are thus led to the conclusion that the missionary's selection of tracts should be guided by his own examination of their substance and by the opinions of competent Japanese concerning their style. Here again we come upon the difficulty of reading all the tracts that have been published, and the question is raised. "What ones are most likely to repay examination?" The opinion of one person can have but little weight; therefore a number have been asked to give the names of the tracts that they consider most valuable. I desire herewith to return thanks to those who kindly favored me with the material from

which the following list has been prepared.

44 foreigners made mention of 177, and 23 Japanese of 86 different tracts. The table contains the names of all that were recommended by four or more persons. ("Tract"—Tract Societies; "Meth."—Methodist Pub. House. The number following publisher's name is that which the tract has on the catalogue. Under "Missionaries" and "Japanese" are given the numbers of those recommending the tract.

Name of Tract.	Publisher.	Mission- aries	Japan- ese.
Just One Word....	Tract. 77,78,149.	29	10
Three Main Points	...Am. Board.	16	10
(Sankoryo). Conversion in Hawai.	...Meth. 36.	13	13
Worship of God.	...Tract 46.	16	4
Tamura's "Why" Series.	...Tract.	11	2
Objections to	...Meth. 55.	7	5
Christianity Conversa- tion about Christ.	...Tract 65.	9	2
Symbol of Salvation.	...Tract 73.	7	
Conversa- tion with Old Man.	...Tract 14.	4	3
Reason for Faith.	...Tract 172-4.	4	3
Love, the Supreme Gift.	...Tract 40.	2	4
What is Man?	...Meth. 72.	5	1
Wrong Train.	...Tract 98.	4	1
And Then What?	...Tract 136.	4	1
Story of the Cross.	...Tract 66.	5	
Immortality of the Soul.	...Tract 130.	3	1
The Graci- ous Visitor.	...Tract 63.	3	1
Pentecost for You.	...Meth. 54.	2	2
Fellowship with God.	...Meth. 53.	4	
Vain Fear.....	Tract 166.	3	1
Thine For- ever.	...Tract 180.	4	

Christianity and Patriotism. (Kirisuto- kyo to Chukun Aikoku.)	...Ok. Orphan Asylum.	3	1
Sukui no Mon.	...Fukuinsha.	4	
What is Bible.	...Tract 59.	3	1
Way of Peace.	...Tract 156.	3	1
Mr. Mott's Addresses.	...Meth.	3	1
Bible as Educator.	...Meth. 69.	1	3
The way of Truth.	...Tract 28.	4	

In regard to this list a few remarks should be made.—

The opinions of some missionaries were based upon the recommendations of their Japanese associates. In some cases the opposite was probably true, the Japanese worker having used the tracts that had been put in his hands by the missionary.

Some tracts that did not gain a place in the list may be as valuable as any appearing there. On account of being recently published, or for other reasons they may not be widely known.

As most persons who mentioned "Just One Word" did not distinguish between the three numbers, no distinction is made in the list. No. I. appears to be the one most esteemed; while No. III. stands next. Some speak disparagingly of No. II.

Several speak in high terms of the tracts published in Matsue and by the Okayama Orphan Asylum; but as most of the references are general, only one gained a place in the list.

Some think that papers, such as "The Glad Tidings." "The Morning Light," etc., have many advantages over tracts.

In addition to the works contained in the list, I should like to mention the Sermon on the Mount as forming one of the best tracts that we can give to educated people. It contains many striking expressions such as are likely

to attract attention and to become the "seeds of thought." We know how the Japanese "*kanjimasu*" words that once gain an entrance to their minds; and that many of them have been greatly moved by the beatitudes and other parts of the great discourse. I have used large numbers of this sermon as published by the Tract Societies, and greatly wish that they would print another edition with better paper, type, and cover, so as to make it appear more valuable in the eyes of those to whom it is presented.

(To be concluded.)

## A HISTORY OF THE CHURCH OF CHRIST IN JAPAN.

Translated by C. Nakamura.

(Continued).

ON the 20th of September, 1872, the Protestant missionaries of all the denominations in Japan held a council at Yokohama, with the object of investigating the method of evangelization. Among them there were Dr. Hepburn, Revs. Thompson, Loomis, Carothers, and Miller, of the Presbyterian Mission; Revs. Brown, Ballagh, Wolff and Stout, of the Reformed Mission; Revs. Greene, Gulick, Davis, Berry, and Gordon, of the American Board Mission; Rev. E. W. Syle, the temporary chaplain of the British Consulate at Yokohama; Capt. J. C. Watson, Dr. W. St. G. Elliot, W. E. Griffis (Watson and Griffis were the elders of the Union Church of Tokyo and Yokohama); the four lady missionaries, Prunyn, Crosby, Pierson, and Kidder; and Rev. R. Nelson, a Shanghai Missionary of the Protestant Episcopal Church in America, specially invited to the council. On this day, they discussed the method of carrying out the translation of the Bible, and resolved that each Mission should elect a representative to the translation-committee, and that the council should

also get the American Protestant Episcopal Mission and the English Church Mission, which did not send any representative to the council, and Nicolai, of the Greek Church, into the association. At first, Hepburn, Greene, and Brown were the only members of the committee, but, in the year 1874, Dr. R. S. Maclay, of the Methodist Mission, Dr. Nathan Brown, of the Baptist Mission, Piper, of the Church Mission, and Rev. W. B. Wright, of the Society for the Propagation of the Gospel, were added to the committee. The work was started in July, the same year. Of these members, Piper and Wright lived in Tōkyō and did not participate in the actual work, while Nathan Brown co-operated with the other members only for the first eighteen months. By the remaining four of the committee, the translation of the New Testament was completed in November, 1879. The books were published, with wooden type, in the following order:—

The Gospel of Luke,	In August, 1875.
Romans,	" March, '76.
Hebrews,	" January, '77.
The Gospel of Matthew,	" " "
(Revision)	" " "
The Gospel of Mark,	" April, "
(Revision)	" " "
The Gospel of John,	" June, "
The Acts,	" September, "
Galatians,	" January, '78.
The Gospel of John,	" May, "
(Revision)	" " "
I. Corinthians,	" August, "
II. Corinthians,	" September, "
Ephesians, I. & II.	" " "
Thessalonians, and	" " "
Philippians,	" June, '79.
Philemon, James, I. &	" " "
II. Peter, Jude, and	" " "
Colossians,	" April, '80.

While the translation of the New Testament was thus being carried forward that of the Old Testament was commenced by the other committee, elected by the Council of Missionaries held in Tōkyō, on the 30th of October, 1876. The members of this committee were Thompson, Piper, Wright, Shaw, Waddell, O. U. Greene, Imbrie, R. Davidson, Eby, McLaren,



Soper, Cochran, and Dr. Faulds, all of whom lived in Tōkyō. This committee engaged in the translation of the Old Testament by meeting once a week, and rendered great assistance to the Yokohama-Committee. But the representatives of ten Protestant Missions held a general council in the Union Church, Tōkyō, in May, 1878, and resolved, from the motive that the translation of the Old Testament should be done by the co-operation of all the missionaries, that each of the ten Missions should elect a representative, who should become a member of the Standing-Committee, whose business was to form a translation-committee, consisting of missionaries living at the different quarters, to organize a correction-committee, so that the translation would have uniformity in its style, and to superintend all the affairs concerning this work. Now, the Yokohama-Committee for the translation of the New Testament although they desired to continue their work and complete it as soon as possible, decided to come under the direction of the Standing-Committee, for they hoped the whole work of the translation should be done in harmony and uniformity. Such being the circumstance, the Tōkyō-Committee, seeing no necessity of their existence, dissolved themselves. On the 23rd of October, 1878, the first meeting of the Standing-Committee was held in the Union Church, the Local Translation-Committee was nominated, and the Correction-Committee, consisting of five members, was formed. The number of the Missions which sent their representatives was fourteen in all, that is, all the Missions in Japan at that time, except the Edinburgh Medical Mission and the Cumberland Presbyterian Mission, which elected their representatives on the Standing-Committee some years after. Thus the whole of the translation of both the New and the Old Testaments had come to be published in the year, 1886, under the super-

intendence of the Standing-Committee.

Although the translation-work of the Bible was carried on primarily by foreign Missions, yet the native helpers are responsible for the composition and style of the translated Bible. Those who rendered most service in this work were Takayoshi Matsuyama, Masatsuna Okuno, Miura, and Gorō Takahashi in the translation of the New Testament, and Takayoshi Matsuyama and Masahisa Uyemura in that of the Old Testament. Of these natives, all belonged to the Church of Christ in Japan, except Matsuyama.

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## SECTION II.

### FIRST PERIOD. THE ESTABLISHMENT AND THE PERIOD OF THE *Nihon* *Kirisuto Kōkwaï*, OR, THE PUBLIC ASSOCIATION OF CHRIST IN JAPAN.

(From March, 1872, to September, 1877).

The Church of Christ in Japan has three periods in its history. The first period extends from the establishment of the *Yokohama Kōkwaï* to the organization of the *Itchi Kyōkwaï* (the Union Church); the second, from the organization of that Church to the revision of the Constitution in the year 1890; and the third, from the revision to the present. In the first period, which includes only five years from 1872 to 1877, several churches were organized, all of which came later under the denomination of the *Itchi Kyōkwaï*. But the churches, before this unification was effected, were divided into two parties, the one calling themselves the *Nihon Kirisuto Kōkwaï* and the other the *Nihon Chōrō Kōkwaï* (the Presbyterian Association in Japan). Of these two, the former had come into existence before the latter arose. Thus the *Nihon Kirisuto Kōkwaï* was not only the first germ of the Church of

Christ in Japan but also the first Protestant Christian church in this Empire.

It was in the first month of the fifth year of Meiji, according to the lunar calender, that the native Christians held the first Week of Prayer-meeting, at Yokohama. Now, this was done, following the example of the foreigners who held the same meeting at that port in the first month of the solar calender. (At this time Japan still adopted the lunar calender until the 3rd of December, the fifth year of Meiji, which day was fixed as the 1st of January, or the sixth year of Meiji, that is, 1873). It is said that this prayer-meeting held by the natives was continued till the summer of the same year, with great success. Only two people were baptized adherents, while all the young men were merely students of English and the Bible. Yet this their meeting was so effectual that a church was established on the 30th of March, the same year. This church is the Yokohama Kaigan Church at present, which is not only the first church of the Church of Christ in Japan but also the first Protestant Japanese church. On that day, an elder and a deacon were elected, the two sacraments Baptism and Holy Supper, observed, and nine young men enrolled as members. These first members of the first church were Y. Ogawa, M. Nimura, T. Takewo, K. Shinozaki, R. Andō, S. Kushibe, M. Oshikawa, N. Yoshida, K. Satō, S. Tonami, and S. Ōtsubo, of whom the first was the elder and the second, the deacon. And Rev. James Ballagh, a missionary of the Dutch Reformed Mission, who had rendered great service for the organization of the church, was made the pastor. At the same time, a constitution of the church was drafted.

Thus, this church had certain relations with foreign churches at first, and the organization itself was also Presbyterian in its form. But it was established as an independent church,

which did not belong to any denomination, and was called the Public Association of Christ in Japan. At first, the members held their meetings in a small house at the rear of the present church, but, it being too small, they soon removed to Dr. Hepburn's hospital. In the year 1873, they again removed to a theatre, established by certain foreigners. It was in the year 1875 that they erected a new building and removed there, and called the church the Yokohama Kaigan Church. (It was in the year 1873 that the Government took down the public notice of the prohibition of Christianity which was hung on the wall of different offices, and discharged the adherents of the Roman Catholic Church who had been kept in prison on account of the their faith).

In the year 1873, seven members of the Yokohama Church removed to Tōkyō, and, with R. Takahashi (later T. Yasukawa), who was baptized there, established a church, the Tsukiji Shinsakaye-bashi church by name, on the 20th of September, the same year. The members adopted the constitution of the Yokohama Church. In July, 1875, they erected a new building at Shinsakaye-bashi, Tsukiji, and removed there. Yoshiyasu Ogawa was again elected the elder of this new church, and Thompson, having rendered good service for the organization of the Church, was invited as the pastor. In the first month, the next-year, R. Takahashi became the deacon. It was in October, the same year, that Masatsuna Okuno, the elder of the Yokohama Church, and Yoshiyasu Ogawa, the same of the Tōkyō church, travelled through the Musashi and the Nisō districts to preach the Gospel. This was the first journey for preaching by the native members of the Church of Christ in Japan.

Soon after the establishment of the Tōkyō Church, the Representative Council of this and the Yokohama Churches was formed, and the repre-

sentatives met twice a year to discuss the affairs common to both Churches. This Council may be regarded as the germ of the Presbytery at present.

At the beginning of the year 1874, the foreign missionaries, who had a certain relation with the two churches, came to a disagreement in the matter of denominationalism. But it was agreed, toward the year 1872, by the Presbyterian, the Reformed, and the American Board Missions, and the native Christians, that the different Missions should work for the organization of an independent church. And this was also resolved by the Missionary Council held at Yokohama, in the same year. The very birth of the Public Association of Christ in Japan was the result of this spirit. (Even at this time, there was such a missionary as Carrothers, who opposed this spirit from the beginning). But the gradual development of the evangelistic work of each Mission came to cause many missionaries to oppose Ballagh and Thompson who were earnest advocates and workers for the establishment of undenominational Japanese churches. The Kumiai churches and the Japan Presbyterian Church in Osaka, Kōbe, etc., were organized by those missionaries and by kindred spirits. Thus we can see the germ of the unification-question of the later time had already existed at these earlier times. When the foregoing disagreement about undenominational churches came into vogue in the year 1874, both the Yokohama and the Tōkyō Churches resolved to adhere to the undenominational principle, as they had been doing until that time, and sent Oshikawa and Kumano to canvass among foreign missionaries in Tōkyō and Yokohama, according to this principle. It was in the next year that these two Churches forwarded a letter to the Presbyterian and the Reformed Churches in America, asking them to permit Thompson and Ballagh to help the work of the Public Association of Christ in Japan. And this letter

was effectual in consolidating the standpoint of these two missionaries, whose co-operation with the Association had not been approved by the two American Churches. In February, 1874, the Yokohama Church wrote to Shimeta Nijima (later Jō Nijima) in America, asking him to become the pastor of the Church after his return. But this invitation was not accepted by him.

In April, the same year, the Conference of the Yokohama and the Tōkyō Churches resolved to amend certain parts of their Constitution, and elected a committee for the purpose.

In July, the same year, several members of the Yokohama Church went to the neighbouring districts for preaching; K. Shinozaki and M. Oshikawa to Shizuoka; N. Yoshida and K. Ibuka to Yashū; Y. Honda, N. Amamori; and S. Yetō to Shimōsa and Awa, and Y. Kumano to Hakone.

On the 3rd of October, the same year, the representatives of the Yokohama and the Tōkyō Churches, several missionaries, and the representatives of the Kōbe and the Osaka Churches held a council at the Girls' School, 212, Bluff, Yokohama. Previous to this, the two Churches at Yokohama and Tōkyō and the Kumiai Churches at Kōbe and Ōsaka, which had been related to the American Board Mission, had a certain understanding between them about their union. Now, the said council, having also been represented by T. Maeda and T. Matsuyama, of the Kōbe Church, and by G. Takaki, of the Osaka Church, resolved to unite the represented Churches sometime after, and to adopt the revised Constitution of the Public Association of Christ in Japan as the common constitution of all the churches. And it was also resolved that they should hold the meeting of the council in April, the next year.

But the Kōbe Church wrote, before the said meeting of the council, to the two Churches at Yokohama and Tōkyō to the effect that the union



which it desires is not the union in Church Government but that in friendship, and that it hopes the coming meeting of the council should be held for the sake of friendship but not for the administrative purpose,

When the council held its meeting, at Kōbe, Ballagh and Okuno represented the Tōkyō and the Yokohama Churches, while Davis and Nijjima,

those of Kōbe and Osaka. The latter representatives informed the former that they could not agree to a complete union, for they had some difficulty in accepting the revised Constitution of the Association. As the result, the unification-question, which had been advocated by both parties at first, was postponed.

(To be continued).



Conducted by Miss CLARA PARRISH.

MOTTO: "For God and Home and Every Land."

PLEDGE: "I hereby solemnly promise, God helping me, to abstain from all alcoholic liquors as a beverage, including wine, beer and cider, and that I will employ all proper means to discourage the use of, and traffic in, the same."

OBJECT: To unify the methods of woman's temperance work the world over.

BADGE: A knot of white ribbon.

HOURLY PRAYER: Noon.

METHODS: Agitate, Educate, Organize.

DEPARTMENTS: Preventive, Educational, Evangelistic, Social and Legal.

THE POLYGLOT PETITION has been circulated throughout the world and signed by representatives of over fifty countries. It asks for the outlawing of the alcohol and opium trade and the system of legalized vice. The chief auxiliaries of the W. C. T. U. are the United States, Canada, Great Britain, Australia, South Africa, India, Japan and the Sandwich Islands.

## World's news. Extracts from Miss Willard's addresses delivered at Toronto and Buffalo.

HAVING received in recent letters some very cordial words concerning Miss Willard's Annual Addresses extracts from which may not reach all the friends in Japan through American periodicals,—the editor of this page begs leave to quote at length from them.

One thinking, warm-hearted missionary gentleman writes; "I have just read Miss Willard's Annual address in the Union Signal and have a new stock of courage on hand for the American future."

Beloved Comrades From Many Lands:—Nothing more pleasant can be said by old friends as they recount

cherished scenes of long ago than the warm-hearted phrase of explanation, "We were brought up together."

I knew that you were gathering from near and from far; that every continent would be represented in this meeting, of which we have all thought so long; that Iceland and New Zealand would meet in this bright auditorium, made fair with flags from many lands, thanks to the loving kindness of our Canadian comrades. I knew that Oregon and Armenia, brave Oregon, sacred Armenia, would here sit side by side. I knew that the mighty empire, whose center is London, heart of the world, would be nobly represented,

and the blessed republic, dear to me as the beating of this glad heart, not sad, would send its big contingent; that a few prophetic ones from the great wine and beer-drinking continents of Europe would learn a new optimism from the cheery Australasian delegates, and that here in the Dominion that has prepared for us with so much beautiful forethought we should meet this day and feel in our inmost hearts that "We were brought up together."

I know you keep, as I do, in some sacred place, untouched save by reverent and loving hands, the little Testament whose worn pages were once turned by fevered fingers that are dust (but "their souls are with the saints, we trust!"), and so, though you lived in land of palm and I in land of pine; though Christmas came in midsummer where you dwelt, or the sun for three months shone not on your habitation; though the equator divided us till now, and the salt sea's brine had risen up to keep us severed, still, by all that is most holy and endearing, "We were brought up together."

#### PURITY.

*"Whoever sounds the highest moral note does the most for his country."*

"If I forget thee, O Jerusalem" (and to me, humanity's Jerusalem is evermore the home), "may my right hand forget her cunning, and my tongue cleave to the roof of my mouth." By God's grace, I will always stand with you, my comrades, for those holy principles of action that build strong defences around the sanctuary where two have united their dearest earthly destinies, and where the hallowed light of a child's face is to them, even as it is to us, the beacon of a better world.

Wendell Phillips declared a great principle when he said, "Plant only the tiniest seed of concession; you know not how many and how tall branches of mischief shall grow therefrom."

The faculty of the university of

Christiania has recently put forward a statement on the subject of "Continence and Health," that ought to be reproduced throughout the press. I quote in part: "The recent declarations of certain persons that a chaste life and continence are injurious to health, are, in our view, wholly false. We know of no disease or of any weakness which can be said to be the result of a perfectly pure, chaste life. On the other hand, we have a number of diseases which follow in the wake of licentiousness. If we could imagine prostitution abolished, we could imagine the prompt eradication of these scourges. Without its abolition, we can not. Those who believe that its legal control (in itself a sociological chimera) can prevent the dissemination of infection, occupy an unscientific ground, one which is not assumed in reference to any other infectious disease."

For there is a higher law: "Thou shalt not commit adultery;" second, "Thou shalt love thy neighbor as thyself." Whatever degrades the women of India puts the stamp of deterioration upon all women.

We hold that there is but one standard of purity for men and women and that they are equally capable of living up to it; we steadfastly believe that all law should set forth the ideal, that it should beckon men to the summit rather than provide for them, under no matter what restrictions, those indulgences in alcoholic liquors, opium and social vice whereby they live in the dark valleys of sin.

Among the resolutions we find this strong one on the subject of social Purity.—

"Whereas, The regulation of vice has become an aggressive question in the W. C. T. U., and the discussion of it as represented in the contagious disease act has assumed a character which we cannot ignore,

"Resolved, That while we do not forget that even the most consecrated and true may honestly differ in relation to vital matters, and while we would abstain from anything which would savor of criticism or judgment or motives, yet we, the World's W. C. T. U., must earnestly protest

against anything that would even seem to commit our great organization to any effort at regulation or license as applied to any and all forms of sin, and we most unequivocally declare our abhorrence of any compromise whatever with anything which is wrong, in principle or sinful in practice.....We utter this, our conviction and protest, and our determination never to surrender the principles for which we have always stood as a body, and this we do in the name of God and home and every land."

#### PROHIBITION.

We base our plea for prohibition on the principles set forth by the supreme court of the country in what have become "household words" among our temperance women: "No legislature can bargain away the public health or the public morals: the people themselves cannot do it, much less their servants. Government is organized with a view to their preservation, and can not divest itself of the power to provide for them."

We had in the United States last year more than ten thousand murders and more than six thousand suicides, or an average of thirty murders a day, besides twelve monthly lynchings. Since 1867 these terrible "takings off" have multiplied in proportion to the population at the rate of three to one. The papers that I read, not only from the metropolis itself, but from Maine to California, would seem to indicate that murders are the staple product. We have the testimony of Judge Noah Davis, of New York city, twenty years on the bench, that ninety per cent of the crime is due to strong drink.

Any reasoning man who can put these facts together and then vote for license, has the mind of a man without conscience, or without adequate knowledge, or with a serious twist in brain or conscience—at least this is my humble opinion. The fact is, "My people perish for lack of knowledge." There is not a good man between the oceans who would not vote against throwing around the saloon the guarantees and safeguards of the municipality, if he had studied the question with an honest desire to know whether it is

better to be linked with the traffic, by accepting the bonus that it gives in order to have the law on its side, or squarely to vote against it, thus removing one's self from any connivance with the abomination, and then to try to carry out the intention of that vote so far as possible. That which the people have legalized they can render illegal, and it is their solemn duty before God and humanity to render the liquor traffic illegal.

#### RIGHTS OF THE ABSTAINERS.

Nothing is to-day doing so much to diminish the respectability of drinking intoxicating liquors as the growing sense of brotherhood on the part of all civilized men. The dangers of the habit, not only to those who have formed it, but to that larger number of men, women, and children who do not muddle their mental faculties in that way, suggests that the non-drinkers have rights that the drinkers are bound to respect. If we take the total number of human beings in the world, including the Oriental races, which, when not demoralized by contact with Europeans, are generally abstainers, the overwhelming majority of human beings that are breathing at the present moment, have breaths untainted by the use of alcoholics, but the safety of that fraction of them who live in English-speaking countries is threatened by nothing so much as by the irresponsible actions of the drinkers, and I do not mean the drunkards alone whose brutality is the most reprehensible spectacle on the face of the earth, but the so-called "moderates," whose judgment is dimmed and the action of whose physical and mental forces becomes dangerous in exact proportion to the amount of alcohol that has passed into their systems. They may never be drunkards, but their faces are set that way: they may never damage any human being, but the tendency is that they will: they may not do themselves irreparable injury, but



every scientist knows that under the law of tendency, which is as fixed as that of gravitation, they are more likely to do this than those who keep clear of the hallucinations that intoxicants impart to mind and body both. For habits grow by what they feed on, they have no power of self-restriction, it is in their nature to be self-perpetuating, they determine not only the passing condition of the body, but the permanent conditions of the soul, for character is destiny, and character is habit crystallized.

This is our position : that the crown of creation, so far as we know, is the dome-like head carried on human shoulders ; that this is the universe in miniature, and the nearest to God of anything of which we are aware ; that forth from it has come all that makes the earth different from a den of beasts, and that any material sold or used which produces its deterioration beyond what any other material does or can, shall not be made or sold under the guarantees and safeguards of the State.

#### PRINCETON.

Probably no single manifestation of the year has been so painful to temperance people as that of Princeton University. We had looked upon it, ignorantly, no doubt, as a stronghold of temperance reform, and in the days of that staunch teetotaler, Dr. McCosh, it may have been ; but "times and seasons" change ! While Harvard University, with its predominant Unitarian influence, has banished punch from the spreads given by the students, and Cambridge, with a population of eighty-five thousand, has for ten years voted "no license" (President Eliot being in later years among those voters because of the good he openly declares he finds in the new method), it has been left for Princeton, to offer five kinds of wine at its recent anniversary reunion, and to have under its sheltering wing a hotel, built, we learn,

by certain of the rich alumni, in which is a "grill room," where fermented and malt liquors can be had by the students at their pleasure : and it is of undoubted authenticity that certain professors and—save the mark—professor's wives, have recently placed their names on a petition that this feature of the hotel may be re-licensed.

We do not believe there is a parallel to this in the religious history of the country since the temperance reform became a recognized force for righteousness. And, most surprising of all, the General Assembly, having its attention called to the wine banquet at the reunion, tabled a resolution expressive of regret. All this is a distinctly retrogressive step on the part of one of the great church groups of the nation, which has within its fold a staunch army of teetotalers and temperance advocates, and counts among its clergy some of the most devoted of our reformers.

#### PEACE.

The cause of peace has won great victories this year. The Arbitration Treaty with our Mother Country is only lying over ; already we have reason to believe that through the influence of the President arrangements are being made for the presentation of another treaty of wider scope, and it is not improbable that we may soon be saying, "How good it was to reject the less valuable that we might gain a greater, even a universal treaty of peace."

The Storthing, of Norway, has appointed a committee of nine to consider the question of forming arbitration treaties with foreign nations, and to submit proposals to that end. It is well known that France is moving in the same direction, and the recent declarations of the Czar and the Emperor of Germany are unmistakably in favour of pacific measures, while the treaty between Turkey and Greece re-

cently promulgated by the powers is a peace triumph, even though it registers the subserviency of Christian nations to the great Moslem hierarchy.

#### SCIENTIFIC TEMPERANCE INSTRUCTION.

The present condition of our scientific temperance instruction map shows that the temperance education of the whole people through the schools is now well-nigh universally mandatory. All that this means to the future will be ours if these mandatory laws are enforced. If they are, and Congress will enact a stringent immigration law prohibiting the influx into our land of more of the scum of the Old World until we have educated those who are here, in less than twenty years our problem will be settled and ours will be a temperance nation.

The laws are no longer a dream, every state but three has them on its statute book, and the mothers of this country have no more vital duty than to constitute themselves a vigilance committee to see that these laws are enforced. If the W. C. T. U. in any given locality did nothing whatever except to be the power behind the throne, whether it be a throne of the school board, the ministers' meeting, the Christian Endeavor, the united temperance societies, whose influence should bring it about that the books are in the children's hands, the existence of our local society would be abundantly justified.

#### THE PRESS.

Each year the press becomes a greater power; more people read and public topics are more generally discussed. The reading force of the country is practically twice as large as it was when the Crusade began; indeed, it is quite possible that the eagerness of many an anxious woman to know what that self-same Crusade was doing, may have been her first lesson in newspaper reading. What we now need to do, first suggested at our very

first Convention, is to put a pre-emption claim upon the press to spread the temperance propaganda.

I rejoice to believe that in no previous year have our women worked for this with equal intelligence and zeal. We are acquiring more space in the great metropolitan dailies; we have won the good word of scores of women journalists; we are learning what not to print, and grasping, though I fear but feebly as yet, a concept of the things that educate the public mind. Our white ribbon news is even sought for by the best daily and weekly journals, but we want something more than a widespread knowledge of the work of our own society. We shall, I hope, soon begin to send out the most pointed utterances of Sir Benjamin Ward Richardson and other scientists; the best sentences from the speeches of men and women who have put the argument and sentiment of the cause into the most condensed and vivid form; the most trustworthy statistics gathered by governmental specialists. In the appendix to my Toronto address, I have printed several paragraphs that I beg our superintendents of the press to spread as widely as they can. We do not yet take the broad view to which I hoped we should by this time have attained, and make our press selections cover the whole scope of the modern temperance movement. Every brain must be to us an open furrow, every word a seed dropped in; we must "agitate, educate, organize" in the minds of those who read, for the thought-world is the laboratory of reform. Quietly in our homes we can compile the world's best temperance thought and launch it forth upon the rising tide of popular intelligence. We can create a new sentiment; we have our hands upon the levers that lift the world and all "just for the asking." Women journalists are universally sympathetic with our work, and men grow more so every day.

## TRIBUTE TO MISSIONARIES.

The World's W.C.T.U. could never have been established but for the co-operation of Christian missionaries, who are undoubtedly the best exponents of the Gospel that the Church has to show. It is the fashion nowadays to speak lightly of them, but "may my right hand forget its cunning" when it ceases to indite their praise. It is a good thing to find out all that is good in the beliefs of Oriental nations, but they will strive in vain to give us any record of Christ-like deeds that is at all comparable to that made by our brothers and sisters, who, leaving home and friends, have consecrated their lives to making known in these same countries the unsearchable riches of Christ, among which the hallowed home of purity and peace stands first of all.

Julian Hawthorne, whose reports on the famine in India are regarded as unrivalled in point of accuracy, declares that:—"The only persons who know what is actually going on in that land of misery are the missionaries, for they go about quietly everywhere, see everything, and cannot be deceived or put off the scent by the native subordinates . . . . It was my great good fortune to be thrown with the missionaries from the start, and I was able to compare their methods and knowledge with those of the Government people."

There will be other reforms and reformers when we are gone. Societies will be organized, and parties will divide on the right of men to make and carry deadly weapons, dynamite, and other destructive agencies, still more powerful, that human ingenuity will yet invent. They will divide on the question of the shambles, and there will be an army of earnest souls socially ostracized, as we are now, because they believe that the butcher should cease to kill and the sale of meat be placed under ban of law. There will be a great movement to educate the people so that they will use neither tea, coffee, nor

any of the numerous forms of anodynes and sedatives that are now tempting-millions to detrioration and death, and which will more strongly affect the finer brain tissues of more highly developed men and women. Long after the triumph of the temperance reform has universally crystallized upon the statute books; long after the complete right of woman to herself and to the unlimited exercise of all her beneficent powers is regarded as a matter of course: long after the great trust of humanity takes to itself the earth and the fulness thereof as the equal property of all, there will remain reforms as vital as any I have mentioned, and on them the people will group themselves in separate camps, even as they do to-day. And it is not improbable that the chief value of the little work that we have tried to do on this small planet lies in the fact that we have been to some extent attempered by it, we have become inured to contradiction, and we may be useful either in coming invisibly to the help of those who toil in the reforms of the future, or we shall be waging battles for God upon some other star.

In addition to the paragraphs quoted, Miss Willard's address covered in its comprehensive scope, reference to the Queen's Jubilee; to the India famine; to the aid given the Armenians through the efforts of the W. C. T. U., the National Society having forwarded ten thousand dollars; to labor lynchings; to the splendid gains in membership and work in all the large auxiliaries; to the urgent calls that have come from Burmah, India, China, Ceylon, South America, Mexico, and other countries, for resident White-Ribbon missionaries and lecturers; to the need for Inebriate Industrial Homes; to food reform; to substitutes for saloons; to the plans of the Booth-Tuckers for relieving the congested quarters of great cities, closing with important recommendations for the extension of the work



and appreciative tributes to General Neal Dow and other leaders who have

died since the convention met in London two years ago.

## Human's Department.

Conducted by Miss ANNIE S. BUZZELL.

THE story we give you this month is reproduced from the *Gleanings*, for whose columns it was written by Miss Anna M. Clagett, of Tokyo. We give it that you may see, in this experience, another proof of what the power of the Spirit of God can do, through one who trusts Him, even though that one be a woman, and alone in her Christian life in the midst of heathenism and persecution. We give it that you may be encouraged in your own Christian life, and inspired to more earnest, faithful *living* and working for the Master in whatever place He may have seen fit to put you. God only knows how many faithful ones He has, in this land, who, like this farmer's wife, are doing what they can to let what little light they have received shine into its dark corners.

*She hath done what she could.*

Seated on a Japanese floor, with an open Bible between us sat a Japanese woman and myself; I was explaining one by the passages that she had been unable to understand alone and which she had marked with bits of red paper; her head had drooped lower and a momentary silence fell between us, then she raised her head with a glad new light in her face, and said, "I understand." The words were not necessary for I knew from her face that light and life had come into her soul. A few weeks later she was received into the church and baptized.

Some months afterward some changes having occurred in her family, she

returned to her native province where her husband had inherited a farm, and become a farmer. Her mother-in-law was a devout heathen and was very cruel to her because she would not in any way worship or serve the idols. For two years she had but few opportunities to say any thing to her neighbors or friends, but seeing idol worship all around her, the longing to give light was very great.

In order to tell the glad sweet story to the people in all the neighboring villages and towns, she purchased a number of shirts and pairs of stockings and making them into a pedler's bundle, she strapped them and her baby on her back, and taking her Bible in her hand, she went from village to village, ostensibly to sell her goods but really to teach the Bible. There were some who bitterly opposed her.

One evening it had grown dusky before she reached her home, and she met a man whom she recognized as an acquaintance, and saluted according to the Japanese country custom. Mumbling a reply as she passed him, he stooped and with the sickle which he carried in his hand, cut a deep wound on her limb; but it did not affright her from her work of love, and as soon as the wound was healed, she continued to tell the good news all the time she could possibly spare from the farm work.

More than a year ago there was a terrible overflow in that part of the country, caused by the giving way of the river embankment. She was in the

rice field cutting rice when she saw a wall of water coming toward her. She started to run for her life, but to save a little of the rice which she had cut, returned, and as the waters came on, she stepped upon a mound. The water surrounding her soon rose to her waist. Feeling that there was no hope, she reviewed her life since she had been a Christian, and realized that her work for the Lord had been very meager. She bowed her head in prayer and promised the Lord that if He would spare her life for five years she would be more earnest in trying to lead others to know him. She raised her head and saw two men coming toward her in a boat. She was rescued and, according to her promise, made opportunities to speak to almost every one she met.

In July of this year she wrote to the woman who was my Bible helper at the time of her conversion, telling her to ask me to send up some one to do evangelistic work. As there was no one to send I went myself with a Bible woman carrying a lot of tracts and gospels and Bibles, to be with her for two or three days, and give her some help and encouragement and Bible instruction, for I had known but little of her life since she had gone into the country, and nothing of her special experiences.

We reached her home at seven o'clock at night and in half an hour fifteen of her neighbor woman and one man came, by previous invitation, to hear from us the story they had so often heard from her. We talked to them for about two hours. They were then invited to go to their homes, and we were taken to a relative of Mrs. Naitō, where a widow of twenty eight had asked for baptism. There we found comfortable quarters waiting for us, and as it was very late we were glad to retire.

The next morning, eight women and one man came in one by one to be taught. At half past three we went to the private home, which had been

engaged for the occasion, and met an audience of *sixty* grown people and many children. We sat upon the floor and read many passages from the Bible and used the pictures again for illustrations. The people sat or stood around us.

The policeman requested us to go to the hotel as it was against the regulations which he had received concerning foreigners to allow them to stop in private houses; accordingly we went at six o'clock to the hotel and soon an audience of forty women and men had gathered to hear.

On the next morning we taught the unbaptized believer more carefully about the Christian life. In the afternoon more than a hundred grown people and many children met together in the hotel and listened for two hours.

On the following morning we listened to Mr. Naitō's experiences and learned that sixteen years previously, a foreigner, had visited and preached in the place, and after he was gone, either the priest or the head man of the village, had required all to sign a promise that they would never listen to Christianity again. There has been no preaching in the place since.

That afternoon we went by invitation to another village about a mile away where an audience of eighty grown people and many children were waiting to hear. Ten came to our rooms that evening for instruction.

The next morning we met the children by appointment in a private house, and after a short meeting with them there, took them up on the mountain side a half mile away and had a very interesting time with them. Thirty grown people were present. We went from there to Mrs. Naitō's sister and taught her. After dinner fourteen of her neighbors and friends came to hear, and that evening twenty grown people came to our rooms to listen.

On Sunday morning we held the first Sunday school. Many children and thirty five grown people were present

and at the close we promised to meet with them that afternoon at three o'clock.

Fifty eight grown people and many children came. From there we went with seven women and one man, all over fifty years old, who had come to ask us to go to their part of the town and teach a crowd who were waiting for us.

We found them assembled in the temple and the place where they asked us to sit was directly in front of the idol. A hundred and fifty grown people and about one hundred children were present.

Early in the evening, eight people came to our rooms to be taught, and while we were teaching them, a messenger came, saying that a crowd had assembled and was waiting for us just across the street. Although it was halfpast nine we went and finding seventy grown people, we read the Bible and talked until eleven.

Monday morning we left for another place. On the way, stopped and dined with a cousin of Mrs. Naitō; while dinner was being prepared, twenty five grown people assembled and listened to the sweet old story. We reached our destination at half-past two and at three an audience of sixty assembled. In the evening an audience of eighty gathered to hear. Tuesday morning we spent resting and teaching individual members of the house and at one P.M. an audience assembled and we taught them until it was time for us to start to meet an engagement in the main part of the town, where an audience of more than one hundred grown people besides innumerable children awaited us. This we supposed to be our last work on that journey, but while we were eating our supper in the same home where the afternoon meeting had been held, a crowd gathered and the Christian woman was so urgent in her appeal for just one more talk, that we consented and soon the house and yard street in front of the house

were full. With this meeting we closed our work on this journey. Over three hundred were present.

Meetings were held in seven heathen homes, one Christian home, one hotel and in one temple.

The hotel and one heathen house made a charge, but the other homes and the temple were free for meetings and we were invited to meet with the people.

Many interesting circumstances occurred during this week of blessed privileges.

One man asked us on an especial occasion to tell the people how they could find peace in their souls. Another man, of whom they said, he was always drunk, was present at the second meeting, and from that time stopped drinking and attended every meeting. This was his own confession.

In the temple a man said, "This is the most wonderful thing the world has ever known, devout Buddhist worshippers to ask a foreign Christian to come into their own temple and teach them about Christ." Of course his knowledge of the world is limited to a small part of a small empire.

A visitor in one of the towns, from a distant town, hearing of the teaching came to ask about it. After a talk of about an hour with him, he said "Now I understand. I have often heard the words Eternal Life, but did not know what they meant, but now I do; I live quite a distance up the river in a large town and if you will come up there you may have my home in which to meet the people and I will do all I can to get the people to come and hear."

Villages in the vicinity had asked us to visit them, but both of us being quite tired out, it seemed best to rest awhile first.

The people were kind and considerate. I have never received greater kindness from any people of any country.

But let it not be supposed, that it was anything that was done by me a



foreigner that caused the people to give such unexpected attention to the story of salvation. It was the work of a converted heathen woman who had lived a godly life in that vicinity, and had improved every opportunity for four years to testify to others of the Gospel of the grace of God.

On a second visit to Mrs. Naito and the people of her vicinity a man came and said that he had heard about the new teaching and would like to hear more, and asked us when there would be another meeting. We offered to read the Bible to him then if he would go with us back to the home where we were stopping, but he said that there were others in his town, about two miles and a half distant, who also wished to hear, and that he had promised to go back and let them know, as soon as he had learned the time of the next meeting. We made an engagement for a Bible class in the afternoon. When he had gone we were told that he was a Shinto Priest and the head of Shintoism in that part of the country. In the afternoon he came bringing quite a number with him.

Three of the old women, who on our first visit, came to ask us to go to the temple and teach, are hearing gladly, and the people of Mrs. Naito's town are very different in their treatment of her. Now they call her into their homes when she is passing by, and ask her to tell them something more.

Early one Sunday morning a messenger, from the wealthiest home in the town came and asked her to go to their home to teach them. She went rejoicing, and later as a crowd gathered, she had the Sunday school there. They gave her a dinner and she remained there teaching them until two o'clock, when messengers from the temple came begging her to go there and teach. She found many waiting to hear her and was detained there until evening.

On my second visit I offered Mrs. Naito a financial compensation if she

would give all her time to teaching in the homes, but she declined, saying that she thought it would be better for the work if she did not receive anything.

### *For the Children.*

The boys and girls who read about the zaipan children in the last *Evangelist*, will be glad to hear that some of them had one good meal of rice and soup and vegetables during Christmas week. The missionary families who live in Sendai gave the money, and tickets were given to two hundred and fifty of the poor people who have nothing to eat but the zaipan slop. The Baptist Girl's School at Nakajima Cho opened its house, taking out the big sliding doors that separate the recitation rooms, making one large room where all could be entertained at once. The pupils of the school prepared and served the supper. They all worked very hard, even the little ones doing what they could. There were bags and bags of rice to wash and cook, bushels of vegetables to prepare and gallons of soup to make, besides all the dishes to wash and arrange, water to draw, charcoal to carry and fires to tend. But they worked untiringly all day, and at four o'clock, when the families began to come, they were ready.

It was such a ragged, pitiful looking crowd of people. There was one widow carrying two little ones on her back and leading the third, which was hardly more than a baby. There was a woman with a husband, who has become idiotic, and six little children, and no one to provide food for them all but herself. There were old, and lame and blind, and poor starved little children, oh, so many of them.

How we did enjoy seeing them eat! They were seated in circles of ten, and the school girls flew in and out among them refilling the rapidly emptied dishes. There were two great heaping tubs of steaming rice in the

middle of the room, and five or six were hard at work all the time, dishing it up as fast as they could, as the waiters kept bringing empty bowls. They all ate and ate, but especially the boys. They emptied bowlful after bowlful, but at last, with long sighs, were compelled to stop, still looking longingly at what was left.

After the supper was ended each child received a little gift, and all, old and young, received pretty cards (some of the cards that you have saved and sent out to us), and then the lights were extinguished and Mr. Jones showed them some magic lantern pictures, and told them about our dear Saviour. This ended their happy evening, and they had to go back to their dark, cold dirty homes again. But they will always have one bright thing to remember, and they have heard once, at least, that Jesus loves them; and we hope they will want to know more about him and come to our Sunday Schools to hear.

Not a little of the money for this supper was given by the missionary children. One family of four had received five *yen* for a Christmas gift. That meant a great deal for them, for, you know, missionaries do not have much money; but instead of spending it for themselves, three of them gave *all* of their shares for the supper, and the fourth gave half of hers. You may be sure that they had happy hearts as they watched the poor people eat that night.

We are all happy to think that we could do this one thing for the poor but the two hundred and fifty who were fed that night are not a quarter of the poor people in Sendai, and the cold winter has but just begun. So we are all giving a little each month, and a committee is at work, seeking out the starving, freezing, suffering ones and giving them what aid is possible, in Jesus' name.

## BOOK REVIEWS.

**THE GROWTH OF THE KINGDOM OF GOD** Sidney L. Gulick, M. A. London: The Religious Tract Society, 1897. On sale at the Methodist Publishing House, Ginza, Tokyo. Price 1.25 local currency.

The author of this useful work says in his preface that the germ of the book consisted of an address delivered to an audience of wideawake Japanese young men. We are glad that the lecture was expanded into this larger form. The volume is divided into nine Chapters.

1. Preliminary Considerations and Definitions.
2. Growth in Numbers.
3. Statistical Evidences of the Growth of the Kingdom of God in England and Wales.
4. Statistical Evidences of the Growth of the Kingdom of God in the United States.
5. Growth in Understanding Christianity.
6. Growth in Practice.
7. Growth in Influence.
8. " " " — *Continued.*
9. The "Significance" of the Growth of Christianity and of Christendom.

The utility of this work is greatly enhanced by the insertion of numerous charts and tables. To the weary toiler in God's Kingdom a book like this brings cheer and encouragement.

\* \* \* \*

**I BELIEVE IN GOD THE FATHER ALMIGHTY.** John Henry Barrows, D. D. New York, Chicago, Toronto: Fleming H. Revell Co. Contents are—The Strength of Theism; God's Three Revelations of Himself; The Eternity of God; The Truth and Comfort of Theism.

This vigorous book of a manly faith is dedicated to the "Young Men and Women of America." It is our prayer that this dedication may be extended to the Youth of New Japan. Without

entering into details, we know of no better book to confirm the young in "the joyful faith, with which they repeat, from its first great words to its closing affirmations, the golden sentences of THE APOSTLES' CREED."

### VICTORY.

By SUSAN A. SEARLE.

Amid the gracious gifts, our God  
Upon us showereth lavishly,  
To night we praise His name for this,  
He giveth us the victory.  
To us, His weak and trembling ones,  
His love He showeth wonderously;  
Though neither brave nor strong our hearts,  
He giveth us the victory.  
We strive and struggle day by day,  
Failing and falling woefully;  
No vantage win 'gainst fearful odds,  
He giveth us the victory.  
The mighty God, King of all kings,  
Our Father, loving tenderly;  
Through Jesus Christ, our risen Lord,  
He giveth us the victory.

### NOTES.

NEAR the close of 1897, the Dissolution of the House of Representatives and the Prorogation of the House of Peers were speedily followed by the resignation of the Matsukata Cabinet.

The members of the new Cabinet, installed January 12th, 1898, are

Minister President	.....	Marquis Ito.
Minister of—		
Foreign Affairs	.....	Baron Nishi.
Finance	.....	Count Inouye.
Home Affairs	.....	Viscount Yoshikawa.
Education	.....	Marquis Saionji.
War	.....	Viscount Katsura.
The Navy	.....	Marquis Saigo.
Agriculture & Commerce	.....	Baron Ito Miyoji.
Communications	.....	Baron Suyematsu.
Justice	.....	Mr. Sone Arasuke.

The following table concerning the different Cabinets is taken from the Japanese Press :

	ORGANIZED.	RESIGNED.	DURATION.	
Ito . . Cabinet.	Dec., 1885.	March, 1888.	<sup>yrs.</sup> 2 <sup>mos</sup> 3	
Kuroda "	April, 1888.	Oct., 1889.	1 7	
Yamagata "	Dec., 1889.	April, 1891.	1 5	
Matsukata "	May, 1891.	July, 1892.	1 3	
Ito "	Aug., 1892.	Aug., 1896.	4 1	
Matsukata "	Sept., 1896.	Dec., 1897.	1 4	

Since the inauguration of the Japanese Cabinet in the year 1885, its personnel has been changed seven times in the following order :

#### The Ito Cabinet,

Minister President	.....	Count Ito.
Minister of—		
Home Affairs	.....	Count Yamagata.
Foreign Affairs	.....	Count Inouye.
War	.....	Count Oyama.
The Navy	.....	Count Saigo.
Finance	.....	Count Matsukata.
Justice	.....	Count Yamada.
Education	.....	Viscount Mori.
Agriculture & Commerce	.....	Viscount Tani.
Communications	.....	Viscount Yenomoto.

#### The Kuroda Cabinet,

Minister President	.....	Count Kuroda.
Minister of—		
Home Affairs	.....	Count Yamagata.
Foreign Affairs	.....	Count Okuma.
War	.....	Count Oyama.
The Navy	.....	Count Saigo.
Finance	.....	Count Matsukata.
Justice	.....	Count Yamada.
Education	.....	Viscount Mori.
Agriculture & Commerce	.....	Count Inouye.
Communications	.....	Viscount Yenomoto.

#### The Yamagata Cabinet,

Minister President	.....	Count Yamagata.
Minister of—		
Home Affairs	.....	Count Saigo.
Foreign Affairs	.....	Viscount Aoki.
War	.....	Count Oyama.
The Navy	.....	Count Kabayama.
Finance	.....	Count Matsukata.
Justice	.....	Count Yamada.
Education	.....	Mr. Yoshikawa.
Agriculture & Commerce	.....	Mr. Mutsu.
Communications	.....	Count Goto.

#### The Matsukata Cabinet.

Minister President	.....	Count Matsukata.
Minister of—		
Home Affairs	.....	Viscount Shinagawa.
Foreign Affairs	.....	Viscount Yenomoto.
War	.....	Viscount Takashima.
The Navy	.....	Viscount Kabayama.
Finance	.....	Mr. Watanabe.
Justice	.....	Mr. Kōno (Binken).
Education	.....	Count Ogi.
Agriculture & Commerce	.....	Viscount Mutsu.
Communications	.....	Count Goto.

#### The Ito Cabinet,

Minister President	.....	Marquis Ito.
Minister of—		
Home Affairs	.....	Count Itagaki.
Foreign Affairs	.....	Count Mutsu.
War	.....	Marquis Oyama.



The Navy .....	Marquis Saigo.
Finance .....	Count Matsukata.
Justice .....	Viscount Yoshikawa.
Education .....	Mr. Inouye (Ki) and (after him) Marquis Saionji.
Agriculture & Commerce.	Viscount Yenomoto.
Communications .....	Mr. Shirane.

### The Matsukata Cabinet,

Minister President .....	Count Matsukata.
Minister of—	
Home Affairs .....	Count Kabayama.
Foreign Affairs .....	Count Okuma.
War .....	Viscount Takashima.
The Navy .....	Marquis Saigo.
Finance .....	Count Matsukata.
Justice .....	Mr. Kiyoura.
Education .....	Marquis Hachisuka, (after him) Mr. Hamao.
Agriculture & Commerce.	Viscount Yenomoto, (after him) Count Okuma.
Communications .....	Viscount Nomura.

Mr. Osuga's Orphanage at Oji is said to have netted *yen* 1,858,859 by a recent bazaar in the Uyen Park, Tōkyō.—*The Jogaku Zasshi*.

\* \* \* \*

The total of both the ordinary and the special expenditures of the Educational Department for next fiscal year, the *Kyōiku Jiron* learns, is *yen* 3,228,441.

\* \* \*

The increase in the population of Japan in 1897 was 437,644, the whole number at present being over 4,250,000. The number of marriages and divorces in the same year was 501,777 and 115,654 respectively.

\* \* \* \*

There are now 37,680 students in Tōkyō, whose total expenditures in one year are *yen* 5,425,920. Only twenty per cent of these students succeed in their studies. Then a sum of over *yen* 4,000,000 is expended in vain.—*The Sun*.

\* \* \* \*

There are now three Christian primary schools in Yokohama. One of them, the *Keisei*, numbering at present 200 pupils, recently held its twentieth anniversary. The

large audience was much pleased with the exercises.—*The Gokyō*.

\* \* \* \*

The first number of a new Christian magazine, the *Shinseiki*, or the *New Century*, is announced to appear on the 25th of January. Rev. Kozaki will be the editor-in-chief, Revs. Honda, Ibuka, Uyemura, Motoda, and others, the assistant editors.—F. S.

\* \* \* \*

On the 3rd of January, all the churches in Tōkyō held a united prayer-meeting in the Young Men's Hall, conducted by Rev. Y. Honda. Two hundred people attended the meeting. It was in this meeting that the establishment of a library and a dormitory, by the united effort of the Imperial University Young Men's Christian Association and the First Higher School Young Men's Christian Association, was announced.—F. S.

\* \* \* \*

Shin-amichō, Shiba, Tōkyō, is the largest resort of the poor, there being more than 2,000 in that locality. The *Jogaku Zasshi* learns that there lives in that district an old man seventy-four years old, Zenjiro Nakamura by name, who has devoted all his time, since 1876, to the education of children. By his work, over 500 poor little ones have come to understand arithmetic and to read letters. The pupils are paying five *rin* per month for tuition.

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COUNT KAORU INOUE.



# The Japan Evangelist.

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## TRACTS.

By Rev. OTIS CARY.

(Conclusion.)

4. *What are some faults often found in tracts?* Evidently there is much dissatisfaction with many of these publications. One correspondent writes; "A good many of the tracts that have been published here are comparatively worthless." Another says, "I have read a number of tracts in the Tracts Societies' catalogue that I consider very silly." Another, "Those I have read often seem very poor to me." If such criticisms are just, it will be well to see what defects call them forth.

Obscurity is a common fault. A guidepost needs to be very plain or it is useless, perhaps worse than useless. Unless the tract is intended for

scholarly people, it should be in very simple language, and the illustrations should be drawn from Japanese rather than from foreign sources. Obscurity often arises from the use of scriptural words and phrases, which are so much Greek to those for whom the book is intended. I recall one tract, evidently prepared for those who are hardly able to read, that upon the first page uses the words "Kami" and "Yehoba" in such a way that the uninstructed reader would suppose that they were the names of two distinct beings. Other tracts refer to Adam and Eve as though their story were well-known. One correspondent refers to the same fault as follows; "My general criticism of the Tract Societies' work is that it is too difficult, or implies a knowledge of Christianity that the masses have not got." He specifies one tract founded on a verse of Scripture and says; "What does that mean to one who has never read the bible? To base a tract upon it for general distribution is absurd." Another Tract, with scarcely any explanation of the phrase, urges the reader to "believe the blood of Jesus Christ." What meaning can this convey to one hearing of Christianity for the first time? Dullness is fatal to the usefulness of a tract. In their literary tastes, as in many other things, the Japanese resemble the French. A bright and lively style is desirable. It is important that the first few lines should excite interest. This is one reason why the Gospel of Matthew, commencing with the genealogy of Christ, is not fitted for a tract. It was not intended for such a use. If a tract does not gain the

that, however excellently the truth may be presented, some will turn from it and despise it; but woe unto us if we give them good reason for doing so. Alas for the fisher of men who not only fails to catch anything himself, but also frightens away the fish or so disgusts them by the bait he uses that no one else is able to take them.

He who realizes the power for good or evil that dwells in these little pamphlets will not think it a light task to prepare one. Rather will he cry out, "Who is sufficient for these things?" and feel that he needs in a special way to seek God's help, and that he must carefully use the talents God has given him.

Before presenting his manuscript to those who decide upon its publication, the writer should severely criticise his own work. Let him put himself in the place of the class of readers for whom it is intended, asking himself, "If I had their beliefs, prejudices, and feelings, would this tract interest me, convince me, move my heart, help me to receive and follow its teaching?"

The author should not trust entirely to his own judgment in criticising the work of his literary assistant. We are not competent judges of the *bunsho*, nor of the Chinese characters; and some competent Japanese should be asked to look over the pages. It is, indeed, true that the Japanese are too much inclined to finical criticism of literary material that they are asked to examine; but, where changes are suggested, further inquiries can be made concerning their desirability.

If the tract is written for people of little education, the manuscript should be put into the hands of one or more such persons and their ability to comprehend it be tested by questions.

Incidentally it may be remarked that great care should be taken in choosing the title. If this is attractive, it not only increases the sale, but arouses an interest that makes the minds of its readers more receptive.

It may seem superfluous to suggest that an author ought to look over the completed manuscript before presenting it for publication; but, as member of an examining committee, I have seen several manuscripts where the presence of the most obvious blunders made it hard to believe that this had been done.

The manuscript usually goes from the author to some committee. This committee may be too tender-hearted. The author's name is usually known and it is unpleasant to cause him disappointment. It is easy to say, "The tract does not amount to much; but, then, it is not likely to do any harm, and so we may as well let it be printed." It is the duty of a committee to be severely critical. It is wrong to waste money in the publication of unsuitable matter. The issuing of weak tracts does harm by lessening the reputation of all. The imprint of the Tract Societies ought to be an assurance that three or four persons representing different missions have upon examination found that in doctrine, literary excellence, attractiveness, and power, the work is one whose use they can heartily recommend.

8. *How should tracts be used?*  
Probably most of us have seen the time when we scattered tracts right and left. Very likely we wrote to our home Boards about the great eagerness of the people to learn about Christianity, as evidenced by their pressing around us anxious lest the supply of books should be exhausted before they were served. After a while we came to see that there would have been the same eagerness if we had distributed infidel tracts, advertisements of patent medicines, or even if the leaves had been printed from type set up at haphazard. Perhaps we have seen our tracts trampled under foot, tossed out of car windows, or left unread. Then we have asked, "What is the use of spending money for what accomplishes no good?" and have

gone to the opposite extreme of doing nothing with tracts. Several missionaries tell me that they now use few or none.

It is true that little can be said in favor of giving large tracts indiscriminately to a crowd; yet small leaflets or cards may well be given out to those who pass by a preachingplace, and at the close of preaching it is often well to give leaflets containing the text and main points of the sermon, or a *small* tract treating of the same subject.

As has been said, the giving of large tracts is likely to arouse suspicion of our motives. Moreover, what is obtained for nothing is usually little prized and so little read. If tracts are given, it should be after such conversation with the person as makes it seem appropriate for us to present in printed form something upon the subject that has been under consideration.

It is usually far better to lend than to give a tract. This is not so likely to arouse suspicion. It is, indeed, true that in this country lending is often only another name for giving. I am told that the Japanese have a saying, "Only a fool returns a borrowed book," and our depleted libraries show that this species of fool is very rare. Still, some will bring back the tract, and then there is a splendid opportunity to ask the man what he thinks of its teaching, to explain anything he has not understood, to make a personal application of the truth, and to lend another tract that is fitted to follow the previous one.

Tracts may be lent to fellow-travelers. If they seem interested in the contents, they may be allowed to retain the books.

A plan for the systematic lending of tracts has been found useful in many places. Among other advantages, it furnishes a form of activity for church-members. Those who engage in it visit each house in the streets assigned to them and offer to lend a tract. A

week later they go to the same houses and exchange the tracts for others. After the first two or three visits an assortment of tracts or even larger books may be taken, so that the borrowers can choose what they like. An earnest worker will find many opportunities for talking to the people about what they have read. Where several persons engage in this work, it will be found well to have occasional meetings for reports, consultation, and prayer.

In a recent description of German Tract Societies it is said, "Nor is any man, pastor, teacher, volunteer laborer, or colporteur permitted to offer a tract to anyone, either on sale or as a free gift, till after he himself has read it and mastered its contents. The tract distributor is also expected to know the person whom he approaches, as well as the tract which he seeks to circulate." How the rule can be enforced it is hard to see; but these sentences point to one important principle, great care should be taken that the right tract be given to the right man. If this is not done, we imitate the quack doctor who uses the same drug for all his patients or takes blindly from his medicine-chest whatever powder or pill happens first to come to hand. There has been an immense amount of such haphazard distribution. I saw one earnest missionary give out tracts on the work of the Holy Spirit to the miscellaneous company that gathered on the platform of a railway station. I have seen others go out on the street to distribute promiscuously written tracts especially for jinrikisha-men and containing many references to their employment. In England or America it would be insulting to give such things to educated gentlemen, and it is still more so here. At the best we shall make mistakes in regard to the needs of the people whom we approach; but it ought to be possible to avoid such colossal blunders.

One correspondent favors me with an account of the way in which he



uses tracts in a railway carriage; "When I am well on my journey I bring out my case of tracts and commence to assort them for the people I see about me. This young man to the right evidently is a student. What have I most suitable in my stock for him? Here is another, an old man, opposite me, and a simple tract must be found for him. Now I find that these operations generally create quite an interest, and, holding the tracts in such a way that the titles can be easily read by those near me, I feel that the way is now open for me to commence distribution; and so, with a polite bow, I offer those near me each the tract that I have selected for him. I then try to catch the eye of those sitting in other compartments, and so distribute as far as possible to all."

9. *Are there any suggestions that might be made to the Tract Societies' Committee?* I speak of this Committee because it is one in which we are all interested. It represents the various Christian bodies with which we are connected, and hence recommendations can be made with less hesitancy than would be the case with the publication committees of different missions.

More than one correspondent expresses the opinion that it would be well if many of the tracts were struck off from the catalogue. One advises that a large number of them be burned. "What harm do they do?" some may ask. "No one who dislikes them is obliged to buy them." As already said, they lower the standard. Some of them do get into circulation and thus, even if they do no harm, they take the place that might be held by better ones. Some persons in buying tracts will judge of them by their titles, and among those that could well be spared are some whose names are the best part of them. It would also be easier for all to make selections if the list were carefully revised.

A better catalogue is needed. It should tell the subject of each tract,

the style in which it is written, and the general line of argument. We have to thank the methodist Publishing House for its improved catalogue.

Do not the publications of the Tract Societies fail in one important point? A tract ought to be *attract-ive*. Would it not be well, even though the price must be somewhat increased, to use better paper and, what is more important, have covers that make people wish to look inside? Look at the covers of the unbound books that are displayed in Japanese book-stores and ask if their publishers do not present wares that look far more tempting than do most of ours.

In looking over this paper I see that I have been very free in criticising writers, publishers, and distributors of tracts. Perhaps the prevailing impression left upon my hearers will be that I have a very poor opinion of what has been accomplished. Far from it. In view of the difficulties that have been overcome, we owe a great debt to those who have provided us with so many efficient instruments for carrying on our work. I believe that very much has been accomplished by these scattered leaves. The good already done is not to be measured merely by the number of those who ascribe their conversion to these tracts. These publications are one of the means by which Christian truth is more and more affecting the thought of the Japanese people. One cannot read newspapers and magazines or listen to the conversation of thoughtful men without being aware that Christian ideas are gaining wide currency so that many who are far from accepting the Gospel are getting some knowledge of its teaching. I believe that God is thus preparing the way for a mighty work of grace to be displayed when His Holy Spirit shall move upon men to vivify what has already been implanted in their hearts.

## A HISTORY OF THE CHURCH OF CHRIST IN JAPAN.

Translated by C. NAKAMURA.

(Continued.)

IT was in December, 1874, that Masatsuna Okuno, the elder of the Yokohama Church and Yoshiyasu Ogawa, the elder of the Tokyo Church, performed the rites of a Christian funeral at the burial of a convert, Ito by name. They, however, were called to the Tokyo Court in connection with the rite; for no one, except Buddhist and Shinto priests, was legally permitted to conduct a funeral. Now, Rev. Thompson and other missionaries, who were connected, with the said ceremony, obtained an interview with Judge Ikeda through the kindness of the American Minister, and talked about the affair with him. The members of the two churches also presented a memorial to Ichiwo Okubo, the Governour of Tokyo at this time, asking for the freedom of Christian funerals. Meanwhile Okuno and Ogawa were examined several times, and in September, the next year, the affair was concluded with a reproof by the Judge upon the accused.

In June, 1875, Dr. Kip, an American missionary at Amoy, Fo-Kien province, China, was asked by the Amoy Church to take a congratulatory letter to the Yokohama Church with him. The Chinese Church rejoiced that the Gospel was being preached more and more in Japan, and that she was pleased with the prayer of the Japanese Church, offered the Formosan affair at that time. This letter is said to have been sent as the answer to a letter of the Yokohama Church, asking the Chinese brethren to pray for the said affairs.

In August, the same year, a request was made by the converts at Hirosaki, fifteen in number, to the Yokohama Church, to the effect that the establishment of a church at their town should

be granted and that a pastor or an elder should be sent to the opening service. The evangelistic work at this town had been successfully carried out by Rev. J. Ing, a Methodist missionary, and Yoichi Honda, a member of the Kokwai, but their converts having wished to become the members of this Church were led to send the said request to the Yokohama Church. Now, the *Kokwai* at once granted their petition and made Yoich Honda their elder. And in September, the same year, the Hirosaki Church was organized, which was later incorporated into the Methodist Church for some reason or other.

It was in the same year that elder Awazu and some ten members of the Shinsakaye-bashi Church separated from the Church and formed themselves into an independent church, the Japan Church by name. The motive of organizing this new church consisted in enforcing an extreme anti-foreign principle of independence, because all the churches at those times were under the assistance of foreign churches and missionaries, who had naturally a great influence in those churches. But this new church united, in 1883, with the members of the Congregational Church, and organized a church, the Reinanzaka Church by name, which was the first among all the Congregational churches.

On the 8th of October, 1876, a church was established at Uyeda, in the province of Shinshu. This was the result of the work of the Yokohama Christians and the missionaries of the Reformed Mission. The number of the first members of this church is said to have been thirty-seven in all. On the 23rd of December, the same year, the Nagasaki converts came to form themselves into a church, by the constant work of the missionaries of the said Mission. The first roll consisted of twelve members.

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## CHAPTER II.

THE JAPAN PRESBYTERIAN  
CHURCH.

The Japan Presbyterian Church was organized by certain American missionaries, who stood against the formation of an independent church by the co-operation of different Missions. In church government this new Church was different from the *Nihon Kirisuto Kokwai*, for the former belonged to the Presbyterian Church in America. The *Sumiyoshicho Church* in Yokohama was the first of this denomination. On the 13th of September, 1874, this church was established, with eighteen members at 39, the Settlement, Yokohama. The next month, this congregation came under the jurisdiction of the Presbytery of the American Presbyterian Church, which was constituted by the Presbyterian missionaries at Tokyo and Yokohama, in December, 1873. About a month after the establishment of the *Sumiyoshicho Church*, another church, called the *Tokyo First Presbyterian Church*, was organized at Tsukiji, by the work of Rev. Carrothers, a Presbyterian missionary from America, but this was also incorporated, in January, 1875, into the Presbytery aforesaid. On the 28th of December, 1875, nine converts in the province of Shinosa formed themselves into a church, which came in January the next year, under the Presbytery.

The *Tokyo First Presbyterian Church* was, in April, 1876, divided into two parties, the one calling themselves the *Rogetsucho Church* but still belonging to the Japan Presbyterian Church, and the other organizing an independent church without any relation with foreign Missions, and naming it the *Ginza Church*. But the latter was finally incorporated into the *Itchi Kyokwai* (of this Church, see 4th chapter, 3rd Section), in 1879.

On the 11th of June, 1877, the

*Shinagawa Church* was established with twenty-two members, and, on the 20th July, the same year, the *Omori Church*, in the prefecture of Chiba, with forty-eight members.

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## SECTION III.

SECOND PERIOD.—THE TIME OF THE  
*Nihon Kirisuto KYOKWAI*, OR THE  
UNITED CHURCH OF CHRIST IN  
JAPAN, FROM OCTOBER, 1877,  
TO DECEMBER, 1890.

It was in this period that the evangelistic work made great progress and the Church developed a considerable external system. That the characteristic of this period consisted in the external expansion of the Church is shown in the fact that it was begun with the unification-problem of the Church and closed with the negotiation between the Church and the *Kumiai Churches* about their union. When the latter affair came to a failure, this expansive force of the Church changed its form and became the leading spirit of the third period, of which we will speak later.

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## CHAPTER I.

THE ORGANIZATION OF THE *Itchi Kyokwai*.

The Union of the *Nihon Kirisuto Kokwai* and the Japan Presbyterian Church was effected in October, 1877, and the result of their union was the organization of the United Church. This union was not a mere accident but the result of many years' consideration and work. Let us now examine how it came to pass. It was already in the year 1872, when the *Yokohama Church* was organized, that the desire to establish an independent Protestant Church, by the co-operation of all the Missions in Japan, was awakened



among both certain foreign missionaries and the native Christians. The Yokohama Missionary Council (mentioned in Chapt. II. Section I.) held in September, 1872, by the representatives of the Dutch Reformed Mission, the Presbyterian Mission, and the American Board Mission, came to the understanding that they should make an united effort in constituting an independent church, provided with the three offices of the pastor, the elder, and the deacon, while the native Christians, who cherished the same desire, canvassed among the Methodist, the Episcopal, and the Baptist missionaries, to make them join in their desire. But these missionaries did not agree with them for some reason or other. And we already learned in the previous chapter that the American Board Mission who had established certain churches of its denomination in Osaka and Kobe, and the Presbyterian Mission, who had come to possess several churches of their own, failed at last to realize their early desire of their union. But there arose, next, another opinion, among certain native Christians and foreign missionaries, of uniting only the Presbyterian churches and those of the Nihon Kirisuto Kokwai. First the Presbyterian Mission and the Reformed Mission agreed in holding a conference, by electing two representatives from each of them, for their union, and then the Scottish Presbyterian Mission joined them. The six representatives met together, and, after some discussion and amendments, adopted the Constitution of the Presbyterian Church. It was on the 3rd of October, 1877, that the representatives both of the native churches and the foreign Missions held a council at Yokohama, and resolved to adopt the new Constitution, drafted by the six representatives aforesaid, and, as the result, the Itchi Kyokwai was organized, which was assisted by the foregoing three Missions. Rev. Thompson of the Presbyterian Mission presided over the

council, which might be called a presbytery in its nature. (The missionaries of the co operating Missions were not of course the members of any of the native churches, but attended the council in the capacity of missionaries). Messrs. Ogawa, Okuno, and Toda were ordained in this council. The churches which were united in this council were as follows :—

The Nihon Kirisuto Kokwai.	{	The Yokohama Church.
		The Tokyo Shinsakayebashi Church.
		The Uyeda Church.
The Japan Presbyterian Church.	{	The Nagasaki Church.
		The Suniyoshicho Church (later, the Shiro Church).
		The Rogetsu-cho Church.
		The Shimosa Hoten Church.
		The Shinagawa Church.
		The Omori Church.

Of these nine churches, the representatives of the Nagasaki Church arrived at Yokohama too late, so the first Presbytery in Japan was attended by eight representatives of the eight Churches and twelve missionaries. The petition of establishing the Kojimachi, the Asakusa, and the Ushigome Churches was granted by this Presbytery.

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## CHAPTER II.

### THE DIVISION OF PRESBYTERY AND THE FORMATION OF DAIKWAI (THE SYNOD).

The formation of the Daikwai was already settled in the Church Government of the Constitution ; but, for some three or four years, the Presbytery, which held its meeting every half year, Governed the general affairs of the churches. Several more churches were, however, organized, by and by ; so that the Presbytery could hardly oversee them. And the Presbytery, which met in April, 1881, resolved to

establish three Presbyteries, and a Synod which should meet in November, the same year. (This decision was made in accordance with the proposal of the Christian workers in the western part of the country). Each of the three Presbyteries consisted of the following churches:—

1. The Northern Presbytery,  
The Nihonbashi, the Ushigome, the Hongo, the Shitaya, the Asakusa, the Ryogoku, the Uyeda, the Kiriū, the Wado, the Omori, the Hoten, and the Sakura, Churches.
2. The Eastern Presbytery,  
The Yokohama Kaigan, the Shinsakaye, the Fukidecho, the Kyobashi, the Shinagawa, the Rogetsucho, and the Kojimachi Churches.
3. The Western Presbytery,  
The Akamagaseki, the Nagasaki, and the Yanagawa Churches.

When the first Daikwai was held on the day previously mentioned, the Itchi Kyokwai possessed 25 organized churches and 1,642 members.

During the year 1885, the Sendai, the Iwanuna, the Ishinomaki, and the Furukawa Churches, all in the prefecture of Miyagi, joined the Church. And, it was November, the same year, that the third Daikwai, met at the Koseikwan, Tokyo, granted the request of organizing another Presbytery, the Sendai Chukwai by name, by the foregoing four churches, and also that of separating the Kanazawa, the Osaka, and the Kochi Churches from the Western Presbytery and of forming these Churches into another Presbytery the Chubu Chukwai by name. It was also this Daikwai that fixed the names of the Presbyteries to the present ones, which are—the Chinzei (formerly the Western), the Naniwa (formerly the Chubu or the Middle), the Miyagi (formerly the Sendai), the First Tokyo (formerly the Eastern), and the Second Tokyo (formerly the Northern), Presbyteries.

At the same time, the Nagoya Church, which had belonged to the Eastern Presbytery, was removed to the Chubu Presbytery, and the Hakodate Church, of the Northern Presbytery, to the Sendai, Presbytery.

All the foregoing Presbyteries were holding their meetings at their own district, twice a year, while the Daikwai assembled, every two years, until the fifth meeting.

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### CHAPTER III.

#### THE UNIFICATION — PROBLEM BETWEEN THE KUMIAI CHURCHES AND THE ITCHI KYOKWAI.

It was toward the years 1886 and 1887 that the unification of the Kumiai Churches and the Itchi Kyokwai was proposed and seconded by many of both the Churches. In accordance with this spirit, the Fourth Synod (Daikwai) nominated Revs. Imbrie, Oshikawa, Ibuka, Uyemura, and Yoshioka a committee for framing, by consulting with the committee elected by the Kumiai Churches for the purpose, a constitution, adapted to both parties. The Synodical committee soon drafted a copy, and submitted it to the Synod, which approved it at once.

Now, this draft was also received by the Kumiai Churches, which contained only those general rules about the principle and spirit in which both the Churches in question might co-operate. The general rules being thus settled, the next step of the Synod was to elect a committee for drafting particular regulations. Revs. Imbrie, Oshikawa, Uyemura, Ibuka, Miller, and five others, who constituted the committee, trusted all the affairs to Revs. Ibuka and Imbrie, who held a conference with the committee of the Kumiai Churches. And the result of the conference was the publication in May,

1888, of the *Constitution and rules and the Appendix of the Church of Christ in Japan.*

(To be continued.)

## COUNT KAORU INOUE.

By C. NAKAMURA.

MARQUIS Ito, at the formation of his present Cabinet, wanted to make Count Okuma one of his ministers; but, having failed in this, he succeeded in getting Count Inouye, our present subject, into his Cabinet, and giving him the portfolio of Minister of Finance. Seeing that finance is the most difficult problem of this Empire at present, it is natural that the people expect this new Minister of Finance to play a prominent part in the Government. The writer, embracing this opportunity, will try to lay, before the readers, a sketch of the career of this statesman.

It was in the year 1836 that a child was born to a vassal of the fief of Hagi, in the province of Choshu, which is situated near Bakwan, where Marquis Ito was born. This child was named Bunta Inouye, and, when it reached the period of youth, was taken by his elder brother to Kyoto, the capital at that time.

The whole Empire was in a state of great agitation in these times, and the people were divided into the Imperial and the Shogunate parties, the former of which stood against the opening of the country to the world by the latter. Bunta Inouye, having joined this anti-foreign party, made every attempt to disseminate jingoism. It was this young man, together with Shunsuke Ito (now Marquis Ito) and others, who burned down a new mansion, constructed by the Shogunate at a cost of *yen* 30,000 for the British Minister. Some years later, his clan trusted him and several other young men with a large sum of money to purchase guns and other arms at Nagasaki. They,

however, used only part of the sum for that purpose, and, with the remainder, proceeded to England, with the object of investigating the Western circumstances, by which they intended to find good means for enforcing their jingoistic principles. But, while they were yet on the way to their destined land, their minds suffered an entire change, and they put on Western clothes at once. It happened one day, while they were staying in England, that they learned in the *Times* that the port of Shimonoseki, in their native province, was about to be attacked by the united fleet of England, France, Germany, etc. This information made them so uneasy that they at once returned to their country.

It was the year 1868 that saw Bunta Inouye as a councilor of the Foreign Affairs Bureau. This was the first stage of his public career, and, from this time, his influence began to tell. Two years later, he was invested with the post of Okura Tayu (Vice-Minister of Finance at present). The financial condition of that time was, on account of the Restoration agitation, tossed into chaos. Mr. Inouye, being furnished with an opportunity to test his ability, bent all his energy upon the regulation of the national finances, and succeeded, with the assistance of Mr. Shibusawa, not only in this work but also in unifying all the disordered home affairs. The Financial Department of this time superintended not only the finance but all the affairs concerning commerce, agriculture, communications, etc., while Okubo, Minister of Finance, was absent, making a trip through the West, with the Imperial Ambassador Iwakura. Such being the case, Mr. Inouye must have played a most prominent part in the newly organized Meiji Government. It is said that even Okubo, one of the three leading personages in the Restoration movement, felt somewhat uneasy to stand above Mr. Inouye. He was indeed, able enough in managing al-



most all the difficult affairs in those times, but was too radical in his way, so that enemies appeared gradually. Even some of his colleagues and senior ministers came to foster ill-feeling towards him. It was in the year 1873 that he was at last forced out of the Government, on account of the difference of opinion about finance with Okuma and others.

In those times, Korea was just in the state of agitation, as Japan had been a decade before. The conservatives, led by Tai Won Kun, had great influence over both their Government and people, and the Japanese ambassador, despatched to them for the establishment of friendship, was not received. It was in September, 1875, that a Japanese cruiser, which was on the way to New-chau, was bombarded by Koreans, and that the Japanese Government decided to send Mr. Kuroda (now Count Kuroda) and Mr. Inouye to open a negotiation with the Korean Government. The result was the Kokwa Treaty, in which the Korean Government promised to send its ambassador to Japan for the sake of friendship, to open ports for trade, and to let Japanese navigators freely survey the coast. Soon after this Treaty was concluded, Mr. Inouye proceeded to England a second time for the official business of investigating financial affairs.

Okubo, having subdued Saigo, the rebel, and dispelled all the so-called *ibunshi* (members of his Cabinet who did not agree with him in political opinions), devoted his energy to the encouragement of agriculture and other industrial enterprises. Despotism and protection of industry seem to have been the principles of this statesman. Okubo and the Government were at this time identified by the people, though Okuma, Ito, and others were his colleagues. How irritated the liberalists were by his fearless and unflinching policy! Meanwhile, Okubo was assassinated by a ruffian, Shimada by name, which event caused Mr. Ito

to recall Mr. Inouye from England. Under such circumstances, Mr. Inouye was invested with the post of Minister of Foreign Affairs who opposed the assassinated statesman, and cried for popular government and *laissez faire* about industry. We should naturally expect him to enforce his principle, so far as he could. But he was perhaps too busy to do that, for he devoted, at this time, most of his energy and time to confirming the Ito-Inouye alliance against Okuma, who stepped to the front after the unfortunate death of Okubo, and for revising the Treaties. At any rate, that Mr. Inouye, who cried for freedom and popular government, even at the time in which Japan was yet in her infancy, should have come to insist on the so-called "chozen naikaku" (the cabinet standing aloof the political parties), when the representative government has come to rule the nation, seems to be a self-contradiction.

Let us now study our subject as a diplomat. His works as a diplomat were Treaty Revision and the participation in the Reformation of Korea. Of the former, I described in my sketch of Marquis Ito in the January (1897) number of the *Evangelist*, and, I, omitting it this time, proceed to speak of the latter.

It was in the year 1882 that the Civil War of Tai Won Kun took place in Söul. This old conservatist who had become jealous of the influence of the Min family, taking the advantage of the dissatisfied soldiers who raised arms against the family, secretly backed them and instigated them to kill any member of the family. But he did not stop at this. He, intending to enforce, on this occasion, his long-cherished anti-Japanese principle, attacked the Japanese Legation and destroyed the building by fire. This *emeute* caused Mr. Inouye to proceed to Bakwan and give instruction to Mr. Hanafusa, the Japanese Minister at Söul, in regard to the negotiation about

this insult. But this proceeding was too slow. Mr. Inouye was beaten by the Chinese Government, who took Tai Won Kun to her country and made the Korean Government conclude a Treaty with the Japanese Minister. Thus, China, who had been regarding Korea as her subject, put her spirit into practice. Of course, this can not be ascribed entirely to Mr. Inouye's somewhat inactive policy, yet he is responsible, to a certain extent, for the later difficulties in assisting the reformation movement in Korea.

Since this *emeute* was concluded, Bokuyeiko and Kingyokukin, the leaders of the Korean progressionists, sojourned in Japan, asking for the assistance of Japanese politicians. Now, Mr. Inouye frequently met with these Koreans and some Japanese, such as the late Goto and Mr. Fukuzawa, and sent Takezoye to Söul to let him take Hanafusa's place as the Japanese Minister. This new Minister carried with him a certain instruction of Mr. Inouye, and had been waiting for a good opportunity of realizing the plan of reforming the Korean Government, when there broke out a war between China and France. It was on the 4th of December, 1884, that all the people and foreign Ministers in Söul met to celebrate the establishment of the Post Office. Amidst this entertainment, the surprising news that Binyeioku, one of the Korean Ministers, who stood on the side of China, was murdered, struck the cheering congregation dumb. Meanwhile, the Progressionists attacked several other Ministers of the Min Party and killed them. On the next day, Bokuyeiko and Kingyokukin and other Progressionists declared themselves as Ministers, when two thousand Chinese soldiers, together with the followers of the Min family and conservatists, attacked the palace, which was guarded by the Progressionists and some Japanese soldiers, and defeated them. Thus, Mr. Inouye, was again disappointed

with failure. He proceeded to Korea and concluded the so-called Söul Treaty, while Mr. Ito opened a negotiation with Li-Hung-Chang at Tien-t sien and signed the Tien-t sien Treaty, which has become so familiar since the Chino-Japanese War.

It was the year 1894 that called Count Inouye (for he was raised to that rank some years ago) a third time into his experienced post. Seeing that the Japanese army was gaining victory after victory, he proceeded, at his own request, to Korea as a plenipotentiary. Soon after his arrival at the capital, he saw the King and Queen in audience, and advised the King not to allow the Queen and Tai Won Kun to interfere with the state affairs. On this occasion, he presented the King a memorial, consisting of twenty articles, and promised him that he should help him in the reformation of the Korean Government, if the Queen refrained from interfering with affairs. But the Queen could hardly suffer such restraint, and, after an interval of a few days, some of the higher functionaries were dismissed, by the will of the Queen. Count Inouye was greatly irritated at this, went to the palace at once, and urged the King to return the said memorial. The King and the Queen made a humble apology for their unfaithfulness, and asked him to assist their Ministers. But he denied their request and left the palace. Then the five Korean Ministers called on him in the Legation, and repeated their urgent request. Count Inouye could not resist it any more. He went to the palace again, and secretly talked with the King and the Queen about his plan of reforming the civil affairs of the Kingdom. The Queen swore, on this occasion, not to interfere with the administration, and to entrust Bokuyeiko, with whom she had been on bad terms, with all the civil affairs. Thus far Count Inouye was successful, and, thinking the corner-stone of the Korean affairs was

laid down, returned to Japan, giving his place as Japanese Minister to Korea to Viscount Miura.

But the Queen again failed to keep her words, and, taking the advantage of Count Inouye's absence, dismissed the new Minister recommended by him. He was again despatched to the Kingdom. What he did this time is not known, but it was strange that he seemed to be reconciled with the Korean Court. It was several months after this that the *coup de' tat*, in which the Queen was murdered, took place, and he proceeded to Korea a third time. That this visit was not effectual in settling Korean affairs, as they had been previously, is plain, when we observe the present situation of the peninsula.

What we have thus far studied about Count Inouye is his career as an official. Besides these, this statesman has been doing many things as a private citizen. The so-called Osaka Conference, held in August, 1875, was originated by him, with the object of reconciling several leading statesmen in the Government, who had not been on good terms. As the result of this Conference, Okubo consented to receive Kido and Itagaki into his Cabinet. It was at these times that Count Inouye established a large company for the export of rice and assisted the organization of another company, the Fujita-Gumi by name, rendered a certain service to the nobles, who were trying every means to purchase the Shinbashi-Yokohama railway from the Government, etc. Another thing to be mentioned here is his formation of a political party, called the Jichito (the Self-government Party), into which many of the influential business-men were enrolled.

I believe I have now described the most conspicuous works of my subject. Mr. Takegoshi, the editor of *The Cosmopolitan Japan*, speaks, in his *History of New Japan*, of Count Inouye as follows: "He lacks patience,

which is one of the most important qualifications of a constitutional statesman. He is wide-awake, able, and resolute; so that he is fond of managing things which other statesmen fear to touch. It was his talent which enabled him to settle difficult affairs, and it was this same gift which made him many enemies." That he *is* an able and talented statesman may be known from the fact that he could manage the most complicated and disordered financial affairs of the Empire, some twenty years ago, when he was the Vice-Minister of Finance. That he *was* resolute may also be proved by his attitude toward the leading personages at that time, for how could he, unless he was a resolute man, conduct the agricultural and commercial affairs which were in a state of chaos, in spite of their serious objections? But that he *is* a resolute and wide-awake man seems to be disproved by what he did in the Civil War of Tai Won Kun and the recent Korean affairs. And his lack of patience is, I think, recognized by all who know him. This defect is especially conspicuous in his work in the recent Korean affairs and in his earlier conduct when he was the Vice-Minister of Finance. People regret that his persuasion of the Korean King and Queen, which had been somewhat successfully carried out at first, was not pushed to the end. I wonder why he resigned the post of Japanese Minister to Korea when the King and the Queen only *said* that they would accept his advice, and why he did not urge the practice of his plan to the King, when he dismissed Bokuyeiko.

In connection with the said Fujita-Gumi and the alleged dishonesty while Count Inouye was Vice-Minister, some of the people reprimanded him very severely. But I do not like to enter into such a delicate question. Generally speaking, he has been successful in finance but not in international affairs. As to the lack of patience and that of



wisdom, in international affairs, I think not only Count Inouye but all the other Japanese politicians and people should seriously guard against it. Now, he is Minister of Finance, which post has been proved to be the most difficult one at present; but he has been shown to be fitted for this post. We can not, at hand, think that he will succeed in this his experienced duty, because the national finance, can hardly be isolated, when the nation is beset with delicate international affairs, of which Count Inouye proved to be impatient. And yet I can not but pray that God will help and guide him and his colleagues, so that they may promote the welfare of the nation, which is, in turn, to be that of the world.

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**BRIEF SUMMARY OF LAST MONTH'S  
WORK IN JAPAN. SOME REVELA-  
TIONS CONCERNING IMPURITY.  
THE FUTURE OF THE RESCUE  
HOME. THE PLAN OF WORK  
OF THE FOREIGN W.C.T.U.**

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**T**HE new year dawned most auspiciously for the temperance work in Japan. If the known quantity can give us any key to the unknown, and we may measure the members' interest by their activity at the present time, surely we shall take a big step in advance in 1898.

During the month of January there were six meetings of national character, or conferences, in the interests of national work. The meeting of the Executive Committee of the Japan W. C. T. U.; of the Executive Committee of the Foreign Auxiliary W. C. T. U.; two meetings of the Rescue Home Committee; a meeting of the missionary gentlemen's committees, and a meeting of the Union Temperance Committee, which is composed of representatives of six temperance societies.

In addition to this the W. C. T. U. observed the week of prayer each day

from 11 to 12; Hon. Taro Ando, Mr. Miyama and others have held meetings in Tokyo, on an average, at least once a day; two new W. C. T. Unions have been organized and other ground prepared, and the men's magazines amalgamated, which will enable them to publish one first class paper.

We would like to make a special plea right here for this temperance magazine. Fifteen hundred subscribers are already assured, but it will require twenty-five hundred in order to put it on a paying basis. Some missionary friends have subscribed for twenty copies, and it is hoped that many others will do the same and so put it into the hands of all their Japanese co-workers. Dr. Julius Soper is editor of the English department, Mr. Sho Nemoto, 13 Shiba Koyen, Tokyo, of the Japanese.

In summing up the work of the past few weeks we would not fail to note that thirty-five ministers, from different parts of the Empire, reported temperance meetings on Nov. 28th.

Possibly the greatest interest has centred about the Rescue Home. It was found recently that with the money that was paid for a particular young woman, the master of the house had bought five little girls to train for the same black life! It has been the general policy of the society to buy those who were about to be sold rather than those who have been in sin, and henceforth they recommend (tho this is not an official statement) that only the former class be procured. "An ounce of prevention is better than a pound of cure." In these cases, methinks, we might say, better than one hundred weight of cure. There has never been any one connected with this House who could give her entire time, but prospects are good now for enlarging the work with a lady of unusual business sense, and executive force in charge. Mr. Crittenden's money is waiting our call too and we feel that success is assured.

The following is a part of the Plan of work of the Foreign Auxiliary W. C. T. U.

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#### *Evangelistic :*

"Without me ye can do nothing." This department aims to deepen the spiritual life of our membership, and thro' the special evangelistic services and the distribution of literature, to bring salvation to drinking men.

\* \* \* \*

#### *Purity :*

*One standard of morals for both men and women.* The purity workers aim to educate public sentiment up to a belief in this ideal. They also plan to save the erring, and to this end have helped to establish a Rescue Home in Tokyo.

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#### *Schools and Colleges :*

It is to the young women who are now in our Schools and Colleges to whom we must look for leadership in the future, says Miss Willard. This necessitates a training for Christian work in the broadest sense. Plan: to organize Y. W. C. T. Unions in all schools for a systematic Study of our principles and methods.

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#### *Sunday School Work :*

The department of Sunday School Work in the W. C. T. U. endeavors to secure the teaching of the quarterly temperance lesson; translates and supplies the lesson leaflet, and through the coöperation of Sabbath School Superintendents and teachers aims to present the pledge to all children.

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#### *Loyal Temperance Legion :*

"Save the children to-day, and you will save the nation to-morrow." Through teaching "the reason why," then pledging and organizing temper-

ance bands, in all Christian Schools, the L. T. L. Superintendent hopes to train for good citizenship.

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#### *Scientific Temperance Instruction :*

"Give me the first ten years of a child's life and I care not who has the rest." This department aims also to train youth. The method is to put books, teaching the poisonous effects of alcohol and nicotine, into the hands of all pupils in the public schools.

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#### *Narcotics :*

Owing to the alarming increase of cigarette smoking among the very young in Japan, and since many educators, physicians and scientists now declare that tobacco is as injurious to the growing child and as demoralizing as alcohol, and that it leads to drunkenness, we sound the note of warning, aiming to arouse parents and teachers to a larger sense of their responsibility.

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#### *Unfermented Wine :*

"Ye that are strong ought to bear the infirmities of the weak." Knowing that many reformed men dare not partake of alcohol, even at the sacrament, this department aims to secure the use of the pure juice of the grape at the communion, instead. Methods: personal appeals and petitioning general Assemblies.

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#### *Sabbath Observance :*

"They were in the spirit on the Lord's day." Through literature, letters and personal appeals, the superintendent of this department hopes to influence every pastor to preach at least one sermon a year on the sacredness of the Lord's day. She also hopes to have more thought given to it in the Schools.

\* \* \* \*

*Health and Physical Culture :*

Believing that health is our best bank account, this department aims to teach how to care for the body, and all correct methods of living. It especially emphasizes the importance of regular physical exercise. Like all others, the Superintendent must work largely through the distribution of tracts.

\* \* \* \*

*Food Reform.*

We believe that the exhortation to temperance is for all and is a wide one. The drink habit is but one form of intemperance, and they who would be temperate must study all forms and causes of intemperance.

Improper, unnutritious and exciting foods make craving for stimulants. This department has for its object the study of the food question, not only with reference to the drink habit, but with desire to learn the way of perfect health for all; for we cannot believe it the plan of the Creator that three fourths of mankind should be partially invalidated for life's duties by ill health.

The work in Japan will lie in part in the effort to awaken thought on the subject, especially among Japanese women, and to teach wholesome ways of cooking without the use of sake.

\* \* \* \*

*Dress Reform.*

Since we believe it is possible to combine utility, beauty and comfort in dress, this department aims to try to provide the style best suited to our needs. In Japan the special effort will be to recommend a sensible costume for every day use by missionary ladies. Also to try to modify the dress of our Japanese Sisters.

\* \* \* \*

*Press Work :*

We recognize the Press as a great power and covet the printed page for purposes of blessing only. In order to

do our share toward trying to send out the light, this department aims to provide the press, both religious and secular, with the latest and most important news concerning the temperance work.

\* \* \* \*

*Rail-Road and Postmen :*

Irregular hours, and indeed service at all hours, peculiarly subject men classed under these heads to temptation. The superintendent aims, through meetings especially arranged for them, through personal effort, and the publishing of a magazine to carry the gospel and temperance pledge to them and their families.

\* \* \* \*

*Work among Foreigners :*

The particular aim of this department in Japan, is to endeavor to organize local W. C. T. Unions among foreign Christian women resident in the open ports. The main work of such societies being to help raise money for the support of the Rescue Home.

\* \* \* \*

*Petitions and Treaties :*

By this department we mean presenting our cause to Influential Bodies, trying to pledge them, both individually and collectively, to do all in their power to advance the cause of total abstinence. It aims, also, to secure signatures to the Great Petition.

\* \* \* \*

## LITERATURE.

*The Japan Evangelist :*

Through the kindness and coöperation of the Editor of the *Evangelist* we are permitted to have a department in this most excellent magazine, which is almost equivalent to having an official organ of our own. We urge all our membership to show their appreciation by subscribing for it, and not only



this, but to try to introduce it into the home lands.

\* \* \* \*

### *Organization :*

This department aims to increase our membership. Method : an associate

superintendent in every mission station whose duty it shall be to make a through canvas once each year, thus giving all ladies and gentlemen a cordial, personal invitation to identify themselves with us, and report names to the national superintendent.

## Woman's Department.

Conducted by Miss ANNIE S. BUZZELL.

LONG, long ago, in the days when Japan was shut up away from the world ; when the Emperor kept himself secluded in the Palace away from the vulgar gaze of the public ; and the Shogun ruled the nation, the Empire was divided into fiefs which were governed, and in a sense owned, by feudal, lords. These lords were looked upon by their subjects as their kings. Their Emperor was a god, and object of worship and reverence from afar, but their Daimyo was the lord and king whom they could follow into battle, and to whom they could show personally their fidelity and allegiance.

Many are the stories told of the faithfulness of the retainers, their utter forgetfulness of self for the sake of their lord, the greatest honor they could gain for their own name, and the greatest inheritance they could have for their posterity, being the laying down of their lives for their master. But the retainer could not stand alone in self-sacrifice, nor can all the honor be given to his memory now, for many are the noble women who have borne heavy burdens and endured privations side by side with husband or son, that they might be enabled to do their

duty faithfully and well.

The retainers lived in their own homes, on their lord's estate, and received from him a certain amount of rice and money each year, the amount varying according to their rank and usefulness.

At the time of the Restoration, when the present Emperor ascended the throne, thirty-one years ago, the power of the Shogunate was overthrown and with it the feudal system. The Emperor took his proper place at the head of the Nation, and the Shogun and Daimyo retired into private life. The Emperor gave to the retainers of the Daimyo property and money to help them start in the new way of living. But their occupation had always been that of soldiers ; for that they had been reared, in that they had been trained, and many knew nothing else. When their money was spent, they would sell their property, and when that was gone, they would find themselves poor and with no one upon whom to depend. There are many of the poor old Obāsan, of whom we wrote a short time ago, who were born and reared in luxury and refinement, but are now compelled to work hard at the most menial labor in order to get their daily

pittance of rice. Unless the Western Civilization brings the blessing of Christianity to such ones, all else that has come with its entrance into Japan must seem to them but loss, however good it may be for the younger generations. But there are some who, by their troubles, have found Christ, and such have a hope and peace that more than compensates for all they have lost. Such an one is the dear little old lady, the true story of whose life I want to tell you, and whose picture may be seen above.

O Toyo Igarashi was born in 1831, during the reign of the grandfather of the present Emperor. Her father and elder brother were retainers of Lord Date, of Sendai, the most powerful Daimyo of northern Japan. Her mother died before she was old enough to remember her, and just as she was beginning to take delight in the thought that her father was a soldier and could carry two swords, he too was taken away from her.

But she was carefully raised by her brother and his wife. She was kept secluded, for she was the daughter of

a Samurai. Had she been the child of one of the merchants or mechanics living down in the town, she could have run about the streets, and played as she wished, but being of such high birth, and living on his lordship's estate, she was kept within the high board fence that surrounded their yard. She had a miniature world of her own there; a lake filled with gold fishes; curious shaped pine trees; plum, cherry and camellia trees putting forth their blossoms in their season; and a small mountain, with tiny stone steps leading up to the shrine with which it was surmounted. Perhaps there was a mite of a

waterfall hidden away somewhere, too. There often is in the quaint little Japanese gardens. O Toyo never ventured outside the gate alone, but sometimes she was taken out attended by two servants, to visit, or to see the sights on fete days. At such times she was dressed in bright colored crepe, with a rich heavy silk, and her hair would have so



many ornaments in it, that it would look like a bit of a flower garden. Her face and neck would be made

white with powder and her lips touched with bright red paint.

There were no schools for girls in those days, but O Toyo was taught at home to read and write a little, and every day a sewing teacher would come. Then she learned how to be polite, how to make paper flowers, how to play the harp, and such things, so she was quite busy. But she was not satisfied. She had no father and mother to wait upon, and she wanted to serve some one. So her heart turned to the gentle lady, the O Hime Sama, who lived in retirement in her beautiful palace up on the hillside toward the great castle of the Daimyo. This princess was the eldest born, so heiress to the title. She was married at fifteen, and had her husband lived, he would have been the lord of Sendai, but he left her a widow and childless at nineteen, so she adopted her younger brother for her heir, and he became the last lord of Sendai, father of the present Count Date, who now resides in Tokyo.

O Toyo studied hard all the things, which would help her find favor in the eyes of the O Hime Sama, and at last, by the help of friends, she was brought into her court and became one of her ladies-in-waiting, serving her faithfully until her death ten years later. O Toyo was very happy here, for she loved the gentle princess, and to serve her was a joy and delight. Her salary was about thirty five bushels of rice and one hundred *yen*, a year, and every New Year's day she received beautiful new silk and crepe dresses and a fine obi. She had a servant who did everything for her, and her time was devoted to her O Hime Sama, and to study, for the princess had teachers come to the house and her ladies-in-waiting were all well educated. The O Hime Sama had sixty people in her house, and the one aim and desire of each and all

was to serve her faithfully. Of these sixty, twelve were special ladies-in-waiting, their duties keeping them with her day and night. These twelve were divided into two groups, six serving one day and night, and six the next. O Toyo never went out only to accompany her princess, and then always in a palanquin. But twice in a year she was given a holiday, three days in the spring and two days in the fall, and she would go to her own home, laden with gifts for all the family from the O Hime Sama. What wonderful stories she could tell her admiring relatives and friends, and how she would be petted and feasted during these days. Then she would go back not to see her home for another six months. She would not return empty-handed, for she must carry "honorable return gifts" to her princess and to all the household, and her family must also send presents.

Not far away was a large temple where the O Hime Sama often went to worship, accompanied by her ladies. At the foot of the hill on which this temple stands, in the house where the priests lived, and in the large front room where, in those days, the princess was received and tea served, there is now a flourishing Sabbath School.

O Toyo was twenty years old when she entered upon the service of the O Hime Sama, and she served ten years. Then the beloved princess, not yet forty years old, died. Her body was embalmed and kept in state for fifty days. During this time O Toyo and her companions\*kept lamps constantly burning around the coffin to light the departed spirit on her way to the land of shades, and offered fresh food every day to supply the nourishment the long journey demanded. On the fiftieth day the funeral services were held and the faithful waiting maids followed the bier to the mountain,



upon the top, of which are the tombs of the Date family. But at the foot they stopped and bowing upon the ground took their last farewell saying, "Good bye, Good bye." Then as the long line of priests filed down from the top of the mountain to meet the bier, a voice spoke to the prostrate ladies, giving them a last message from their princess, praising them for their fidelity to her, and urging them to imitate her in all things, to live pure and noble lives, to be patient and endure with fortitude whatever trouble might be their lot, and to give themselves to but one husband, serving him faithfully during his life and cherishing his memory after death. Then O Toyo and her friends entered their palanquins and returned to the lonely palace, where they stayed fifty more days, putting all to rights. The Daimyo divided the princess' wardrobe and furniture among the ladies-in-waiting. At the end of the fifty days, they all returned to their homes. Soon after the Daimyo sent for O Toyo's brother and spoke words of praise of his sister's fidelity, and sent her quite a sum of money for a testimonial. Thus ended one epoch of O Toyo's life, but its influence was not ended. She went home with that last message from her O Hime Sama engraven upon her heart, and with the determination to obey it always.

She was now thirty years old, and her brother hastened to find a husband for her, for Japanese girls were expected to be married before they were twenty. One who remained unmarried longer than that had no hope but to become a second wife, so O Toyo's, brother looked only among eligible widowers; but he found one in every way worthy of his sister, a Mr. Tamura, a man celebrated for his learning and proud of his ability to trace his descent from Tamuramaru, a very famous Shogun,

who ruled most wisely in the north some eleven centuries ago. Mr. Tamura was a high Samurai, so had a beautiful home and plenty of money. O Toyo had beautiful clothes made to go to her new home. But her pretty white teeth were made jet black and her eyebrows were shaven, she thus giving her pledge of chastity and fidelity to her husband, and her promise that she would never give herself to another. There were seven children, but many servants, so O Toyo did not need to work hard. After a while she had a little daughter of her own, O Matsu. Then the eldest son of the family married and became the head of the house, assuming the care of the younger children. So the father, with his wife and little Matsu, moved into another home. This was but the beginning of changes. The Emperor died and the present Emperor ascended the throne, and his subjects took that opportunity to rebel against the Shogun and overthrow his power, putting the young Emperor where he belonged, making him the ruler, as well as the head of his people. There was a short but bloody war, in which O Toyo's brother, and many other noble patriots were killed. The war ended with the Empire seemingly in chaos but the Emperor was no longer shut up in his gilded cage in Kyoto, the old capital, but was on the seat of power in Tokyo, the new capital, and a new order of things was gradually established. The Samurai could no longer carry their swords, but must be content to be private citizens of the empire, loyal subjects of the Emperor, who did all in his power to make the various changes as easy for his people as possible. But he could not make it easy for the proud Samurai to understand how he could help his country by being a merchant or mechanic better than by the

bravery and skill in arms in which he had always gloried; nor could he teach him how to work and how to trade; he could not even teach him how to spend his money wisely and carefully. The Samurai had known no real want until now. Every year his rice had come regularly from his lord, with money enough for the rest of his needs, so he knew nothing of financiering. It is not surprising that so many of them soon became reduced to poverty. Our O Toyo was one of these. During the war, while her husband was fighting, she was safe in his country house, with her child. When the war closed, they entered upon their new life together. For awhile all was well, for they had plenty of money, but it dwindled away. Then O Toyo tried to get along without servants, and her husband taught in school. Poor O Toyo! It was so hard to wash the rice in cold water, and soil her pretty hands with the black charcoal; and then, when the rice was washed and the fire built, she did not know how to cook the dinner. She had been raised a lady. No one ever dreamed that she would need to work in the kitchen, so of course, she had not been taught such things. It was hard for her, but she remembered always her O Hime Sama's last message and would not give up, but tried her best. O Matsu had gone to be the daughter-in-law in another home now, and poor O Toyo and her husband were lonely. The sons that should have helped them would not do so, and they toiled on alone. But the old man's strength failed, and O Toyo's burden grew heavier. O Matsu worried about her old parents, and wanted to help them. Her mother-in-law never liked her, anyway, and when she saw how anxious she was about her own parents, she became very angry and turned her out of the house

sending her and her three children back home, and immediately taking another wife for her son. He loved Matsu and did not want to turn her away, but his wishes were nothing as compared with his mother's. Her will was law.

It was a great comfort to the old people to have O Matsu with them, but there were three more little mouths to fill now, besides the weak old man to care for and so the two women must work very hard. Try as they would they could not supply all the need. O Toyo found it very hard during those days to be patient and not murmur. She was willing to starve herself, but to see her husband suffer and to hear the little ones cry for food was hard to bear. She was faithful in her worship of the gods, but they could not help her now. But our Lord was watching and waiting, and would soon reveal himself to her, even by means of what seemed her greatest trial. She was compelled at last to begin to sell her household furniture and clothes. She took some things to the nearest dealer in old goods, who happened to be an earnest Christian man, always, on the watch for an opportunity to teach about the true God. He felt sorry for the poor old lady who was thus compelled to part with her treasures, and one day, after she had been there two or three times, he told her how sorry he was for her trouble adding that, if she knew God, it would not be so hard for her. She immediately assured him that she tried to be very faithful in her worship of the gods. "But," said he, "I mean the one true God."

"Who is he?"

"He is the one who made all the world, and who made you. He loves us all and wants to help us, but we commit sin and so have trouble."

The dear old lady was quick to assure him that she had never com-

mitted sin, that she had always been honest and tried to do every duty faithfully.

"But," said the deacon, "there are other sins besides killing people and stealing."

"What are the other sins?"

"If you hate anyone, or tell lies, or borrow things and not return them, it is sin."

"But I never hated any one; I do not tell lies, and I never borrowed anything without returning it, Surely I have not sinned."

"But Obāsan, the greatest sin of all is not to know and love the one true God."

"If that is so," said she, "I have sinned. But how may I know him that I may love him?"

The deacon promised to come to her home and teach her. He and the Bible woman whom he asked to help him did their duty faithfully, and the helpless old paralytic, the sweet, open-hearted grandmother, the cast-off wife and the little children all heard the old, old story, and all believed it and learned to love the blessed Saviour. The old man died, trusting in Christ, but his wife and daughter could not give him Christian burial, for his sons, (one of them a Buddhist priest!) who had failed in their duty to him while living, came and carried away his dead body, burying it with heathen rites. Obāsan and O Matsu were baptized and are faithful, happy Christians. They have known hunger and cold since they found the Saviour, but they have not minded it so much. Obāsan's days of want are over now, however, for there are those who love her and will take care that her last days are peaceful and happy. She is such a happy old Christian. Her one never-failing theme of conversation is the wonderful blessings of the Lord to her. She loves to talk of the past and tell of the days when she lived with the O Hime Sama, but

she always ends with, "But I know the Lord now, and that is worth more than anything I ever had." Dear old Obāsan! As we look at her sweet, thin face and see her eyes sparkle as we talk to her of her loved Lord, or, as we watch her frail little body slowly wending its way to church, walking the long mile there and back every Sunday, we cannot but know that it will not be long before she will see the King in his beauty, not many days ere she will enter the royal palace to go no more out forever.

#### JAPAN OF THIRTY YEARS AGO.\*

Translated from the *Gokyo*.

WHAT I wish to speak this evening is not a sermon nor a lecture, but a table-talk, such as is enjoyed by brothers and sisters round their hearth. So, I have not selected my subject, nor am I fully prepared

A proverb says that thirty years make a generation. Taking this for granted, what I wish to speak now belongs to the previous generation, and the speaker himself is nothing but a relic from that generation. Well, dear young men, things of ancient Japan were greatly different from those of present Japan. Present Japan—this beautiful Japan came from beyond the sea. I, by saying this, have not a bit of mind to shame you, but am rather one of those who admire the wisdom of having implanted, within the short time of thirty years, all the Western things, which have been the result of several hundred years' labour.

How difficult it was for priests and women to pass the Hakone Barrier, when missionaries landed on the shore of this Empire of the Rising Sun! Strong was the feudal system and all-powerful was the Shōgun yet in those times! the Imperial Household and

\* These are notes taken from Dr. Verbeck's speech delivered before the Aoyama students.



the Court-nobles in the old capital of Kyoto were in obscurity, while the feudal lords established themselves in their provinces. The warriors, with two swords in their belts, walked up and down the streets, as if challenging every one to fight, while the *chōnin* (merchants and artisans) were in constant alarm for fear of the warriors.

Generally speaking, the people in those times seemed not to know anything of patriotism, so much spoken of at present. The word *chūgi* was always on the mouth of the then warriors, by which they meant fealty to their lords, self-surrender to the cause of their masters. Those *samurai* knew of the existence of their clan, but nothing about Japan. Let me here quote a story. It was when I came to Nagasaki for the first time that the warriors of different clans were so curious to see me, that I was exposed, as if I were a show, to the inspection of many callers. On a certain day, a *samurai* of a certain clan called on me, and a conversation was going on between us, when another warrior of the Higo Clan came to see me. How strange was it that these two guests of mine never exchanged their words of salutation, but seemed to be afraid of each other! Meanwhile, another warrior of the Kagoshima Clan came, unfortunately enough, to see me. And what did these three guests do? Why, they stared at one another seriously and suspiciously, without a word! One of them escaped from the room, in spite of my kind request to stay a little longer. It was also in those times that the *harakiri* (disembowelling), which was the only means of keeping warriors' honour, was committed; and this even when I later removed to Tokyo!

The people had, in those earlier times, a topknot, dressed in a fanciful shape. A clergyman who came to this country with Commodore Perry said thus about the topknot: "How funny the hair of the Japanese people is! Their *chon-mage*, (for the topknot was so-

called slanderously in those times), is like a musket, aimed to shoot the heart of any one who happens to stand before them." Beards or whiskers were never preserved by them except *yamabushi*\* and children's *daruma* (a doll).

Eggs which cost at present 2 *sen* for one could be purchased in those times very cheaply. Three hundred of them were procured for one *yen*? Cheap were such things, and time was also so liberally used. A watch was regarded as *fushigi* (mysterious), and was never possessed except by feudal lords. Buddhist temples had a clock of a queer sort, shaped like the letter T, and hung a ball at each end of the limbs. During summer, the balls were, the daytime being long, separated from each other as much as possible, but, during winter, in which the daytime is short, they were hung nearer. Now, the more this T-shaped apparatus has its balls at distant ends, the more slowly it turns, because the balls are weighty, but the less distant the balls, it turns the less slowly. In this way it was that time was measured.

Suppose that I promised a friend to meet him at a certain place at a certain hour, it not unfrequently happened that he would come there several hours later or several hours earlier. How puzzled did I feel about this!

There was still another thing, so cheaply estimated, that is, the life of the *heimin*-class (common people). It was not so serious a matter for a *samurai* to despatch a merchant, a farmer, or an artisan with his sword. Of course, this was not done without reason, and yet this took place very often. Suppose a young *samurai* procured a new costly sword, and you will see him taking a walk with his friends, when a poor beggar comes to him and asks for alms, and all at once the new blade glitters upon the beggar's head!

\* *Yamabushi* means sleepers among mountains, and this was applied to Shinto priests or adherents, who travelled among them for the sake of discipline.

When I lived at Hitotsubashi, Tōkyō, I walked out of my house early in the morning, and found a dead body on the ground, upon which doubtless a new sword was tried. After a little while, a certain official came to examine the corpse, and let two coolies bind the limbs and carry it with a pole running through the rope. They seemed as if they were going to bury a dead dog! But suppose that one of your Cabinet-Ministers at present hurt a certain part of your finger, what then? He should at once be arrested and taken to the court. The life of the earlier people was just as cheap as water!

The people have not come to wear the Western dress all at once. The first thing which they began to use was shoes, or hats, and then, seeing the convenience of these things, they were led to use shirts, and gradually to adopt the different kinds of Western apparel.

Not only electric or gas light but even coal-oil was unknown to the people. Even such a big and prosperous firm as the *Daimaru* mercer's store could not but use a large paper-lantern. The *jinrikisha*, if I remember correctly, came to be used toward the third year of Meiji, that is, 1870. No movable type, no newspaper, no school but *terakoya*?\* There was a kind of school in the different clans, but only *samurai* were admitted into it. In the Saga Clan, there was a medical school.

There were no police-men or constables but *okabiki* and *torite* (one of the young men in the audience did not know what these were. What a rapid change was made!). Since these *okabiki* or *torite* did not wear uniform, they could hardly be distinguished from common people. It often happened that the people regarded ordinary folks as detectives. To the school at Nagasaki, in which I was

employed, this kind of officials frequently came, but soon they disappeared.

There were no lawyers but a kind of pettifogger, which went by the name of *kujishi*. They never defended clients at court but gave advice privately.

How dirty the prisons were, words fail to describe. *Gōmon* (examination of prisoners by torture) was always employed. It was at a certain night, during my sojourn at Nagasaki, that I heard a plaintive cry, the remembrance of which is still a shock to me. Wondering what that was, I stole out of my house, and looked down, a musket in hand, far beneath, when I found that several warders were whipping the prisoners, who were the subjects of that cry. I, who was yet young, was about to aim at the cruel officials with my musket, but was restrained from this by myself.

There was yet no *sōshi* at those times, but was a worse kind of the people, who went by the name of *rōnin*.\* I now remember some thirty or so of the people, whose lives were cruelly destroyed by these vagabonds. In the year, 1869, I was invited to the *Kaisei Gakkō* in Tōkyō, and lived within the compound of the school. Being now employed by the Government, I was always guarded by *bette* (a kind of police-men). Whenever I went out for exercise or for business, I was escorted by them; if I rode, they also rode and if I walked, they also walked. How troublesome this must have been for them!

It was on a certain day that a chief of the *bette* came to me and asked me not to go out for some time, because many *rōnin* entered Tōkyō. Thus, I was obliged not to go out even for a short walk, and to spend about two weeks in weariness, when, feeling unbearable, I called one of the *bette* and prevailed on him to let me freely enjoy fresh air. Escorted by four

\* A private teaching-house where reading and writing were taught.

\* A *samurai* dismissed from the service of his lord and became a homeless wanderer.

*bette*, though two *bette* were usual, I was as happy as a bird let out of its cage, about to leave my house, when two *samurai* of the Hizen Clan called on me, and offered themselves to follow me also as escorts. I, being thus assured of my safety by twelve swords (for each of these *samurai* and the *bette* wore a pair of swords about his waist), started for Ōji. When we almost came to Dokan Yama, I was frightened by a *rōnin*, who, seeing me, changed his colour and touched the hilt of his sword, but, being prevented from any mischievous effort by my six escorts, passed us, so chagrined that he grasped the hilt as if he was going to crush it. I was so much terrified by this incident that I at once returned home only too glad to become again imprisoned within my dwelling.

(To be continued).

### NEESIMA.

By JULIA TAFT BAYNE.

La Salle, Ill.

A lonely pilgrim from the Sunrise Land !

Unsped, uncheered, save by the trembling ray  
Which pierced the twilight of the land of dawn,  
And called him forward, towards a brighter day ;  
To one endeavor all his soul was drawn ;

One purpose shone before him like a star,  
Glowing and bright'ning all the weary way ;  
Towards that, like men of old, he journeyed  
from afar.

So early touched by God's anointing hand,  
The soul which sat behind those mournful eyes  
Refused its worship to an empty shrine ;

With glance too fatal keen, too sadly wise  
His country's bitter misery to divine ;  
The old hereditary lies pierced through  
He could home, kindred, ease, yea, life resign !

Yet still like Arthur's knight to the one quest  
hold true.

Ten years of exile ! While his hopes expand  
Like his own gift flower, beautiful, strong, pure ;  
His one endeavor finds its goal at last,  
Dōshisha ! Here his purpose shall endure.

God grant Japan, through war's red baptism passed,  
Build peaceful future on the Rock of Might !  
And in her heart's heart hold his memory fast,  
The leader, fallen with the Promised Land in  
sight !

*The Advance.*

### THE MISSION THEOLOGICAL SCHOOL AT KYŪTO.

A YEAR and a half ago when the Dōshisha separated from the Mission, the vernacular department of the Dōshisha school was discontinued, and since that time very few theological students have entered the Dōshisha.

The Mission, at its Annual Meeting last summer voted to open a Theological school in Kyōto, if suitable students offered themselves.

The school was opened, in the house formerly occupied by Mr. Albrecht, the last of October, with seven students. The number is now increased to ten two of whom are special students. It is designed to have a three years course of study, and to make it first of all evangelical, and also Biblical, spiritual, and practical. None but men who expect to make preaching their life-work are received, and they are expected to engage in practical evangelistic work in the city or near it, all the time during their study. During the summer vacation of three months they are to go out into practical work also. It is very encouraging to work with and for such an earnest company of young men as these are. They are hungry for spiritual truth and spiritual food.

The teachers and students meet together every afternoon at the close of the day's study in a prayer meeting, and their hearts are drawn very closely together.

January 7th, a Sociable was held at the house of one of the missionaries. Invitations were sent to the pastors and evangelists in the city of all denominations and they all came ; two teachers in the Theological department of the Dōshisha were present, and Mr. Osada, president of the Japanese Home Missionary Society, came up from Kobe to attend the meeting. Twenty five Japanese were present, and three hours were spent in prayer, praise, and in informal speeches and social intercourse. The young men of



the school were greatly encouraged by this cordial recognition of the school. The students come from widely scattered places; some from Kiūshū, one from Shikoku, and two from Niigata.

Mr. Morita, who was graduated from the English theological department of the Dōshisha a year and a half ago, and who has been preaching in Fukuoka, has taken up the work of teaching English translation in the school, as it seems desirable to give the students enough of English to enable them to read commentaries and other helps. Mr. Morita also teaches at the night school in the city.—*Mission News*.

### DEEPENING LIFE.

Feb. 26th, 1898.

To the Editor of "the Japan Evangelist."

Dear Sir:

Though not a contributor hitherto to your valuable Evangelist, I feel it would be a loss to your readers not to be informed of the special blessing enjoyed by the Missionary brethren of Tokyo, and a few of their friends from Yokohama, in the three days' meetings 23rd—25th inst. held in the Union Church, Tsukiji, by the Rev. Barclay F. Buxton. The enclosed circular signed by Messrs. Buncombe and Wadman gives the reasons for holding the meetings, together with a letter of acceptance from Mr. Buxton giving his views of how they might be made most productive of good to all assembling, and to the cause of God in this land.

\* \* \* \*

### MEETINGS FOR DEEPENING SPIRITUAL LIFE.

Feb. 23rd—25th, 1898.

UNION CHURCH, TSUKIJI, TOKYO.

Dear Brethren:

It has been laid upon our hearts for some time to ask our brethren and sisters to meet with us for a few

days to wait upon God for the renewal of our spiritual life and for fresh power from on High through the infilling of the Holy Ghost. Many are confessing their need of this for their daily life and Christian work. We therefore earnestly invite all who are able to do so, to lay aside their other engagements for these three days, and come apart with us before God, and seek by prayer and meditation to become possessed of the grace and strength which He has promised in His word.

The Rev. Barclay F. Buxton of Matsuyō who has for some years in succession held similar meetings in Kobe has consented to come and lead us.

Meetings will D. V. be held each day at 3.30 p.m. and 7.30 p.m. in the Union Church, Tsukiji, Tokyo.

It is proposed also to hold similar meetings for Japanese Christians at the Y. M. C. A. hall, Feb. 28th—Mar. 3rd.

Asking your earnest prayers and your presence,

We are yours truly in Christ,  
W. E. BUNCOMBE.  
J. W. WADMAN.

The Rev. B. F. Buxton has sent us the following letter concerning the meetings.

\* \* \* \*

Matsuyō, Jan. 14th, 1898.

TO THE MISSIONARIES IN TOKYO.

Dear fellow labourers:—

I have received your kind invitation to come to Tokyo through Mr. Wadman and Mr. Buncombe. It seems to me to be God's command to me so I hope to be with you at the end of February. I shall rejoice if only a few of us can meet together to draw near to God and to seek Him together.

Let us enlarge our expectation so that He may find hearts prepared

to believe in His glorious promises. How often we have limited Him by unbelief so that He has not been able to bless us fully as He purposed. Let us prove Him at this time, that He is indeed the God that answers by fire!

Cannot many of you lay aside other things for the days of the meetings and spend them wholly before the Lord? Each one of us who are in the Lord's work often needs to spend such a time on the mountain top with Him. And our work or business will not suffer if we do so.

I ask you to pray that it may be time of richest blessing and to pray for me that I may speak only in demonstration of the Spirit and of power.

Yours heartily in Christ Jesus,  
Barclay F. BUXTON.

\* \* \* \*

The Spirit of prayer in which the meeting was anticipated was fully honored of God in the realization of blessings bestowed and enjoyed. The three days were all favorable in weather, and large numbers attended from the outset, and increased in interest and attendance to the close. The writer going up daily from Yokohama had hardly expected to attend more than one or two sessions, yet was privileged to attend all but the session of the first evening; that is he was present at five out of six sessions. From the very outset there seemed to be a Spirit of waiting upon God, and His presence was felt from the giving out of the first Hymn "Love of God all loves excelling." The leader, a much younger man than most imagined, of good proportions, with soft and pleasing manners, was evidently a man of deep seriousness, and simple unaffected and unhampered piety. After a few remarks on the desirability of turning aside for a sea-

son of closer fellowship with Jesus he announced his subject to be Jno. 14: 15-23 or Fellowship with the Spirit of truth, with the Son, and with the Father. Our Lord's teaching seemed possessed of a new and present importance under the leader's rapid presentation of the important revelations the Holy Spirit would make of purity of truth in the inward parts, and writing of His law ther, and in revelation of the Lord's power, and presence, and the Father's love and all this should be matter of knowledge like St. John testified in his 1st Epistle 1: 4. "Truly our fellowship is with the Father and with his Son Jesus Christ." Thus we should be no longer "Orphans," a description of too many true Christians, nor should we be as the Israelites on the borders of the Promised Land, nor even standing with Moses on Pisgah's top and viewing the Land afar off, as too many able theologians are doing, but going in and enjoying its blessings. The second session was a presentation of the connection of prayer with Pentecost and of the power of the Holy Ghost as witnessed on the Day of Pentecost. The third Session was an exposition of Jno. 12: 24. "Except a corn of wheat fall into the earth and die it abideth alone, but if it die it beareth much fruit." This law of the natural world of increase through death was made the law of all spiritual growth. We must be conformed to the image of his death if we would be conformed to the likeness of his resurrection. This willingness to die to oneself was illustrated by Ruth's cleaving to Naomi, Ittai to David, Paul to his Lord Jesus, counting all things but loss for the excellency of the knowledge of the Lord Jesus Christ. These illustrations were persuasively presented to induce to the most unreserved surrender and devotion to our Lord Jesus, for we too should

share in both his present and future glory. At the fourth session, the same truth was again reenforced by the example of the Young Ruler, Mark 10: 21, who was held fast by *one thing*, a single shore-line that held him back from fully following Christ. Jacob's wrestling with the Angel of God, Gen 32: 22, was made the ground work for a very earnest appeal to part with all our flocks and possessions—and to plead with God till the old Jacob in us was conquered and the New Israel was fully put on and we go forth as victors in God's power, and peace and assured triumph. The fifth session was the core of the lame man healed by Peter and John as he sat at the gate of the temple. Acts 3rd. A type of many Christians who have to be carried, feeble and halting. Can't go into the temple, but Christ's servants come and bid him rise up and walk and in the mighty name of Jesus of Nazareth he gets the marvelous power of leaping up and walking and entering into the temple. This is what the Lord wants of us, joyful service—rid of all weakness, and halting, a whole-hearted and, joyful service. At the sixth and last session 2nd Cor. 5: 7; Gal. 2: 20; Jno. 5: 4, walking, living and overcoming by faith were used as an introduction to Matt. 14: 22—Peter's walking on the water to go to Jesus. The leaving of the weary toiling in the boat at the command of Jesus and stepping out upon the troubled sea was a type of our leaving of self and what we could control to our venturing upon God and his word of promise upon elements we could not in ourselves at all control—but he must uphold us throughout and yet if obedient we shall never fall. This was a very solemn service, and a vision of Jesus alone and his command alone could justify this trustful obedience to His voice. Such then was the course of instruction covered by these six discourses, but

while they serve to show the line of teaching pursued they fail to represent the Spirit of pleading earnestness and frequent reiteration of the tenderest entreaties of soul longing for the fullest enlargement of the Spiritual life of each one present. The attention was breathless throughout, an earnest ejaculation of soul was occasionally heard, at least frequently in prayer, and the hymns were few well selected for joy, and exhortation, printed on slips and placed in the seats. It was a satisfaction to see besides the various Missionary Societies represented by members of these Societies in Tokyo and vicinity, some civilians present at one or more of the sessions. Among others, if we mistake not, were the Hon. Mr. Buck, U. S. Minister, and Messrs. Page and De Rijke in the service of the Japanese Government.

A continuation of the meetings in Japanese for four days at the Y. M. C. A. Hall, Kanda, from the 28th inst. to Mar. 3rd was announced, and we cannot but pray that a like and even greater manifestation of the Holy Spirit's power may be felt and accompany the speaker and his message. That our brother whom we have not yet had the pleasure to accost in the flesh, is taught of the Spirit we think is self-evident, and that is the highest commendation any servant of God can desire. It is what he asked for in his letter of acceptance, and it is what Paul affirmed of his teaching and preaching that it was "in demonstration of the Spirit and of power."

Very Sincerely Yours in  
Christ Jesus,

JAS. H. BALLAGH.



## NOTES.

THE April and May numbers of this magazine will be conducted by the Rev. Christopher Noss, of Sendai. The Editor goes to China for a change, and, if possible, to find relief from asthma.

\* \* \* \*

Rev. Kozaki, who has been preaching since he left the Doshisha, is said to have succeeded in gaining some twenty believers, and come to establish a church. The opening exercises have already been performed.—F. S.

\* \* \* \*

By an oversight the usual heading to the Department conducted by Miss Clara Parrish has been omitted. This omission, however, does not detract from the excellent form and spirit of the article on temperance work.

\* \* \* \*

According to statistics prepared by the Department for Finance, the whole number of all kinds of banks in Japan is 1615, whose total funds amount to *yen* 329,375,034; the increase of the respective figures being 12 and *yen* 7,782,020, when compared with December, 1897.—F. S.

\* \* \* \*

The Annual Statistical Report of the Forestry Bureau shows that the total area of the forests in Japan (that of *formosa* being excepted) was, at the end of the year 1895, 56,077,847 acres, only one third of which is private property, while all the rest is owned by the Imperial Household and the state.—*The Hansei*.

\* \* \* \*

Rev. J. D. Davis, D.D., of Kyōto, has prepared "*An Outline Study of Ethics*." The booklet is divided

into two parts: Theoretical; and Practical. We can heartily recommend it for use in instructing classes of seekers in the Christian life. The work is on sale at The Methodist Publishing House, Tokyo. Price 20 *sen*.

\* \* \* \*

The social works of Christians in Japan are enumerated thus:

	Total.	Students.
Colleges and other schools for boys, }	59	8148
Girl's schools	61	5041
Nurses Schools	12	263
Kindergarten	20	636
Schools for the Poor	60	3032
Orphanages	19	719
Meeting Halls	14	287
Hospitals	16	

*Kyoiku Jiron.*

\* \* \* \*

The missionaries resident in Sendai have purchased a large Gospel Tent. This may be used, according to circumstances, by any one of the missionaries irrespective of denominational lines. All join in, both Japanese and Missionaries, and help the brother who is using it to strengthen his preaching place. At least five denominations thus help each other.

\* \* \* \*

*The Cosmos*, or the *Tenchijin*, is a new monthly magazine, whose first number appeared at the beginning of January. The contents cover almost all the departments of knowledge, though sociological studies seem to constitute its chief matter. Its tone is Christian. We hope that Mr. Gorō Takahashi, the editor, will succeed in this good work.

\* \* \* \*

On the 12th of February, a meeting was held at the Young Men's Hall, to receive Mr. Fisher, the secretary of W. C. Y. A. There was an attendance of 120 people. The main point of his address was that this association, whether in the world or in Japan, is

yet very young, so that all the members should devote their time and energy to its cause, as much as possible.—F. S.

\* \* \* \*

The Formosan census prepared by the Authorities July last runs as follows:—

76,727, Aborigines; 2,629,115, Chinese;  
13,452, Japanese; 53, Europeans.

And as to the education of Formosa, we learn that there are now 16 National Language Schools maintained by the Government, ten Buddhist and Shinto schools, and four mission schools with 160 pupils.—*The Hansei*.

\* \* \* \*

Rev. Butsujō Oda, a Buddhist priest of fame, holds the opinion that all the Buddhist priests should start for a pilgrimage round the country, asking for contributions, until each of them may gain *yen* 1,000, because it is likely that there will be five years hence no people in Japan who will contribute any money for the temples and the priests. — *The Shakwai Zasshi*

\* \* \* \*

Last year's statistics of the Japanese foreign trade runs as follows:—

<i>yen</i> 219,300,768.....	Imports.
<i>yen</i> 163,134,968.....	Exports.
<i>yen</i> 382,435,736.....	Total.
<i>yen</i> 92,918,500....	{ Increase, compared with year before last.
<i>yen</i> 56,165,800....	{ Excess of Imports last year.

This excess is at present made up with the instalments of the Chinese indemnity; and one of the important questions of Japan now is, "How to balance the exports with the imports?"

\* \* \* \*

According to last year's statistics for the higher girls' schools and the industrial schools in Japan, the increase of the figures of these two kinds

of schools, compared with those of the previous year (that is, 1896), runs as follows:

Higher Girls' schools.	(1, 4.....	schools.
	2, 51.....	teachers.
	3, 1,255.....	pupils.
	4, 101.....	graduates.
Industrial schools.	(1, 61.....	schools.
	2, 242.....	teachers.
	3, 5,558.....	pupils.
	4, 717.....	graduates.

\* \* \* \*

From the *Kokumin Shimbun's Interview with Marquis Saionji* (the new Minister of Education), we quote these words of his; "I may have a certain proclivity to Western things, but I believe I am never backward in patriotism. Of course, my method for loving the country may be different from that of others. There is now a class of the people, who think that Japan is a great nation and is superior to other nations in the world. My opinion is that things must be done in Western ways. It is patriotism to study Western sciences, to be abreast with the spirit of progress, and to introduce the world's civilization into the country, so that the nation may advance in their culture. I am one of those who adhered to the European principle, from the beginning."

\* \* \* \*

We cheerfully insert the following:—  
Tokiwa, a new, Japanese, Christian Magazine for Women.

Published at 262<sup>a</sup> Bluff, Yokohama.  
Subscription price, 50 *sen* a year.

The contents of the Easter Number have been prepared with special care. We are greeted at the beginning with an Easter poem, composed by a Japanese Christian. This is followed by an article, entitled "The Empty Tomb on Easter Day," illustrated by photographs of the Interior of the Tomb and of Mount Calvary.

Among other good things is an illustrated article on Footbinding in China, a translation in simple colloquial of the beautiful Easter tale of the

Grub and the Dragon-fly, and the first of a series of articles on Dress.

Special Easter copies may be ordered to any address at 5 *sen* each.

\* \* \* \*

Many earnest workers for Christ have a kind word to say in regard to *The Japan Evangelist*. For example:

Chicago, April 6th, 1896.

(*Writing to his daughter in Japan.*)

"Many thanks for your kind remembrance of my birthday and for the interesting volume No. 2, of the Japan Evangelist.

I thought much of No. 1 but I think the contents of No. 2 surpasses it. It comes nearer my idea of the kind of literature to be circulated both in Japan and this country than any I have seen. There is the union of the literary and spiritual and narrative elements which is more likely to excite interest than much that is ordinarily published." December 26th, 1897.

"No. IV. is FINE"

Rev. W. M. HAIGH, D.D.,  
Supt. of Missions.

\* \* \* \*

#### ABOUT THE DECISION OF THE TRUSTEES MEETING OF THE DOSHISHA.

Time has come for us to no longer be silent, but to speak against the trustees of the Doshisha. Yes, it is time now for us not only to pray but to fight against them. Our Doshisha has undergone irreparable dishonour by the last decision of its Trustees meeting held in Tokyo.

They took off the section of the first article of the constitution in reference to the unchangeableness of the previous five sections, and thus opening the way to make changes in those five sections, they proceeded to erase the latter part of the second, which says that every school under the auspices of the Doshisha shall be governed by

its constitution. This action on the part of the trustees virtually means first that they unlawfully proceeded to act on what they have no authority to do at all, making thus any part of the constitution changeable by a majority vote of the trustees. Then we might say that even the Christian principle of the Doshisha is now at stake, because not protected or guaranteed by any special law, it is now at the mercy of the trustees.

Secondly, the action of the trustees means that the evangelical principle will be applied only to the theological department, and that other departments will be conducted as are ordinary educational institutions. Is it not the same as to say that priests of Buddhism should worship Buddha? Can a Christian theological school be governed by anything else but Christian principle? On this point the decision of the trustees' meeting has no meaning. And we rather think that they have departed far from the original purpose of the Doshisha as to make us wonder how they could arrive at such an unlawful and unjust conclusion. In what way do they think they can justify themselves to the contributors of the trust fund?

SEIJIRO NIWA.

*Kirisutokyo Shimbun.*

\* \* \* \*

Just as we close the press, we are informed of the sudden death of Dr. Verbeck. Particulars cannot be given now.

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# The Japan Evangelist.

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## THE JAPAN EVANGELIST.

EDITOR: Rev. W. E. Hox, Sendai, Japan.

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## A HISTORY OF THE CHURCH OF CHRIST IN JAPAN.

Translated by C. NAKAMURA.

(Continued.)

THE Committee submitted their draft to the Synod, specially assembled in the Shinsakaye Church, Tōkyō, on the 22nd of May, 1888. The Synod resolved, first, to print and distribute it among the different churches, and then, after six months, to meet again in the Young Men's Hall, Osaka, to discuss the adoption of the draft. The Kumiai churches also prepared to hold their Sōkwai (general meeting) for the same purpose. On the 23rd of November, the same year, both the Synod and

the Sōkwai met separately. Before both meetings were held, the representatives of the related Churches met together, and observed the Lord's Supper. The Synod, after some amendments to the draft, unanimously resolved to adopt it, while the anti-union spirit reigned over the Sōkwai, in which the decision of adopting the draft was postponed to the next year. Then the Synod elected a committee, consisting of twenty-one clergymen, and gave it the right of summoning a special Synod and of negotiating with the Committee of the Kumiai churches.

On the 15th and 16th of March, 1889, the two Committees met in Tōkyō, and, after some amendments on the approved draft of the Synod, they came to publish the *Constitution and Rules of the Allied Christian Churches in Japan and the Appendix*. The Kumiai churches again held their Sōkwai at Kōbe, on the 22nd of May, the same year, and the Synod also assembled in Tōkyō, two days after. The Committee of the Synod had been waiting for the answer of the Sōkwai, while the Sōkwai had been tossed into burning discussions, and, finally, made many amendments to the said Constitution. Revs. Kozaki, Kanamori, Miyazawa, and Sugiyama, and Mr. Yuasa were elected by the Sōkwai the Committee on opening negotiations with the Synodical Committee, in accordance with the greatly amended draft. It was also decided by the Sōkwai that, if the Synod accept the amended draft, a special conference should be held, after

three months, by the representatives of the two Churches.

The Synodical Committee, seeing that the amended points were too fundamental, decided to accept certain points and reject other points, and of this the Synod was informed, which, after much deliberation, agreed with the Committee. On the 27th of May, the Synod elected Revs. Imbrie, Uyemura and Ibuka a conference-committee with the Sōkwai. The Committee telegraphed at once to the Sōkwai, asking it not to close until they should come to Kōbe, and, on the next day, they started from Yokohama for Kōbe. But all the members were not in Kōbe, but already removed to Suma to hold another meeting. The Committee, arriving at Kōbe on the next day, found the Sōkwai already closed, and were greatly disappointed. On their way back to Tōkyō, they met Rev. Sugiyama, one of the Committee of the Sōkwai, and were informed of some of the circumstances of the Sōkwai.

The Synod, having been informed of the unexpected accident, let Rev. Inagaki, the chairman, and Rev. Yamamoto, the secretary, write to the Kumiai churches its amended draft, and invested them with the right of summoning a special meeting of the Synod, in case the Kumiai churches would accept the draft.

In July, 1889, Revs. Inagaki and Yamamoto met with Revs. Kozaki and Sugiyama and Mr. Yuasa, the Kumiai Committee, and the former two informed the latter of the spirit of the Synod and wished to hold a conference for the union. But the latter answered that they should first get the consent of the Sōkwai before they would hold the conference. It was in April, 1890, that this movement of the union, which had cost so much labour and time, came to a failure, when the Sōkwai wrote the following letter to the Synod :

“ Though we have been negotiating for a long time about the union of the two Churches, we are sorry to inform you that the Sōkwai, assembled on the 2nd of this month, came to resolve on the postponement of this affair. We regret that the so much desired matter has come to be postponed, and yet we can not but hope that the circumstances should come in which we may realize our hope. We think that to believe in a better opportunity for the union is not against the will of God.

Praying that God would bless the two Churches, we remain,

Sincerely Yours,

JYUKEI HOMMA,

Chairman of the Sōkwai.

April 4, 1890.”

\* \* \* \*

#### CHAPTER IV.

#### THE ESTABLISHMENT OF DIFFERENT CHURCHES IN THIS PERIOD.

At the time when the Itchi Kyōkwai was established, there were only nine organized churches, with 623 members. But this church has come, at the end of this period—December, 1890, to have 72 organized churches and 1,011 members. The following churches were, in this period, organized and incorporated into the Church.

The three churches, to whose establishment the Presbytery, held in October, 1878, had given permission, were soon organized, that is, the Kōjimachi Church on the 3rd of November, the same year, the Asakusa Church on the 11th of the same month, and the Ushigome Church seven days later. The first Church was previously a kōgisho belonging to the Kaigwan Church, and the second and the third were formerly branches of the Shinsakayebashi Church. On the 8th of December, the Ryōgokubashi Church,

with 22 members was organized, by the assistance of the Scotch Mission.

On the 4th of September, 1879, the Hongō Church was established with 18 members; on the 26th of October, the Wado Church in Saitama, with 13 members; on the 9th of November, the Kiriu Church, with 11 members; and on the 16th of the same month, the Sakura Church in Shimōsa, with 10 members.

On the 29th of March, 1879, the Fukide-chō Church in Tōkyō was established, which in July, 1883, removed to the neighbourhood of the Torano-mon Gate of the Palace and changed her name into the Torano-mon Church. In April, 1879, the Ginza Church, with her 65 members, was enrolled into the Itchi Kyōkwai. The Ginza Church had been an independent church, since her separation from the First Presbyterian Church on the 4th of April, 1876, but now she, after doubling her membership, had come to be incorporated into this Church. In the year 1880, this church changed her name into the Kyōbashi Church, and, in 1885, again into the Sukiabashi Church.

On the 8th of November, 1879, the Shitaya Church was organized with 17 members; and on the 22nd of the same month, the Nihonbashi Church was established with 21 members.

On the 8th of May, 1880, the Yanagawa Church in Fukuoka was established, the number of her first membership being 15, and the Akamagaseki Church, with 19 members.

All the above mentioned churches came under the jurisdiction of the Presbytery of the Itchi Kyōkwai.

The Kagoshima Church was established on the 23rd of July, 1881, with 12 members; and the Kanazawa Church, on the 1st of May, the same year, with 13 members.

Both of these two churches belonged to the Western Presbytery, but later the latter was removed to the Naniwa Presbytery.

On the 5th of March, 1882, the Nakabashi Church, and, on the 11th of November, the Dainachi Church, were organized, both churches belonging to the Eastern Presbytery. On the 16th of June, the Yamaguchi Church was formed and enrolled into the Western Presbytery. On the 15th of October, the Adachi Church was established with 18 members, and incorporated into the Northern Presbytery.

The Mishima Church, with 14 members, was organized on the 4th of January, 1883, and came under the jurisdiction of the Northern Presbytery. On the 30th of October, the Kujyū-kuri Church in Shimōsa was organized with 16 members, and enrolled into the Eastern Presbytery. On the 28th of November, the Hiroshima Church, with 19 members, was organized and enrolled into the Western Presbytery. On the 3rd of December, a certain number of the members of the Akamagaseki Church separated from her and formed a new church, Toyoura Church by name, and came under the Western Presbytery. On the 17th of the same month, the Hakodate Church, with 19 members, was formed and incorporated into the Northern Presbytery, and later came under the Miyagi Presbytery.

The Torano-mon Church and the Rogetsuchō Church were, on the 10th of September, 1884, united, under the name of the Shiba Church, the number of the united membership being 312. On the 3rd of May, the Nagoya Church, with 28 members, was organized, and became a member of the Eastern Presbytery, but later removed to the Naniwa Presbytery.

On the 11th of April, 1885, the Shinbashi Church, with 47 members,



was organized and enrolled into the Eastern Presbytery. On the 15th of May, the Kōchi Church, with 22 members, was formed and enrolled into the Western Presbytery, and later into the Naniwa Presbytery. 64 of the members of the Shiba Church separated, on the 28th of August, from her, and formed themselves into a new church, the Nishi-Shiba Church by name, and became a member of the Eastern Presbytery.

It was in November, 1885, that the Synod permitted the Sendai, the Iwanuma, the Ishinomaki and the Furukawa Churches to become the members of the Itchi Kyōkwai, and at the same time, let them organize the Miyagi Presbytery. All of these churches had their germ in Rev. Oshikawa's independent work. The first was organized on the 1st of May, 1881, and had 164 members, at the time when the Miyagi Presbytery was formed in April, 1886. The second was organized in October, 1885, with 21 members, the third in November, with 19 members, and the last, in the same month, with 13 members.

On the 6th of May, 1885, the Osaka North Church, with 31 members, was formed, and incorporated into the Naniwa Presbytery. In October, the same year, the Tōkyō Akasaka Church, with 22 members, was organized, and enrolled into the First Tōkyō Presbytery. On the 18th of December, the Osaka South Church was established with 20 members, and was enrolled into the Naniwa Presbytery. It was on the 1st of December, the same year, that 62 members of the Greek Church at Utsunomiya presented a petition to the Second Tōkyō Presbytery, that they desired to become members of the Itchi Kyōkwai. The Presbytery sent a certain committee to that town, and, after investigating the matter, granted their request, and enrolled the new

church into her own membership.

In June, 1886, the Motodaiku-chō Church, which was established in May, 1884, and belonged to the Reformed Church, entered the membership of the Itchi Kyōkwai when the Japan Mission of the Reformed Church (U.S.) came to co-operate with the Church.

On the 15th of July, thirty-two members of the Yokohama Kaigan Church met and formed themselves into a church at the port of Yokosuka, and came under the First Tōkyō Presbytery.

In December, the Niigata and the Murakami Churches were enrolled into the Itchi Kyōkwai and into the First Tōkyō Presbytery. These two churches were established by Revs. Palm, of the Edinburgh Medical Mission and Rev. Oshikawa, in February, 1876, and in August, 1884, respectively. The Niigata Church was at those earlier times divided into two parties, the one going to the Itchi Kyōkwai and the other to the Kumiai Church. On the 24th of January, 1887, the Yasuda Church was organized in the province of Bōshū with thirty-five members, and came under the First Tōkyō Presbytery. (This church later changed her name to Awa Church). On the 14th of February, 123 members of the Asakusa Church separated and organized a new church in the district of Shitaya, Tōkyō, the Myōjō Church by name, and came under the Second Tōkyō Presbytery. On the 6th of March, the Ichibanbō Church was organized with 69 members, and came under the Second Tōkyō Presbytery. On the 26th of the same month, the Ōsu Church was established in the province of Iyo, with 66 members, and came under the Naniwa Presbytery.

On the 24th of April, the same year, the Kasuga Church, with 19

members, was established in the province of Shinshū, and enrolled into the Second Tōkyō Presbytery. On the 27th of the same month, the Hikoma Church was organized with 35 converts in the prefecture of Tochigi, and incorporated into the same Presbytery. On the 11th of September, the Mombetsu Church was organized and enrolled into the Miyagi Presbytery, the members being 83 at first.

On the 24th of January, 1888, the Nishi-shiba and the Shinbashi Churches were united under the name of the Sakurada Church, which was incorporated into the First Tōkyō Presbytery. On the 24th of July, the Isesaki Church, with 97 members, was formed and incorporated into the Second Tōkyō Presbytery. On the 20th of October, the Nagaizumi Church was organized in the province of Owari, by 44 converts, and entered into the membership of the Naniwa Church.

In April, 1889, the Niigata and the Hōten Churches left the Itchi Kyōkwai, the one going first to the Fukuin Kyōkwai (of the Evangelical Protestant Missionary Society in Germany) and then to the Universalists, and the other to the Kumiai Church. But a part of the latter returned again to the Itchi Kyōkwai, and established a kōgisho. On the 1st of May, the Meiji Gakuin Church, with 60 members, was organized, and incorporated into the First Tōkyō Presbytery. On the 12th of the same month, the Matsuura Church, with 22 members, was established, and enrolled into the Chinzei Presbytery.

It was in the year 1889 that the Cumberland Presbyterian Mission, with its nine churches, joined the co-operating Missions, and entered into the membership of the Itchi Kyōkwai; eight of these churches came under the Naniwa Church, and one under the Second Tōkyō Presbytery.

In the year 1890, the Yokkaichi Church was organized, and incorporated into the Naniwa Presbytery. On the 13th of April, the Takata Church was established by 56 converts, and, on the 17th of the same month, the Ashikaga Church, by 41 members; both of the two churches coming under the Second Tōkyō Church.

On the 27th of April, the same year, the Sakurada and the Shiba Churches were united under the name of the Shibaku Church (the Shiba Church later), and incorporated into the First Tōkyō Presbytery. On the 17th of April, a certain number of the Akuwamura believers in Sōshū separated from the Kaigan Church, and organized the Akuwa Church, coming under the First Tōkyō Presbytery. On the 8th of November, the Kitasaku Church, with 11 members, was established, and incorporated into the Second Tōkyō Presbytery.

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## CHAPTER V.

### EVANGELIZATION AND EDUCATION.

#### 1.—EVANGELIZATION.

In those times when there were very few self supporting churches, there was no other means but to depend on foreign Missions for carrying on evangelistic work. Not only the *Itchi Kyōkwai* but other Churches stood in a similar situation. There existed, however, a lively spirit of independence in this Church, which could not keep silence about evangelistic work. The germ of the Synodical Board (the Daikwai Dendōkyoku), which came into existence in the next period, had already begun to come out in this second period.

It was toward the end of the year 1877 that certain native Christians in Tōkyō considered the

plan of establishing home missions. This plan was gradually carried out the next spring, but was, after raising some funds, postponed for some reason or other. Then after two years, these missions were brought under the Presbytery, which made six members of the Home Evangelization Committee manage the business of the missions. But, owing to the deficiency of contributed funds and of evangelistic workers, no conspicuous work was undertaken; but certain pastors or preachers, were sent to their neighbouring districts. (This method of evangelization was practiced by individual churches to a certain extent).

The Presbytery, held in October, 1878, elected, besides the Home Evangelization Committee, the Foreign Evangelization Committee, consisting of six members. The object was to begin evangelistic work in Korea. The committee, having obtained a man desiring to preach in that country, let him enter the Union Theological Seminary, to prepare for his work. But, unfortunately, this candidate was obliged to leave the seminary, on account of sickness, after which nothing was undertaken by the committee.

The two committees were elected anew and continued to exist, but there already arose some who saw no use of the Foreign Evangelization Committee and proposed to abolish it. The Synod, assembled in the year 1881, however, elected anew the committee, though it ceased to exist after a little while. The Home Evangelization Committee was also brought to an end, by the Synod, assembled in the year 1883, which resolved to establish a new board, and elected a committee to investigate the system and method. It was in the next meeting of the Synod that the *Daikwai Dendōkyoku* was at last organized. This board

consisted of ten natives and ten foreigners, and five officials, divided into one committee-chairman, two secretaries and two treasurers. All the members of this board were under the direction of the Synod, whose business consisted in superintending the affairs of the Evangelization Committee of the Presbytery and in fixing the expenses for evangelistic working and for theological students, by collecting money from among both natives and foreigners. The rate of defraying the expenses was 1 of the former to 3 of the latter. And any place in which one fourth of a preacher's salary could be defrayed had the right of having its own worker. The Evangelization Committee of the Presbytery consisted also of the same number of natives and foreigners like that of the Synod, and was entrusted by the latter with the superintendence both of evangelistic work and theological students, within the jurisdiction of each presbytery. The expenses for all this were paid by the *Daikwai Dendōkyoku*. Thus, the committee of the presbytery was practically entrusted with all the real evangelistic work.

Already in this period there was a class of people who desired to make a change in the above arrangement of the *Dendōkyoku* with the presbyteries. In the year 1889, when the Synod held its meeting for revising the regulations of the *Dendōkyoku*, the members were divided into two parties, one proposing to revise them on the basis of the method, adopted by each presbytery, and the other wishing to revise them after all the evangelistic work was committed into the direct control of a central board. But the former opinion won the majority. These two kinds of motions were, however, made at the sixth meeting of the Synod again, which we will mention in the next section.



The Synodical Board for Evangelization had, at the end of this period, twenty-eight preachers and forty preaching-places. And this was a great addition to the force of evangelistic work at home. Moreover, the co-operating Missions were devoted each to its own work. It was by this united work that the *Itchi Kyōkwai* came, in October, 1890, to have over 90 preaching-places, besides those churches mentioned in the previous chapter, and 45 ordained ministers, besides 50 preachers.

## 2.—EDUCATION.

The training of young men for the ministry and the Sunday-schools have been the educational work of the *Itchi Kyōkwai*. The latter were established at different places already in the first period, but not all the churches had come to possess their own Sunday-schools. (They were often established where there was no church). It was in the year 1878, that the presbytery elected a committee to investigate the method of extending the Sunday-school work. And it was from this time that the Sunday-school has come to be established in different places, as it is at present. The method of training young men for the ministry has consisted in committing the candidates to the care of the co-operating missions, which have had theological seminaries, maintained by themselves. And these seminaries have been the *Meiji Gakuin*, in Tōkyō, the *Tōhoku Gakuin*, in Sendai, and the *Tōzan Gakuin*, in Nagasaki.

The theological department of the *Meiji Gakuin* was formerly called the *Itchi Shingakkō* (the Union Theological Seminary), and was established when the *Itchi Kyōkwai* was organized in the year 1877, by three co-operating missions; that is, this Seminary was established by

them by uniting Carrother's school in Tōkyō and Brown's in Yokohama. The number of students at first was twenty-five. It was in the year 1886 that this seminary was again united with the Union Anglo-Japanese School and the Anglo-Japanese Preparatory School, was named the *Meiji Gakuin*, and removed to Shirokane. The meeting of the Synod, held in the next year, accepted the request of the related missions to nominate the candidates for the directorship of the *Meiji Gakuin*. But, before long, this relation between the Synod and the missions was discontinued, by some reason or other.

The *Tōzan Gakuin* had its germ in Rev. Stout's school, both for boys and girls, and his Bible-class, in which he taught theology as well as the Bible. In the year 1881 this school came under the care of the Western Presbytery. And later in the year 1888 this school was united with the Steele Memorial School, and named Steele Theological Seminary. At this time, the students numbered only six young men. (Sometime after this, the school changed its name to the *Tōzan Gakuin*, and has been maintained by the Mission of the Reformed Church of America.)

The *Tōhoku Gakuin* was established by the Mission of the Reformed Church in the United States. In the year 1886 this Mission established a training school for students for the ministry in Sendai, and taught young men, who wished to become ministers, preparatory lessons of theology, Rev. W. E. Hoy and Rev. M. Oshikawa being the instructors. The theological department was established when the preparatory students finished their course, in the year 1890. It was in the next year that the preparatory and the theological departments were united under the name of the *Tōhoku Gakuin*.

All the foregoing three schools were recognized by the Synod, assembled in December, 1890.

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## CHAPTER VI.

### CREEDS, CEREMONIES, AND CHURCH GOVERNMENT.

There was, since the publication of *the Church Government* in the year 1877, no change in the creeds, ceremonies, and church government of the Church, till the revision of the constitution in the third period. Hence, there is nothing to mention about these things in this second period. Let us here mention the following, which were settled in the said year:

1. Creeds.—The Church resolves to make the Dort, the Westminster, the Heidelberg Catechisms, and the *Yasokiyō Ryakumondō*, the standard of faith.

2. Ceremonies.—They should consist of hymns, prayers, reading of the Bible, sermon, Baptism, Holy Supper, fasting, thanksgiving, offering of money, benediction, ordination, etc. (Besides these, it has been the custom of the Church to observe worship on Sunday and to hold a prayer-meeting once a week. But fasting has never been practised.)

3. Church government.—Individual churches should have pastor, elders, and deacons. The function of the first should consist in the discipline of his members in their faith and conduct, in conducting ceremonies, in governing his church and in preaching. That of the second should primarily consist in regulating the congregation, and in assisting the first by managing the church affairs. And, the last should manage all the matters concerning the finance, such as collection of money, alms, etc. All these officers should be elected in the general meeting of

the church. As regards the church government over the whole Church, it should be under the care of synod, presbytery, and consistory. The first stands over the presbytery, and should consist at least of the pastors and ordained ministers of three presbyteries and of one representative from each of the consistories, and it should superintend over the affairs of the whole Church. The second stands over the consistories, and should consist of pastors, temporary pastors, and ordained ministers, and one representative of each of the consistories, within its jurisdiction. The last should consist of the pastor and elders, who represent their church and execute all the affairs of their church.

(To be continued.)

## JAPAN OF THIRTY YEARS AGO.

By Dr. VERBECK.

Translated from the *Gokiyō*.

(Continued.)

THE people could never understand what freedom means; some of them thought that to teach such a thing as liberty was, in one sense, to reject the way of fealty. It was natural that they had little knowledge of science, except that of medicine; and that most of them believed that the sun revolves around the earth, which remains unmoved.

Any talk about Christianity was declined by the people. Conversing with them about Western politics, industry, etc., I proceeded to speak something concerning the Bible; when they, pointing to their necks, would say, "Never venture to talk about that for the sake of preserving this." \* How regretful I felt! whenever I saw the public note of the

\* By this they meant that they should be beheaded, if they talked anything about Christianity.

prohibition of the *Jashūmon* (evil religion), hung at the corners of Nihonbashi or other streets.

It was in the year 1853 that Commodore Perry came to Uraga the first time, and in the next year that he came to Kanagawa the second time, and concluded the Kanagawa Treaty. But this treaty was only the germ of the Shimoda Treaty, concluded by Harris in the year 1857, which opened the trade of Japan to all the Western nations. At that time, the Dutch Reformed Church was making preparation to send missionaries, when Japan should open her ports. In the year 1854 Liggins and Williams, two missionaries of the Episcopal Church, and Hepburn, of the Presbyterian Church, came to Japan. In the winter of the same year, Brown and Simons, of the Dutch Reformed Church, came to Yokohama. This Church, learning that the Dutch Language was studied by the Japanese people, invited me, who knew this language, to join the two missionaries. It was on the 5th of May, the same year, that I left New York for Japan. There was yet no steamer such as we have to-day. I went on board a sailing ship, and, after a six months' voyage round the cape of Good Hope, Java, Hongkong, and Shanghai, arrived at Nagasaki, on the 7th of November, the same year. All this was under the guidance of God.

The scenery around Nagasaki was lovely, and the climate was mild. I was properly furnished with furniture and food, and had much less inconvenience than I had expected to have. The people of Nagasaki were very kind to me. Their children followed me, whenever I went out, calling me Oranda-san (this was the way they pronounced Holland), for they could not yet distinguish the nationality of foreigners. When I used to go into the country for an ex-

cursion, I often met with those kind farmers who would ask me to tea. "What a beautiful country Japan shall become, if all the folks are converted! Lord, speed the day on which thy will shall be done on this part of the earth!" This was my prayer and desire at those times.

How delightful and cheerful it would be on Sundays, if I had stayed in America! where parents and children, and husbands and wives walk to their churches, when the bell rings. But there was, and is, no distinction between Sunday and other days of the week here in Japan.

The people are always engrossed with worldly affairs. It was almost unbearable for me to observe Sabbath alone here in this distant land. It was on an evening that I looked up to the sky and saw the seven stars, which were familiar to me, when I was in America. Gazing on these brilliant and smiling stars, I prayed God, and was assured that this land is also under the benevolent care of God, and that I was not a forlorn stranger at all.

Although it was hardly possible for me to preach the Gospel directly, yet my time was busily occupied in the study of this language and in the reception of native callers. Some of them would come to me and ask about commerce, and when I told them that I was a missionary, they would not understand me; for they did not know that such things as missions or missionaries ever existed in the world. Some of them would even cherish the suspicion that I was a spy, and if I explained that I was never such a person, they said that I was then a *bateren*.\* In fact, it seemed that my only business at those times consisted in explaining to the people what I was. Such

\* Priests of the Roman Catholic Church, who were regarded by the people as magicians.



being the circumstances, I tried my best that I might influence them by my pure character.

Warriors of the different clans, notwithstanding their dislike and contempt for foreigners, were very curious to see them. They would call on me, and talk in much reserve; but they, leaving my house, would speak to one another, "Missionaries then are not such bad fellows, but are acquainted with etiquette and science."

Since there were yet no Bibles in Japanese, I ordered them and some tracts from Hongkong or Shanghai, which were written in Chinese, and sold them myself. Toward the year 1870, a few people were converted, and in 1872, the Kaigan Church came to be established.

The circumstances by reason of which I had to devote myself to education were as follows:

It was when I was in Nagasaki that two young sons of warriors came to me and asked me to teach them English. I granted their request, and taught them that language twice a week. I also taught them the Bible every Sunday. One day, they sent me a pig as a compliment, telling me that they were greatly admired by their *Bugyō*,\* who examined them in English and found them excellent. Now, one of these young men was a certain Hirai by name, who joined, by my advice, the Ambassador Iwakura's suite, and later became a higher official, but now is dead. The other is Mr. Noriyuki Ga, ex-member of the *Genrōin*,† who lives now at Ushigome, Tōkyō.

Before long, a messenger from the *Bugyō* called on me, and asked me to become the teacher of English in an English School, which was about to be established. But I declined this, telling him that I was

sent and supported by a mission in America, to work for her from morning till night, and can never engage in such work as will increase my income. The next day, three higher officials were sent to me, to urge me to accept their request. And I consented at last, on the condition that if my mission would not permit me to subtract from my salary the sum which was to be paid by the *Bugyō*, I should at once discontinue to teach. Being informed by my mission that they consented to this my new work, I began to teach English two hours a day, but later the time was increased to four hours. Thus, while I was engaging in this work, there was made a certain arrangement between the *Bugyō* and Lord Nabeshima, that I should teach their students every second day. In that picture in the *Sun*, of sometime ago, there were a *bugyō*, Nakano by name, and the late Shimpei Edō. Some of my friends asked me whether I was not frightened by such people, who stood around me, sword in hand, in the picture. And I answered them that, on the contrary, they were my students and protectors.

Then, I was invited by the new Government to the Kaisei Gakkō in Tōkyō. The school had, if I remember correctly, some twelve hundred pupils. Six hundred of them were associates and were under the instruction of Messrs. Tsuda and Mitsukuri, while I and some others taught the regulars. I now remember that the whole number of teachers was some twenty.

Gradually, things passed away, and the number of converts increased, the public note of the prohibition of "evil religion" being taken off. It was in the year 1878 that I returned to America, and in the next year, that I came back to Japan again. Recollecting the past, I can not but be grateful that Japan has

\* Governor who possessed not only administrative but military functions.

† The Senate, which was abolished years ago.

made such great progress that her aspects are all changed from what they were thirty years ago. How joyous it is to think about the mysterious providence of our Lord!

One thing more, which I have just forgotten to mention. It was when I lived at Surugadai, Tōkyō, that a nice gentleman came to me and asked me to shave his topknot off. Wondering somewhat about this queer request, I seized my scissors and began to shear it a little, when he offered that he would shear the rest by himself. I asked him what he meant by all this, and got the answer that no one dare help him in cutting the topknot, for they feared divine punishment, in case they should do that, and that I was asked to! But it is now a matter of congratulation that such funny things are gone forever.

#### THE PRESENT STATE OF BUDDHISM.

IF we wish to know what the moral power of the gospel is, it is proper to make inquiry of those who believe it, and observe their conduct. In like manner it is not improper to make inquiries of Buddhists themselves to know what Buddhists think of their own religion.

Recently it was my privilege to talk with a very honest and frank Buddhist priest, a graduate of the Keiyogijiku and also of the highest theological school of his own sect which is the Sodo, the second largest in Japan. His answers to my questions were to me a great revelation, and possibly they may appear so to others. The conversation ran somewhat as follows:

How do Buddhists account for the creation of the world?

Buddhists believe it was created by men.

Were these men stronger and wiser than we and did they afterwards lose part of their power and wisdom?

Yes. Buddhists believe that beings came from some of the thirty three Buddhist heavens and created the world.

Is there any proof beyond imaginary facts that this is so?

No. I myself believe in pantheism and Mr. Darwin's theory of evolution.

But even grant that Mr. Darwin's theory has some semblance of truth in it, it is the teaching of astronomy and geology that the earth was once a molten mass in which no germs of life could possibly exist. Where did the *germ* come from? It is now a universally conceded scientific fact that there is no such thing as spontaneous generation and it takes monstrous credulity to believe the world made itself. Pantheism does not account for the germ, neither does Darwinism. You start with matter and if you do not admit the existence of a being who is not nature, or matter, but above both, you have nothing to build on. Is it not so?

It looks that way.

What is the proof of the transmigration of souls?

I do not know. Buddhists received the doctrine from India.

Where did the people of India get it?

I don't know.

Do you believe in the transmigration of souls?

No. I do not believe in those old Buddhist doctrines.

Are there many Buddhists that believe as you do?

Yes. A great many.

What is the reason for this change of front in Buddhism?

It is due largely to the introduction of Western science. Buddhists once taught that the earth was flat and was the center of the universe,

that the sun revolved around the earth and produced the succession of day and night, that the earth was sustained in the air by a current of wind blowing up against it from beneath, that the mountain of Snell(?) was the center of the earth, about which were the four countries and four seas, that Japan was the south country. But when Western Science came in, we found that the proofs of the scientific statements could not be disputed and we had to give up our doctrine.

Then when Western Science cast discredit on some of your doctrines and proved them to be inventions of the imagination, you began to doubt other doctrines, as for instance, the doctrine of transmigration, though science had nothing specially to do with it?

The tendency in that direction was very strong.

That shows that the foundation of Buddhism is imagination and its beliefs may properly be called superstition, does it not?

But is not Christianity open to the same objection? Do you not accept for instance the statements of your Bible with reference to Christ as true? In other words is not Christianity just as much superstition as Buddhism?

The difference between faith and superstition needs only to be stated to be understood. Superstition consists in taking certain imaginary facts and making them the foundation of religion. You have admitted that creation of the world by beings coming from the thirty three Buddhist heavens has no proof and you do not believe it. The doctrine of transmigration has no proof and you do not believe that. I suppose I might go on and ask you whether Buddhist believers derive any benefit from the worship of idols and whether any one was ever healed of his disease by rubbing the image of a

Binzuru sama, or ever got rich by worshipping at the shrine of Daikokusama. In every case the relation between cause and effect is imaginary. Now in matters of religion, where proof as a foundation is lacking, it is superstition.

Concerning the truth of the Scripture we depend on unquestionable historic proof. For instance the four historians who have recorded the life of Christ lived when He did. Two of them were with Him during His ministry of three years. They witnessed his miracles, heard his words, were present at his death, saw him repeatedly after his resurrection. Through his power they themselves wrought miracles. For him they gave up all things, wealth and friends and rank, and finally received the martyr's crown in witness of the great truth committed to them. An old proverb says, "When dead men speak they must be believed."

But we are not dependent on the words of these men only. Secular history bears witness to the truth they record. The institution of the Christian church refers back to precisely the time of Christ. The sacraments of the church, baptism and the Lord's Supper, originated at the time of Christ and point back to Him and to no other. The change from the Jewish day of rest, from the seventh day of the week, which was a sad day because Christ had not yet risen from the dead, to the first day of the week, which was a glad day because he then arose from the dead, is a significant fact.

Not only so but Christ gave many exceeding great and precious promises to his disciples, promises of peace and happiness and forgiveness of sin as a result of repentance and faith. These every one may test for himself. The change of heart which we call conversion is not less a miracle than those recorded in the Bible. It is above human power to bring it about,



and it is not a work of nature. Thus the Christian *has a witness in himself* of the truth of the religion in which he believes. You see we begin with indisputable facts and imagination has nothing to do with it.

To this my friend, the priest, replies, "I am not yet convinced in regard to your Christian doctrine, but I confess I am greatly impressed by it."

At this point our conversation was interrupted because he had to go to his classes to teach. But he cordially invited me to come often that we might, in a friendly way, discuss the doctrines of the two religions.

The reader has doubtless noticed

what the effect must be of the rejection of the doctrine of transmigration. This is as truly the pivotal doctrine of Buddhism as the resurrection is the pivotal doctrine of Christianity. When therefore Buddhists surrender their belief in metempsychosis they have no foundation on which to rest hope of even becoming a *hotoke*. *Gokuraku* becomes a will o'the wisp to lure on, but never satisfy, the ignorant and the superstitious. A dead Buddhist is no better than a dead dog. Buddhism has no anchor and is like a ship at the mercy of pitiless winds and waves and hidden rocks.

A. D. WOODWORTH.



Conducted by Miss CLARA PARRISH.

MOTTO: "For God and Home and Every Land."

PLEDGE: "I hereby solemnly promise, God helping me, to abstain from all alcoholic liquors as a beverage, including wine, beer and cider, and that I will employ all proper means to discourage the use of, and traffic in, the same."

OBJECT: To unify the methods of woman's temperance work the world over.

BADGE: A knot of white ribbon.

HOOR OF PRAYER: Noon.

METHODS: Agitate, Educate, Organize.

DEPARTMENTS: Preventive, Educational, Evangelistic, Social and Legal.

THE POLYGLOT PETITION has been circulated throughout the world and signed by representatives of over fifty countries. It asks for the outlawing of the alcohol and opium trade and the system of legalized vice. The chief auxiliaries of the W. C. T. U. are the United States, Canada, Great Britain, Australia, South Africa, India, Japan and the Sandwich Islands.

Enthusiastic local meetings. The Second National Convention of the Japan W. C. T. U. The World's Banner.

Union of the Men's Temperance Societies. The Rescue Home. Tobacco. Its Physical and Moral Effects. Heredity.

THE zeal of the temperance workers in Japan as manifested in January has not abated in the least. The months of February and

March have been characterized by some of the largest meetings that have ever been held in Tokyo and elsewhere. At one, a service arrang-

ed especially for working men, at the Y. M. C. A., seven or eight hundred were present, and fully a tenth of the number raised their hands at the close of Mr. Ando's speech, thus signifying their willingness to identify themselves with the organization. Other wonderfully successful meetings were those planned by Mr. Coates, at the Tabernacle, for the students of the Imperial University. Seven or eight hundred were in attendance at this place, each night, and many signed the pledge. In addition to Tokyo speakers, we had the help, at one of these meetings, of Miss Frances Parmelee, of Macbashi, and of Miss Tsune Yamada, who sings so sweetly. Excellent meetings have been held in the various Girls' Schools also, and a large increase in membership is reported. Schemes are on foot for organizing still larger revivals. Let the good work go on.

\* \* \* \*

Before these lines are read, perhaps, the Second National Convention of the Japan W. C. T. U. will be a part of history. April 2nd. is the anniversary day, and it is proposed to continue the meetings through the 3rd. and 4th. The convention will be held this year at Union Church, Yokohama.

\* \* \* \*

Miss Hattie Jost, a new Canadian Missionary, brought the World's Banner on February 14th. It is of white *moire* silk, six by four feet, and is suspended from a brass standard seven feet high. In the centre, a young woman, in Grecian dress, is pictured as supporting the world in her uplifted hands. At the top are the words: WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION; at the left side, the world's motto: "For God and Home and Every Land"; at the right: "Not willing that any should perish," and at the bottom:

WORLD'S W. C. T. U. BANNER, 1897. The cost is estimated at from 150 to 200 *yen*. This banner was presented by Hon. J. Hall Ramsey, a wealthy man of Montreal, Canada. We are praying now that he will give us some money for the work in Japan, also.

\* \* \* \*

The Committee to draw up the basis of union for all the men's temperance societies of Japan has been appointed; so we may look for a coalition of the forces soon. Dr. Julius Soper, Hon. Taro Ando, Mr. Hayashi of Yokohama, Mr. Ito of Hakodate, and Mr. Anzai compose this Committee. The organizing convention will probably be called about July. With one magazine and a National League, we shall certainly do more systematic and telling work.

\* \* \* \*

The Rescue Home is to open up at once in bigger and better quarters, with a thorough business woman, Mrs. E. Spencer-Large, in charge.

\* \* \* \*

Those who are working and praying for the downfall of "King Alcohol" are scarcely less interested in the newer crusade, the crusade against tobacco. They believe there is a great affinity between the two, and that the boy who early forms the tobacco habit, generally becomes a slave to *sake* as well. They believe, also, that the children of tobacco using parents often inherit such a diseased nervous system, and weakened will power, as to be wholly incapable of making a success in life, no matter how favorable other conditions are.

The laws and customs which control the sale and use of liquor in this land, are so entirely different from those of western countries that a foreigner feels powerless at times,

especially in public speech, to say what would tend to decrease the evil, or even be understood by the Japanese friends. Not so with the tobacco question, however. We find them using more of this poisonous stuff, per capita, than almost any other nation, and in a way that we may intelligently attack. Shall we not educate along this line? I have found them most willing to listen, and open to conviction.

In preparing a paper upon this subject for the Evangelist methinks I cannot do better than to give extracts from an address delivered not long since by Mrs. Lida Ingalls, of St. Louis, who is national Superintendent of this department of work in the States. She quotes from many eminent physicians and scholars, and gives just such testimony as we need. She gives first, a bit of history, telling of its nativity, introduction into Europe, etc., which may freshen our memory somewhat.

"God has given us a beautiful world, pure air and glad sunshine, and fruit and vegetables for sustenance. He has also furnished fuel for our comfort, and grass and grain for the animal creation. The Indian, anxious to have a share in everything, twisted the tobacco leaf and smoked it; then the white man, with his superior intellect, followed in the footsteps of his red brother, and for years smoking tobacco has been the popular pastime of American boys and men, rich and poor alike, until we have become a smoking nation. Sometimes even our songs and prayers ascend to heaven through a cloud of tobacco smoke.

"Tobacco, then, was introduced to the knowledge of civilized nations on the discovery of America. It derives its botanical name (*Nicotiana*) from Jean Nicot, French Ambassador to Portugal, who introduced it into France, and did all in his

power to render its use fashionable. In 1621 a ship brought over to America sixty girls, and sold them for 120 to 150 pounds of tobacco each. Think of it! tobacco was the price of our first slaves, and those slaves were young innocent girls. To-day men become slaves to this same tobacco, and find the master such a tyrant it is hard to break the chains and be free.

"The surface of the tobacco leaf is spotted with small glands, which contain an oil found in no other plant, the proportion of this oil being about seven percent of the whole weight of the leaf. This oil is *nicotine*, a colorless liquid alkaloid, with an acrid burning taste, one of the strongest poisons. A pound of tobacco contains on an average 380 grains of this deadly poison, of which *one tenth of one grain will kill a dog in three minutes.*

"Physicians, chemists and botanists agree in pronouncing tobacco one of the strongest poisons known. This poison is introduced into the system by smoking, chewing and snuffing; it cannot be taken into the stomach without injurious results, and sooner or later produces a variety of painful diseases, frequently resulting in premature and sudden death.

"Prof. John Lizars, Edinburgh:—'Tobacco creates ulcers on the lips, tongue, cheeks and tonsils; it produces giddiness, vomiting, dyspepsia, followed by diseased liver, congestion of the brain, apoplexy, palsy, madness, loss of memory, feebleness, and cowardliness.'

"Dr. Willard Parker, New York:—'For many years my attention has been called to the insidious but positive effects of tobacco on the human system. Tobacco manufacturers and excessive chewers or smokers of tobacco, are more apt to die in epidemics, and cannot recover soon, and in a healthy manner, from injuries, or fever.'



"M. Orfila, President of the Medical Academy of Paris:—'Tobacco is the most subtle poison known to the chemist except the deadly prussic acid.' His testimony is confirmed by the works on *Materia Medica*, and is not contradicted by any man of science, European or American.

"M. Landue, France:—'It is the appalling testimony of a college of Physicians that twenty thousand persons die annually, in our land, from tobacco poison.'

"Dr. J. H. Kellogg:—'The fact is established beyond the possibility of successful controversy, that tobacco is a poison, deadly in large doses, pernicious and harmful in all doses. It taints the breath, ruins the digestion, obliterates taste and smell, spoils the blood, oppresses the brain, depresses the heart, irritates the nerves, wastes the muscles, obstructs the liver, dims the vision, stains the skin, and deteriorates and contaminates every organ and tissue with which it comes in contact in the body. Its influence is to lessen vitality, to benumb the sensibilities, to shorten life, to kill.'

"The use of tobacco causes irregular action of the heart, and is the true cause of a large number of fatal cases of heart disease.

"The foul air occasioned by smoking is exceedingly disagreeable to persons who do not smoke, and highly injurious to every one. How often we see the wife or children of an habitual smoker puny and sickly, a condition caused by this poison. There is creasote in the fumes of tobacco; this same creasote is used to kill the nerve of a tooth.

"Using tobacco is dangerous, degrading, filthy and expensive. Dangerous and degrading because it is an undisputed fact that two thirds of the young men who begin to smoke before they are fifteen years of age become drunkards. It

causes the mouth and throat to become hot and dry, a thirst that water does not quench, so beer and wine are taken. Thus tobacco becomes the first step to the drunkard's grave.

"There were six hundred prisoners confined in the State's Prison at Auburn, New York, a few years ago, for crimes committed when they were under the influence of strong drink. Five hundred of these testified that they began their course of intemperance by the use of tobacco.

"The use of tobacco in any form is hurtful, but cigarette smoking is by far the most injurious. It is doing more to-day to undermine the constitutions of our young men and boys than any other one evil.

"Cigarettes are made from inferior tobacco; stumps thrown away by the smoker, (perhaps a smoker with a contagious disease) are gathered, and used largely in the manufacture of cigarettes. This being poor tobacco, salt-peter is freely employed to keep it from becoming musty. Salt-peter is highly injurious. A physician who analyzed a cigarette found it strongly impregnated with opium. The paper wrapper has lead or arsenic, sometimes both, in it. Alcohol is also used in preparing them for the market. So we see, including the creasote before spoken of, and the nicotine, which is in all tobacco, there are at least six or seven poisons in every cigarette.

"General Grant told the students in Girard College he 'hoped they were not allowed the use of tobacco, for if kept from it while under training they would be far less likely to indulge in it when they went out.' He well knew the evil effects, yet was so wedded to his cigar he could not give it up. Mr. George Trask wrote a letter to General Grant in 1866 urging him to stop smoking, but although he had promised to

give up tobacco, the habit had such a hold upon him that he who was so great a soldier failed to conquer this enemy. We know it caused his death."

If nothing but the expense of using tobacco were considered, it is sinful, when India's millions are starving for bread. Dr. Talmage once said:—"Put into my hands the moneys spent for tobacco in Brooklyn, and I will support three orphan asylums as grand and beautiful as those already established. Put into my hands the moneys wasted on tobacco in the United States, and I will feed, clothe and shelter all the suffering poor on this continent. The American Church gives fewer than \$ 6,000,000 annually, for the evangelization of the world, while American Christians spend \$ 800,000,000 a year for tobacco." Whom does God hold responsible for this waste and selfishness? Perhaps not a large percent of Christians in Japan use tobacco, yet many of them do. Ought not the standard to be higher?

I am so glad that many Christian leaders are now awaking to a knowledge of the facts concerning the demoralizing effects of nicotine. In some denominations no young man can enter the ministry these days, who is addicted to the use of tobacco.

The experiences of our best educators, too, have led them to see that the use of tobacco must be prohibited in our American Colleges, or young men will not long hold their own with young women. It is stated, on good authority, that no devotee of tobacco ever graduated at the head of his class at Harvard. Careful examinations of Yale and Amherst students covering a period of several years, disclosed the fact that tobacco users are shorter of stature, and have not the chest girth of their

non-tobacco-using co-workers, by one, and often as much as two, inches. Because it stunts the growth and affects the heart, navy officers are now instructed in some countries, to reject all candidates who use it.

Perhaps I am not especially skillful in detecting the effects of tobacco upon the physical man, but as a teacher, I think I was quick to see the moral degeneracy of the pupils under my charge who used it. I found that almost invariably boys began to practise deception as soon as the habit was fastened upon them. This was the first step. If they continued to use it, they became wholly unreliable. I could not take the word of such an one unless I knew from some other source, that he was telling the truth. Of course I am speaking now of those who very early learned its use. Since leaving the school-room I have watched the course of these boys. Not one of them shows any promise of developing into real manhood, and some of them have already been inmates—tho from good families,—of State Reform Schools. For my own part I am convinced that a child begins to degenerate, morally, as well as physically, when he begins the use of tobacco, and that he unfits himself for the duties of citizenship in just the proportion to the amount he uses.

Then there are other stand-points from which this question ought to be viewed, (for the State's sake), not the least important of which is that of heredity. If there is anything in heredity what must the future citizen of Japan be, when both men and women of the present day are given to the excessive use of this acknowledged poison?

We call upon all those who love Japan to join with us in this *new crusade* against "Prince Nicotine."

# Woman's Department.

## Mission Schools for Girls as A Means of Developing Active Christian Workers.\*

Conducted by Miss ANNIE S. BUZZELL.

IF it is true, as has lately been reported, that the Vice-Minister of Education deplores the fact that the education of Japanese women is largely in the hands of missionaries, and declares that the most important subject connected with the changes that must be brought about by the going into effect of the new treaties, is the policy to be adopted by the Department of Education in reference to female education, it is indeed time for us to be getting the data together that will prove the reasonableness of the existence of our Mission Schools from other points of view than the one before us. That they have been among the most potent factors in the remarkable progress of Japan, and that they are to have an assured and large influence in the future development of the nation, I am confident; but in this paper I shall not attempt to discuss this no less interesting side of school work.

The first point to settle is what is meant by "an *active* Christian worker"; and making an average of the replies to the question I have been able to get we may formulate a composite definition like this:—"One who reads her Bible, prays and keeps the Sabbath to a degree."—Can we call a woman who has gotten along no farther than this "an *active* Christian worker"? I am inclined to think we can, and that, could we only realize a little of the influence unconsciously exerted all over Japan, by women no stronger than this, we

should rejoice. When I remember that Japan is Japan and woman is woman and custom is custom, and that even we missionaries are not perfectly perfect in spite of our spiritual heredity from pious grandparents, I am convinced that our Mission Schools have accomplished simply wonders if they have developed "active Christian workers" of only this type. But they have done much more, and as time goes by we shall be able to get a better perspective: the girls themselves will conquer environment and press on to greater victories.

Japan has been called "topsy-turvy-dom"; but sometimes you find it like the rest of the world. Dreams here as in the west go by contraries, and here is also the "dead line of forty"! Here, however its BEFORE a man or woman is forty that he is a cumberer-o'-the-earth; after forty, women specially, begin to run things. We are apt to think that as much attention is paid our students in their homes—in their villages—as is rendered them by the Japanese members of "The Faculty", and so we look for work and influence at once; but—alas and alas—it's only while the young man or woman is a student in the school that his opinions or wishes count!

We know well that students and not teachers control the schools—

\* Paper read by Miss Mary Florence Denton at the meeting of the Yokohama and Tokyo Ladies' Conference held at Tokyo, March 28th, 1898.



government as well as mission; but when the young lady goes home all this is changed, and the most self-assertive usually becomes the gentlest. Her geometry only comes into use as with her "monosashi" she spends her weary days "learning Japanese sewing", and all she has so enthusiastically gained in science, history, literature, counts for nothing if—as is probably the case—she cannot hang up a Kakemono "politely" or has not mastered the endless minutiae of Cha-no yu.

For in our Mission Schools we do neglect much of the complicated detail so dear, specially to the mother-in-law heart. With the return to youthful associations our girls seem to change. Indeed it has sometimes seemed to me that in them appears a dual "*ego*", the girl we know at school, studious, open, frank, reaching out for the good, longing for Christ and with intense desire to lead others to Him—and when she gets home the old forces and influences, from which she had freed herself, crush out much of the good, for brave and wise is the young woman who in even a slight degree successfully asserts her individuality when she meets that "mixture of ignorance and superstition which we call Conservatism"! "*Japanese fu*", compared with which the laws of the Medes and Persians were but cobwebs, clutches her, and she is not herself but another—a slave to conventionalities. In sadness of heart we often ask "Why are not our girls more in evidence in the Churches?"—but we need not be cast down—somewhere they are learning precious lessons of the hidden things of God; and when they have filled out their part of the sufferings of Him who died for us, they will wield an influence which we cannot now imagine.

One of the two things I want to live long in this land for, is to see our

girls the "Oba Sans" of the churches! They do have an influence *now*; *then* they will revolutionize every thing! Moral: let us not dig up our corn to see whether it is sprouting; but let us keep down the weeds and give the young plants all the chance we can—and this brings me to—what I think is the weakest point in our School system—what we do for the girls after they leave the schools. Too generally we do nothing. With the small corps of teachers grudgingly allowed each school; with each teacher doing double work, what can be expected? I believe every school should have one teacher practically free, whose duty it should be to keep the absent students in touch with the school by frequent letters, visits, whatever means. A library that can be drawn on by girls in their homes, a little course of reading directed by the school and looked after by this floating teacher,—how many things of this kind come before us as we plan. Of the making of magazines there is no end, but the Japanese read 'em, and almost every school has some sort of an organ, and too often the foreign teacher is too busy to know much of what goes in to it; but what a glorious opportunity these pages give us, how carefully we should guard them, how rich and attractive we should make them! We should learn the Japanese language, not merely the colloquial. I speak from the sad experience of one too stupid to conquer its difficulties; but would that my experience might serve to warn those who are bright enough to accomplish it, that without the language one's best power is gone. I do believe that with a real knowledge of the language, with the ability to know what the Japanese are reading, to guide them in their choice of reading, we should be able to help our girls amazingly. One of the wisest, one of the most loved missionaries

in the field has given me some thoughts for this paper.

Here are his suggestions in regard to the worker: "1. Intellectual.—The more complete the intellectual equipment, the better. A thorough knowledge of the Japanese language, and of the characteristics of the people, and their history, are important. We should *orient* ourselves as much as possible,"—but we never "have time"—we are always "too busy"—and so ill-prepared we work on. Would we venture to take the responsibilities in home schools without better qualifications? Is not the very tentative character of our work against us? If we were only not so anxious to be just as busy as every body else, and if we were satisfied to do one woman's work and to "take care of our bodies," and if we were sensible enough to put the matter on a business basis with our Boards—to humbly beg them to give our schools a full complement of teachers, and if we did not have to spend hours of precious study time or equally precious recreation time in writing pages to every mission band in America, and if we could be willing to forego the distinction of a nervous break down, in short, if we could be satisfied to do enough and not *too much*, then we could give the study of the language and the people its proportionate place, we could keep well and not stay a little while, then break down and go home, and then see a "new one" come to repeat the same mistakes, and *then* sigh and say, *the Schools and the girls disappoint us!!!*

Are we making enough of our Music Department? Some one says here that "the Japanese are always bored by foreign music". I firmly believe that they do care for *good foreign music*, that it grows on them very soon, and that by cultivating a taste for it we give them something that will be a spiritual uplift that

can only be gained through music. The Japanese are an emotional people and in music we have something that will touch the emotions as nothing else will. The effect of the Satsuma Biwa on an audience proves this; and we must work until our grand hymns will sway a congregation as Kimi-ga-yo does now. Anyway the baby organ is abroad in the land, and its screeching is heard in every hamlet and village, and the children in the public schools are—well, if you live near a public school you know what they are doing! If our girls really sing and play well is this not a place for active work? I do not believe we should at all model our course of study by that of the public schools of Japan, but I wish some one would take these Lowell Mason Music Readers used in the public schools, set our precious hymns to the tunes, and then let us see that our girls can at least sing all these tunes well. In children's work this would be very popular; for the children would come to learn the school tunes when other tunes would not appeal to them. Do we realize the low tone of the words children sing at their play? After six months' Sunday School in a poor district in Kyoto I was told that the filthy songs that were once sung there had entirely given place to the hymns taught in the Sunday School and that they were sung not only by the children attending the Sunday School but by all the children in the neighborhood.

Are the weekly prayer meetings as helpful in the development of the girls as they should be? I doubt more and more the usefulness of the prayer meetings as usually carried on. The girls get practically the same thing at the daily vesper service, in their C. E., King's Daughters, or W. C. T. U. meetings, and always under the same circumstances the same thoughts hashed and rehashed!—

Now the students' attitude to the student is one thing, her attitude to men and women is quite another! I know one school that has sent out some glorious workers, and I believe that the secret was largely in the prayer meeting system carried out by the principal, who goes with little groups of the older girls to various homes for cottage prayer meetings. It may be to the home of a believer this week, to an enquirer's next, thus giving the girls a working experience before they leave the school.

In talking over the matter with many friends I have heard the opinion expressed that our Girls' Schools have as a rule turned out more satisfactory workers than even the Bible Schools. I have not found it so, but as I think it over it seems to me it ought to be true, not at all to the disparagement of the Bible Schools. We take younger women and keep them more years. Is it not true that the long years of school discipline, the formation of regular habits, the character development, the experience they gain as they try to lead the younger girls to Christ, as they work in the Sunday Schools, and the broadening effect of education, all combined, should make better workers at the same age? I grow more and more to distrust the educational methods of Japan—its public school system, and to feel more and more that Christian lands have an educational gospel to bring to Japan, that Christian education should be more brought to the front.

In "Strategic Points in the World's Conquest" Mr. Mott emphasizes the fact that the greatest peril to Japan is the secular character of her institutions of learning, and he urges that Christian Education is to be one of the great factors in making for the righteousness of this nation. He speaks with no uncertain sound:—"The work of educational missions in India," he says, "is of transcendent

importance," and then in speaking of Japan, "It is surprising to find so little being done in a country where work for students counts even more than it does in India."

More than all, beyond all systems and methods is, it seems to me, the necessity that the "message" we bring has no uncertain sound and that the "message" is not made of less importance, less vivid than the "messenger"! The Japanese are hero worshipers and personality sways them powerfully. While under the direct influence of one they love, idealize, it is very easy for them to deceive themselves; but if it is not *Christ* that fills their souls no enduring impression will be made.

We must not be satisfied with winning the personal love and loyalty of our students for *ourselves*. Unless their love and devotion for Christ is first and far greater than any feeling they have for us, we have given them but a foundation of sand and there will be disaster and disappointment when they leave us.

If A Kempis had lived in Japan he would have written even more strongly, "Let no man think of my name but of the name of Him whose I am,"—and Paul would have thanked God that he had baptized not one. Dr. Davis has summed up the whole matter thus:

"It is only Spirit-filled men and minds who will have large success in winning the young to Christ here, and in training them for workers. It needs men of strong convictions, deep faith, and earnest Christian love to do this work. Mr. Mott gave us the secret of successful work for young men and young women in his two addresses here, last December. The roots of successful work will be, first, in such a reverent faith in, and in such a reverent study of, the Word, such a feeding upon it and appropriating of it, as will make it the spiritual pabulum of the soul;





AINU MEN.

secondly, in such deep constant communion with God through Christ and His Spirit, as will make the whole life a prayer; and thirdly, in such a complete self-surrender to Christ and such union to Him that, like the Apostle Paul, we can say, I live, yet no longer I, but Christ liveth in me.”

### THE ABORIGINES OF HOKKAIDO.

By C. NAKAMURA.\*

OF the tribes, who lived on these islands some twenty five hundred years ago, that of the *Ainu* is said to be the only one now surviving. These aborigines now live in Hokkaidō, and number about forty thousand in all. Tradition says that they were, in olden times, scattered over the whole north-eastern part of Japan; but were gradually driven out by the superior race, Yamato by name.

Generally speaking, the physique of this primitive tribe is larger and stronger than that of the Japanese people at present. Their body is covered with hair, and the head specially is crowned with thick and long hair, which they never shave. They also wear bushy moustaches and whiskers. The women tattoo the lip beneath the nose, and appear, seen from a distance, as if they also had moustaches. All the girls are tattooed in this manner when they become three years old. The married women are tattooed on the forehead, in addition.

The wearing apparel is made of the bark of the *kaba* (a kind of birch tree), which grows abundantly in Hokkaidō. The rich people, (whose wealth consists in bears' skulls) wear a coat, richly interwoven with coloured threads of the bark. For the most part, the aborigines do not

put on clogs or shoes, only very few of the rich using shoes, manufactured of bark. Their bare feet are so hard that they never get hurt, even when they scour about among the mountains hunting.

This primitive race lives now by entering the employ of the Japanese people in Hokkaidō, though some of them still make it their daily occupation to hunt bears and catch salmon with a kind of harpoon. The flesh of the bear or the salmon is never cooked, but eaten raw, being cut into pieces with the large knives, which they always carry about the waist. Give them a big cup of *sake* (rice-beer) and some Japanese rice, and you will find them very faithful farmers or labourers of any kind!

Interesting is their so-called bear-worship. On a certain day, they gather together at a certain place in Niikappu (which means new head-gear), their capital, and participate in a ceremony, conducted by their chiefs, in which *sake* is offered to bears' skulls by the conductors, and then the wine cups are enjoyed by all the worshippers. Besides *sake*, bears which were nursed by the *Ainu* women, when they were yet young, are butchered and offered. This seems to be their religion, though Yoshitsune, the younger brother of Yoritomo Minamoto, the first Shogun of Kamakura, is deified by them.

The relation between the men and the women is pure, except in the case of those who are seduced by the "*Shamo*," as they say, of the Japanese people. In case any one of their espoused women is found not to be chaste, it is sure that she will be excommunicated, or even lynched. How regrettable it is that these innocent people are corrupted by immoral immigrants from the main land, and how shameful it is for us Japanese to have such impure fellows in this land of the Rising Sun!

\* The writer is indebted for materials to Rev. Kintaro Hagiwara, who knows the *Ainu* by personal observation.



AINO WOMEN.



THE METHODIST PUBLISHING  
HOUSE (KYOBUNKWAN).

WE do not doubt that many of our readers will be pleased to see a picture in this issue of the Methodist Publishing House, which has during the past four years come to the front as a wide-awake, pushing, enterprising institution. We congratulate its managers on the position which the House holds and the wide-spread influence which it exerts. The diffusion of Christian literature is an agency of missionary work the importance of which one can hardly overestimate, especially in a land like Japan. The Japanese are a reading people. They are fond of books. From the jinrikisha-runner up there is among all classes a more or less intelligent interest in and appreciation of knowledge for its own sake. This gives a peculiar advantage to the Christian worker and ought to be utilized to the fullest extent by every wide-awake missionary. The missionary public has not been slow to recognize the help afforded by the institutions issuing Christian publications in this land such as the Bible and Tract Societies, the Methodist Publishing House and other smaller establishments.

The Methodist Publishing House in its report for 1897 makes public some interesting facts. For these data we are indebted to Rev. J. W. Wadman, who has been a tireless worker in the interest of the House since its inception, and is now, we are sorry to learn, preparing to return to America. He will be missed by many.

I. *English Books.*—The actual cash sales have amounted to nearly 5,000 *yen*. These books are mostly theological and religious publications. Not only do missionaries of all denominations patronize the House, but Japanese pastors, students and others find it to their advantage to

invest in the stock of useful theological and devotional books which are to be had there at very reasonable prices. The House aims to import the newest, freshest and most helpful books from England and America and to sell them at such prices as will secure their widest diffusion.

II. *Japanese Books.*—The actual cash sales have netted *yen* 3,500 for the year. The House keeps on hand not only its own publications but also a large number of books on commission. Its position on the main business street of Tokyo affords a special opportunity for handling a large stock of goods, and editors and publishers find it to their advantage to keep their books on sale in this busy store. During the past year we have been pleased to see Murray's *New Life*, Mac Neil's *Spirit-filled Life*, McLaren's *Upper Room*, *Christian Secret of a Happy Life*, as also a large number of other devotional books, theological treatises, commentaries, &c., on the list of those which have been recently issued. Much good must result from the publication of books of this character.

III. *Tracts.*—The House makes large grants and allows discounts ranging from 20 to 70 percent in this department. The actual cash results total for 1897 *yen* 1863.00, while its grants and discounts more than quadruple this figure. It seems that its most popular tracts are those written by Messers Ando Taro, Dr. Verbeck, Dr. Gordon, and Dr. Northrup, all of which are now running through several Editions. We trust that this good work will go on with increasing prosperity.

IV. *S. S. Literature.*—The House was the first to translate and publish the lessons of the International Committee. This has been going on now for several years, and while the publications are not as generally popular as is desired yet

there is growth and encouragement. The cash sales for 1897 amounted to *yen* 657.82. The Japanese S. S. workers are beginning to take more interest in these publications, and with the use of the large Picture-rolls illustrative of the Lesson for the day, are throwing themselves more enthusiastically into work among the young.

The above figures simply represent the actual *cash* sales. Besides these sales, the ledger indicates an output of books and tracts nearly four times as much.

The following figures for 1897 show the number of the publications issued :

	Issues.
Japanese Books.....	39,755
„ Tracts .....	194,864
Sunday-School Literature .....	235,660
English Booklets .....	8,790
	479,069

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ADDRESS AT THE FUNERAL  
SERVICE FOR REV. DR.  
G. F. VERBECK.

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By REV. JAMES H. BALLAGH.

AS now the senior member of the Mission of the Reformed Church in America, which our esteemed brother so long, and so well represented it devolves upon me by the choice of the members of the Mission, and of the family, to say a few words tending to show how God was glorified in the life and death of our beloved brother, and colleague. I am aware of the difficulty of so doing this as not to do violence to the wellknown modesty of the deceased, or not to invade the privacy of domestic grief. But surely it must be right to glorify the grace of God in the sterling character of the deceased; and in his long and abundant labors in the service of the Master he loved and served so well.

And first, the special providence, of God is seen in the orderings of his parentage, place of birth, and early training for future usefulness. Born of German and Dutch parents in the Netherlands, he inherited the good traits of both nations, and in addition to his early acquisition of both tongues added a knowledge of English and of French, that in the case of the former, at least, has stood him in good stead ever since. His practical, scientific education also, fitting himself for the life of a civil engineer, brought him into a larger acquaintance with mankind, and of scientific pursuits, fitting him to be of greater service subsequently on the opening up of Japan, and which the officials of the former and of the present Government were not slow in turning to good account. But of paramount moment were the religious influences early brought to bear upon his heart and mind in the home of pious parents, and in a school conducted by that eminently evangelical and devoted missionary body of Christians, known as the Moravians. Under their influence he received a warmth and breadth of piety, that with his cosmopolitan education made him more of a continental or ecumenical type of Christian, than one of an insular or provincial character. After his early emigration to the United States, and on mature convictions of duty, he determined to offer himself to God for his service in the Christian Ministry, and through a relative, an esteemed minister in that communion, it was to be in connection with the Presbyterian Church of the United States of America. It was when he was completing his course in the Theological Seminary of that Church at Auburn, New York, that the call came through one of his beloved professors to obtain his consent to go to Japan to open up Mission work at Nagasaki in connection







with the Reformed Church in America. It cost some serious thought and struggle; but once determined upon, he never looked back, nor repented the step he had taken. A student myself in the Seminary of the Reformed Church at New Brunswick, N. J. had I been ready, or had the requisite knowledge of the Holland tongue for which his services were particularly sought as a colleague for the Rev. Dr. S. R. Brown, I would have gladly offered myself, but which I am devoutly thankful I did not, even could I have been accepted. How well I remember the sailing of the good ship "Surprise," May 13th or 15th 1869 from New York harbor with flags flying, and amid firing of cannon when the first Missionaries to Japan, three men and their wives, set sail on an embassy of mercy to the far famed *Zipangu*! How well I remember the youthful face, and blonde hair of the tall, sedate, and thoughtful Guido F. Verbeck! Alas, that youthful form after exhausting labors in class rooms; in Government offices as interpreter or advisor of H. I. J. M's. Government; and when these services could be dispensed with on their part, and he gladly turned to the full and legitimate work of a missionary, as a Bible translator; as a theological professor; as a public lecturer and preacher; and in exhausting tramps in many and distant parts of the Empire, at the call of any or all of his brethern of whatever Evangelical Mission, that stalwart frame, that fervid, fluent, tongue in the language of Japan, of which he was accounted a Master—justly entitling him in the eyes of the people to be called an *Hakase* (a most learned man)—beloved by Prince and peasant alike, is to day to be borne by devout men to his peaceful resting place in "The Evergreen Mount" *Awoyama*!

And now what are the lessons of this singularly devoted life, so sud-

denly terminated at what was still the high noon-day, or but little past the full meridian of his powers? What is the teaching of this sudden translation of a man of truly patriarchal and apostolical character?

First of all is the distinguished honor God puts upon humility, upon fidelity, upon obedience, upon pleasing God. Like Enoch, the seventh from Adam, "he walked with God," a steady, plodding step, he did not run or fly, nor lag behind—he had no great excitements or depressions in his religious life, he pursued a steady consistent walk of holy intimacy with God,—“and he had this testimony that he pleased God” and like Enoch too, “*he was not for God took him.*” “Thus shall it be done unto the man whom the king delighteth to honor.” “Seest thou a man diligent in his business? He shall stand before kings; he shall not stand before mean men.” Dr. Verbeck was a man of true reverence and humility of spirit; yet he never cringed or played the part of a sycophant. Everything of that nature was particularly abhorrent to his spirit. Nor did he seek honor, or place, or preferment. He was always sought unto, and men felt honored to share in his society or friendship. What a personal loss does the whole body of Christian believers, and more especially the students, who sat under his teaching, and the workers among whom he labored and instructed by his wise precepts and example, feel they have sustained, and with what esteem do they now revere his memory! Such honor always hath humility.

The second lesson of Dr. Verbeck's life and death is a manifestation of the honor God puts upon fidelity, upon faithful service rendered unto Him and to His Kingdom. Dr. Verbeck's labors as a Bible translator, and especially of the Book of Psalms, a joint labor of love with his life-

long companion and esteemed friend Rt. Rev. Bishop Williams, and as a compiler of Hymns, and several other important compilations, as the History of Protestant Missions in Japan presented at the Osaka General Conference of Missionaries in 1888, and, we might add, as author of a plan for the harmonious conduct of foreign Missions acting independently of, and yet in heartiest coöperation with the Native Church that augurs a new era for comprehensive and scientific conduct of foreign Missionary operations, these varied services rendered, and the singular manner of his death suggest forcibly another great Bible character, even that of "Moses, the man of God" the law-giver; the author not only of the Pentateuch, but of that oldest elegiac in any language, the 90th Psalm, read here this day, in the beautiful poetical and plaintive language of archaic Japanese, besides the song of victory on the borders of the Red Sea, and his parting Song, as of the dying swan, and his Blessing upon the twelve tribes of Israel, when, on the borders of the Promised Land he was bidden to ascend into the Mount Abarim, to view the good land, and to die there but not to cross over thereto. This man of God also went up into his mount of communion with God, into his loved library filled with valued books in many languages, whence he looked out on the whole realm of literature, and here like the great lawgiver in communion with his God, "with eye undimmed, and with natural force unabated," he died there before the Lord, but was not withheld from passing over the Jordan of death into the Canaan of the Saints' Everlasting Rest.

A third lesson, and a third Bible character, whom he resembled much in his life-services and the manner of his death is brought vividly to mind, even that of Elijah, the pro-

phet. The prophet Elijah by his public and official character, and as a prophet of fiery eloquence, of the most intrepid and unflinching character, and in wide and far-reaching influence over the rulers and all classes of the people, is the standing type of the earnest and faithful preacher of the Gospel message; who, at times, like Elijah's anti-type, the Baptist, may imperil his life or even forfeit it through his fearless fidelity to truth; but truth with such is always dearer than life; and in the end no matter how much they may be rejected of men they are sure to win the crown of life. So "*Our Elijah*," we may reverently call him, in his noble nature, and intrepid speech in his testimony for truth and righteousness, has, we feel no hesitancy in saying, exerted a wider, a profounder, a farther reaching influence for truth than any one single influence hitherto in Japan. But it was not only for the people, the nation at large; but for the churches, for the humblest believers, and for the earnest but often bewildered workers, not knowing what is truth, or how to distinguish between the real grains of truth and the great mass of chaff concealing them from view, that his strong, scriptural faith planted upon the Rock of Ages, and enforcing every argument by the everliving unchanging word of God, that his greatest services in staying the rushing tides of scepticism and infidelity, from which, alas! the ranks of the holy ministry itself have not been secure, have been most conspicuously exhibited. It is in view of this last and most important respect that we cry out in the language of the disconsolate Elisha, "*My father, my father, the chariot of Israel and the horse men thereof!*"

But we will not despair. The Lord God of Elijah liveth. The singular orderings of His providence forbid this. As is well known, a recent three weeks' service for the

consecration of the hearts and lives of believers has been held in Tokyo, and at Yokohama, by an Evangelist of remarkable spiritual gifts and power, the Rev. Barclay F. Buxton. It was on the last of five days' labor at Yokohama, the 10th instant, also the 26th anniversary of the organization of the First Church of Christ in Japan, an ever memorable occasion, that the tidings of Dr. Verbeck's translation reached us. Appalling as it might be at any time, in a season like this, it was truly awe-inspiring, and well-nigh overwhelming. Sobbing and weeping, were heard all over the house, of the 300 souls gathered together, under this solemn visitation; but hope lighted up our hearts when the prayer went up from many a repentant spirit, "Let a double portion of Elijah's spirit be upon me! Make me a true and worthy successor in the prophet's office!" O fellow missionaries, servants of our God; O professed and ordained Japanese ministers of the holy Gospel; O humble workers for our glorious Lord and Master, the only Sovereign of our souls, let us one and all be followers of those who through faith and patience have inherited the promises, and have entered into their rest, and whose works do follow them. Let us be followers of them as they followed Christ. And when He calls to us as he does by the voice of this providence, "*Upon whom shall his mantle fall?*" May our hearts promptly reply, "*Upon me Lord; upon me!*" And when the people, viewing the wonderful change wrought in our lives, shall say, "*The spirit of Elijah doth rest upon Elisha,*" we shall with tears of sorrow turned to those of joy, rightly comprehend the mystery of this holy providence.

"Servant of God, well done;  
Rest from thy loved employ;  
The battle fought, the victory won,  
'Enter thy Master's Joy.'

At midday came the cry,  
'Ascend into my rest!'  
He caught his mighty Captain's eye:  
And rose forever blest.

His spirit at a bound  
Left its encumbering clay;  
His tent, at sunset, on the ground  
A darkened ruin lay.

Soldier of Christ, well done!  
Praise be thy new employ;  
And while eternal ages run,  
Rest in thy Saviour's joy!"

### THE MISSION OF THE REFORMED CHURCH (U. S.) ON THE QUESTION OF COOPERATION WITH THE CHURCH OF CHRIST IN JAPAN.

By H. K. MILLER and C. NOSS.

AS is well known to some readers of *The Japan Evangelist*, at the annual meeting of the Miyagi Classis (or Presbytery) in April, 1897, there was some disagreement between it and the Mission of the Reformed Church in the United States over the question of the management of evangelistic work. This was merely preliminary to a larger issue between the Synod of the Church of Christ in Japan and the Council of the Coöperating Missions. Recently several letters of inquiry have been addressed to members of the Reformed Mission requesting a statement of the position taken by that body in this affair. It is quite possible that others besides the writers of these letters would welcome a brief statement of the facts in the case. This consideration is the only reason for referring to the matter here.

The Mission had refused to engage any further in endless discussions concerning "a better adjustment of the relations between the Classis and the Mission," it being apparent that the ultimate aim was the extension of the Classis' administrative authority over all the Mission's evangelistic work. The Classis then passed a series of re-



solutions in a retaliatory spirit toward the Mission. The Classes decided to dispense with the Mission's monthly grant of *yen* 150.00 (\$75) within a year's time at the latest; to cut off from the Classis all unorganized companies of believers (*kōgisho*) and to receive these again only upon formal application, and after thorough investigation of their condition; to appoint a Committee of Five to carry out the preceding action; and, finally, to relieve all ministers-in-charge (*senkyō-kyōshi*) of their duty of overseeing the unorganized companies of believers.

In due time the Committee of Five met, and laid down three conditions upon which an unorganized company of believers might be admitted. These were: 1. Sincere acceptance of the Constitution and Canons, and Confession of Faith of the Church of Christ in Japan; 2. Agreement to do the utmost to become a self-dependent church; 3. Willingness to receive the counsel and assistance of Classis in deciding questions affecting evangelistic work and the competency of evangelists. \*

The draft of a long circular letter which recited from the Classis' point of view the circumstances which led to the formulation of these conditions, was officially submitted to the Mission's Evangelistic Committee. For the reason that this letter was of the nature of a plea against the Mission, the Evangelistic Committee kindly but firmly objected to its proposed circulation among the evangelists; and in regard to the prescribed third condition declared: "If the third condition is to be enforced, the Evangelistic Committee must insist that all *kōgisho* [unorganized companies of believers] de-

pendent on the Treasury of the Mission shall not come under the jurisdiction of Chukwai [Classis] until Chukwai is able to fulfil all obligations, financial and other, to the *kōgisho*."

In response, the Committee of Five declared that it would withhold the letter. Only lately has the Evangelistic Committee been apprised of the fact that this decision involved the withdrawal of the obnoxious third condition. In order to avoid misunderstanding the Secretary of the Committee of Five, who is also President of the Classis, was requested to state what would be the consequences in case the unorganized companies of believers came under the jurisdiction of the Classis,—whether the Classis would assert and exercise the right of controlling the Mission's evangelists to the extent of bringing about their location and removal through advice to the Christians concerned. To this the Secretary replied with a written statement: 1. That the only condition required for admission into Classis is sincere acceptance of the Constitution and Canons, and Confession of Faith of the Church of Christ in Japan; 2. That, in accordance with Canon I., Classis will delegate its authority to a minister-in-charge or to a Committee consisting of the local evangelist, representative(s) chosen from among the members, and the foreign missionary connected with the *kōgisho* (associate member of Classis). In case it is impossible to appoint such a committee, Classis, as a matter of course, will exercise jurisdiction directly; 3. Classis will have nothing whatever to do with the control of the Mission's evangelists, beyond the administering of discipline.

In view of this assurance the Mission of the Reformed Church in the United States has no objection whatever to its evangelists and com-

\* As the whole question hinged upon this third condition, the original language of the same is herewith subjoined: *Dendajō no rieki, dendōshi no tekihi to ni tsuite wa Chūkwaī no jōgon-hōjo wo ukubeki koto.*

panies of believers coming under the care of Classes in the same manner as before. The difficulty therefore ends where it began.

NOTES.

THERE are now three Christian primary schools in Yokohama. One of them, the *Keisei*, numbering at present 200 pupils, recently held its twentieth anniversary.—*Gokyo*.

\* \* \* \*

Two temporarily disabled missionaries to Japan, Rev. A. D. Woodworth and the editor of the *EVANGELIST*, are off to China for a short vacation. Mr. Hoy's destination is Hankow.

\* \* \* \*

The, "Cosmos" (*Rikugo Zasshi*), a well-known religio-philosophical magazine founded by Japanese Christian ministers of prominence, will, it is stated, be consolidated with "Religion" (*Shūkyō*), a Unitarian monthly.

\* \* \* \*

The tenth session of the Summer School will be opened July 8th, 1898, and continue ten days. Zushi in Soshu has been fixed as the place of meeting. Rev. Y. Honda will preside, and Rev. T. Miyagawa will serve as chaplain. Among the speakers are expected to be Revs. H. Kozaki, M. Uemura and M. Oshikawa and Mr K. Uchimura.

\* \* \* \*

*The Shepherd's Voice*: "There is one moderately representative Buddhist English magazine. And in the field of Christianity *The Shepherd's Voice* alone holds the fort at present." From this statement three inferences are possible: that the *Voice* knows not whereof it speaks, that the *EVANGELIST* is not English, or not Christian. Judging by the general tone of the *Voice* it seems that the last is meant. This is dogmatism and sectarianism with a vengeance. C. N.

On Sunday night, March 20th, Mrs. Seki Ibuka, wife of the President of Meiji Gakuin, entered into rest. In the bloom of her girlhood she took Christ for her Master, and for more than twenty years she kept his commandments. A sympathizing friend, a loving and obedient wife, a devoted mother, her memory is blessed. Her life was a life hid with Christ in God; and when Christ who is our life shall appear, then shall she also appear with Him in glory. W. I.

\* \* \* \*

Our readers have already heard of the sudden death of the Rev. Dr. Guido F. Verbeck, which occurred on the 10th of March at his former residence in Tōkyō. His departure is, and will be more and more felt as a personal loss by every one who has the higher interests of Japan at heart. Of his funeral one of our venerable correspondents writes, "Had our beloved brother been a prince of the realm, he could hardly have had a more distinguished burial."

\* \* \* \*

The *EVANGELIST* published a portrait with some account of his life and work from the pen of Professor Wyckoff in June, 1895. The present number had largely been made up when the sad news came; but we have found room for the touching funeral discourse of the Rev. Dr. James H. Ballagh.

\* \* \* \*

Japan has over twenty-three thousand lepers. Christianity has undertaken to do something for these unfortunates. At Goteinba the Roman Catholics have a leper asylum, and in Tokyo there is also a similar institution under Protestant control. However the number of cases that are relieved in this way are scarcely worth mentioning in comparison with the great many who cannot possibly be reached by means of the available agencies and resources.

Shin-amicho, Shiba, Tokyo, is the largest resort of the poor, there being more than 2,000 in that locality. The *Jogaku Zasshi* [*'Female Education Magazine'*] learns that there lives in that district an old man seventy-four years of age, Genjiro Nakamura by name, who has devoted all his time, since 1876, to the education of children. Through his efforts, over 500 poor little ones have come to understand arithmetic and to read letters. The pupils pay five *rin* (2½ mills) per month for tuition.

\* \* \* \*

One of the native papers states that since 1889 there have been 150 uprisings among the students of Japan. These rebellions are a feature of Japanese student life. Dislike for a teacher or principal, or any other grievance, find its remedy not merely in a petition to the authorities, but also in the laying aside of studies and a succession of conferences by the students. Not unfrequently the only way to adjust the trouble is to make a scape-goat of the person against whom the agitation is directed, or else to effect a compromise on such terms that it will be understood that the person under fire will of his own accord retire after the lapse of a respectable interval of time, so as to "save his face."

\* \* \* \*

Some questions were recently submitted to the U. S. Minister, Hon. A. E. Buck, with reference to citizenship in extraterritorial lands. They were designed to draw out recent instructions from the State Department on various questions that concern United States citizens in the East, such as;—the forfeiture of the right of protection; the status of missionaries; the position of un-married women; citizen's passports and travelling passports; the necessary oath or affirmation; &c. In reply the Minister has kindly printed a little pamphlet of extracts from State papers, the whole entitled.

*"Rights and Duties of Citizenship.* The thanks of United States citizens are due to Minister Buck for having put this important information within the reach of all.

\* \* \* \*

It would seem that Japanese are fond of drawing comparisons between full-blooded native children and Eurasian offspring. We have more than once come across such a comparison. Here is one taken from "Know Thyself," a Buddhist magazine, relating to the more than 100 Eurasian children attending the primary schools of the city of Kobe: Compared with Japanese children, 1. They enter school later, viz., at the average age of six years and eleven months; 2. They remain at school a shorter time. This is especially the case with girls; 3. Their physique is much more robust; 4. Their memory is less keen. They excel in Music, and Reading, but are deficient in Arithmetic, History and Penmanship; 5. They are generally of a sanguine temperament, but their manners are rather rude; 6. They are almost indifferent in their feelings toward Japan, as a country, and soon forget the schools in which they were instructed.

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## A HISTORY OF THE CHURCH OF CHRIST IN JAPAN.

Translated by C. NAKAMURA.

(Concluded).

### CHAPTER VII.

#### REVISION OF HYMN BOOKS, TRANSLATION OF CREEDS AND REGULATIONS, INTERCOURSE WITH FOREIGN CHURCHES, AND INCREASE OF CO-OPERATING MISSIONS.

1. Revision of Hymn Books. The Presbytery, convened in April, 1878, seeing that the hymnals used hitherto were too poor, elected a committee to revise them. The committee worked for three years, and completed the revision at the end of the

year 1880. It was at the meeting of the Synod, held in the year 1883, that some proposed to revise the hymn books once more, and that the Synod appointed Revs. Verbeck, Okuno, Uyemura and Segawa as a committee, who, with the co-operation of the *Kumiai* committee, completed the work in the year 1888. This revised hymn book is that which now goes by the name of *Shinsen Sambika*, or New Hymn Book.

2. Translation and Compilation of Creeds and Regulations. In April, 1880, regulations concerning the debates of the Presbytery were compiled, and put into practice, from the meeting of the Presbytery held in October of the same year. The Westminster and the Dort Creeds were also translated in this year. And it was in the same year that the standard regulations concerning services and rules of discipline were drafted. In November of the next year, regulations concerning the affairs of the Synod were elaborated. All these tasks were done by the committees elected by the Presbytery.

3. Intercourse with Foreign Churches. The Synod of the Presbyterian Church in the provinces of *Shōshū* and of *Senshū*, in China, sent a letter of friendship three times, the first in the year 1878, the second in the year 1880, and the last in the year 1887. The *Itchi Kyōkwai* answered each time. The Amoy Church in the same country also wrote letters, in the year 1880 and in the year 1881, to which answers were likewise sent by the *Itchi Kyōkwai*.



Besides these, a score of letters were sent, through the kindness of the missionaries returning home, to the Alliance of the World's Presbyterian Churches, assembled in America in the year 1880; to the General Assembly of the Presbyterian Church in America and to that of the Reformed Church in America, the same year; to the Presbyterian Church in Scotland, in the year 1881, and to several other Churches in America and Scotland, which had certain relations with the *Itchi Kyōkwai*.

4. The Increase of the Co-operating Missions. Since the *Itchi Kyōkwai* had come to co-operate with the three Missions, in the year 1877, the German Reformed Mission and the South Presbyterian Mission joined in this co-operation in the year 1886; the American Woman's Mission to Heathen Lands in 1887, and the Cumberland Presbyterian Mission in 1889.

\* \* \* \*

#### SECTION IV.

THIRD PERIOD.—THE CHURCH OF CHRIST IN JAPAN (DECEMBER, 1890, TO JULY, 1897).

This period began after the meeting of the Synod held in December, 1890, that is, with the practice of the new Constitution, framed at that meeting, and is characterized by the inner development of the Church. As regards the external growth, any comparison can hardly be made with the second period. Evangelization in this third period is surpassed by that of the previous period, though efforts for different administrative plans were made with enthusiasm in this period. This is because evangelization has its ups and downs with the changing circumstances, and was not the regret of this Church alone, for inactivity in evangelization was lamented by almost all the Churches. In short,

the second period was the age in which the child grew in its body, while this third period was the age in which the youth developed in mind and spirit. The energy which had been directed toward the external progress was, in this period, turned toward the internal development. And that which gave opportunity for this turning was the failure of the unification with the *Kumiai* churches. We can say that this failure awakened the Church to the necessity of consolidating her organization. Such being the case, the revision of Creeds and Constitution was, naturally, the first problem of this period. But no considerable change was made in the ceremonies of the Church.

\* \* \* \*

#### CHAPTER I.

##### REVISION OF CREEDS AND CONSTITUTION.

It was in May, 1890, when the fifth meeting of the Synod saw the impracticability of the union of the *Kumiai* churches and the *Itchi Kyōkwai*, that Revs. Imbrie, Ibuka, Uyemura, Tamura, Knox, Kumano, and Hoshino, were elected a new committee for drafting a new constitution for the Church; for it was necessary for her to have her own constitution, when the unification ended in failure. The Constitution which had been drafted for the purpose of the union was, however, consulted to a great extent by the committee. This committee, which was to complete the work at least six months before the Synod should meet next time, was authorized to summon the Synod, after distributing the newly compiled Constitution among the different churches.

On the 3rd of December, 1890, the sixth meeting of the Synod was held in the Sukiwabashi Church. The newly drafted Constitution, Canons and Appendix, with the Confession of

Faith, were submitted to the Synod, which, after certain amendments, adopted them. The Confession of Faith and the Constitution of the Church of Christ in Japan, with Canons and Appendix, was the name given to the adopted draft. (At the same time, the name of the Itchi Kyōkwai was changed into that of the Nihon Kirisuto Kyōkwai).

\* \* \* \*

## CHAPTER II.

### PRESBYTERIES AND INDIVIDUAL CHURCHES.

#### I.—Presbyteries.

The jurisdiction of the First and the Second Tōkyō Presbyteries was, in the seventh meeting of the Synod, settled as follows :—

The First Tōkyō Presbytery.	{ Chiba, Shizuoka, Nagano, Niigata, and Kanagawa Prefectures.
--------------------------------	---------------------------------------------------------------------

The Second Tōkyō Presbytery.	{ Saitama, Tochigi, Gumma, Yamanashi, and Ibaraki Prefectures.
---------------------------------	----------------------------------------------------------------------

By this change, the Uyeda and other four churches which had belonged to the Second Tokyo Presbytery were brought within the First.

It was also at this meeting of the Synod that the resolution for the division of the Chinzei (Western) Presbytery was accepted, and six out of the eleven churches of that Presbytery were separated, to let them organize a new Presbytery, Sanyō by name. The primary cause of this separation consisted in geographical considerations, but it is also believed that a certain difference of opinion on evangelistic work, and, consequently, the impossibility of a perfect co-operation between the Missions and native preachers in the Sanyō province, and between the same in Kyūshū, was another cause.

#### 2.—Individual Churches.

The Church possessed 72 individual churches in all, at the time when the Synod assembled in July, 1895,

that is, the same as the whole number of the churches at the end of the previous period. This is owing to the fact that though seven new churches were organized in this third period, yet seven other churches disappeared by union, removal, and dissolution. The total of the membership was, however, 10,787—a slight increase, as compared with 10,611 of the previous period.

[The original states, in detail, the changes undergone in this period by the different churches, but all that may conveniently be omitted here.]

It was in the year 1894 that the Sukiwabashi Church in Tōkyō seceded from the Church, and the circumstance which led to this regrettable event was as follows:

Rev. Naomi Tamura, the pastor of that church, published in America a booklet, entitled *The Japanese Bride*. Now, the First Tōkyō Presbytery, finding many untruthful statements, written in a frivolous style, in that work, thought that the author slandered his sisters of Japan in a foreign country, which act is detrimental to the honor of the Japanese clergy. It was in October, 1893, that the Presbytery examined Rev. Tamura and reprimanded him. But he, not being convinced of his fault, appealed to the Synod. In July, 1894, the Synod assembled in the Shinsakaye Church in Tōkyō, and, among other things, opened an examination of the appeal. It listened to the appellant's and the defendant's statements. The sentence was at last pronounced that the Presbytery's decision was right and that the appellant should be deprived of the clerical office, for the reason that the publication of this booklet amounted to realizing money by sacrificing the honor of the nation. But Rev. Tamura was still not convinced of his fault, and at last seceded from the Church, being followed by his church.

### CHAPTER III. EVANGELIZATION.

#### 1.—Special Evangelistic Work in the Prefecture of Kochi.

It was in November, 1892, that the eighth meeting of the Synod received a petition from the Kōchi Church, asking it to undertake special evangelistic work in that prefecture. In those times, the Synod thought it wise to apply its whole energy to a special work at a particular place, whose circumstances were favorable for preaching, rather than to open fields without any consideration of the circumstances. So the petition was at once granted; the work was begun from January of the next year, and continued to the end of that year. Revs. Uyemura, Ibuka and Grinnan, and Messrs. Kataoka and Sakamoto superintended the whole work, which was carried out by eleven preachers, under the auspices of the South Presbyterian Mission and the Naniwa Presbytery and the Synod. Among many helpers, the Kōchi Church and the foreign Mission rendered special assistance to this enterprise, for which over 1,200 *yen* were spent. Though it did not bring forth such results as were expected by the promoters, yet over 170 souls were gained to Christ, besides about double that number of seekers.

#### 2.—The Dendokyoku (Home Mission Board of the Church of Christ in Japan).

It was already in the previous period that some proposed to make a certain change in the organization of this Board. This proposition came, however, to be carried out in this third period, and under the following circumstances. In December, 1890, two kinds of resolutions were submitted to the Synod; one, intended to revise the regulations of the Board, and the other, proposing to change the centrifugal system into a

centripetal organization. The reason for the latter proposition consisted in this, that each of the Presbyteries was enabled by the hitherto existing system to make requests, which are favorable to itself, neglecting the consideration of other Presbyteries. Now the Synod resolved to lay both resolutions on the table, while it elected a committee to investigate the question. In November, 1891, the committee drafted new regulations for the Board, and submitted them to the Synod, which, however, seeing no important difference in this draft from what had hitherto been in force, put it on the shelf.

In November, 1892, the resolution committing all evangelistic affairs to the *Dendōkyoku* was introduced into the Synod. This was adopted by the Synod, which elected a committee, consisting of six members of the *Dendōkyoku*, to draft new regulations, in accordance with the spirit of the resolution, and Revs. Imbrie, Ibuka, Verbeck, Uyemura, Knox, and Oshikawa were elected by the Board to serve on the said committee. The new committee held at once its first meeting, and requested the co-operating Missions to co-operate with the Board, according to the newly drafted regulations. But this request was rejected by all the Missions, except the Cumberland Presbyterian Mission, which acquiesced. Thus the committee, seeing no advantage in enforcing the new regulations against the will of the related Missions, postponed them for the time being.

It was in July, 1894, that two reform-proposals were once more introduced into the Synod, the one, intending to let each Presbytery organize an independent Home Mission, and to abolish the central Board, and the other, proposing to entrust all the evangelistic affairs to the central Board. The Synod then elected a committee to investigate

the two proposals, and it reported that the latter was preferable. But, before any decision should be reached on this question, the Synod elected another committee to ascertain the temper of the Missions, which were found to be in favor of the former proposal. The Synod, however, resolved to adopt the latter and to enforce at once the new regulations, drafted in accordance with the spirit of the adopted resolution. Thus, the Home Mission of the Synod became independent. But the co-operation of the Missions and Presbyteries was permitted by the Synod.

The newly elected members of the Home Mission Board consisted of the twelve clergymen, Revs. Uyemura, Oshikawa, Alexander, Tomekawa, Ogimi, Hattori, Miura, Oishi, Ibuka, Kiyama, Segawa, and Yamamoto. The work of the Board was at once started, while all the presbyteries, except the Second Tokyo Presbytery, which transferred all its evangelistic affairs to the Board, continued in their co-operation with the Missions, or started independent work. The Synodical Board had at this time a debt of over *yen* 290, which was to be defrayed by all the presbyteries. But the creditors, the co-operating Missions, held a conference and informed the Synod that they would contribute all the money in question, though the Naniwa and the Sanyō Presbyteries had already paid back their deficits. And the Synod accepted the kind offer of the Missions with thanks.

After the meeting of the Synod held in the year 1894 was closed, the Synodical Board at once began to raise funds for evangelization, and decided to begin work in Shinshū, Hokkaidō and Kyūshū. Then, in November of the same year, work in the North and the South Sakuma districts in Shinshū was started, and in April of the next year, that in Otamachi in Ibaraki prefecture was

begun. But no field was yet opened, either in Hokkaidō or in Kyūshū.

It was in the year 1895 that the Board submitted to the Synod the proposals of opening five or six new fields, of starting work in Formosa, and of raising *yen* 3,000 per year as the evangelistic fund. All of these were sanctioned by the Synod. And it was in June, 1896, that the work in Formosa was started. Besides, special evangelization was attempted for some time in Kōchi, Nagoya, and Osaka.

The eleventh meeting of the Synod, held in the Shiba Church in July, 1897, approved the proposals of raising *yen* 3,600 for the next fiscal year and of extending the work of the Board. It was also in this meeting that Rev. Uyemura was elected the honorary president of the Board and Rev. Kiyama the specially appointed preacher of the Board. Besides, this meeting elected Revs. Yamamoto, Uyemura, Kiyama, Ishiware and Hosokawa the Standing Committee of the Synod.

### 3.—General Evangelization.

Although some of the Presbyteries attempted independent evangelistic work and the co-operating Missions continued their work, the general evangelization in this third period was duller than before. The *Kōgi-sho*, which had numbered over ninety in the previous period, were lessened to 79 in July, 1895. (The numbers of the churches and of adherents have already been mentioned in the previous chapter). But the number of ordained ministers and licensed preachers increased in this period, as the following table shows:

	The previous period.	This period.
Ordained Ministers. }	45.	75.
Licensed Preachers. }	50.	113.

The dullness of the evangelistic interests cannot be accounted for



solely by the spirit of the times. Its cause is so complex that we cannot regard it simply as a retrogression. We think that the Church of Christ in Japan (and perhaps Christianity in Japan at large) is suffering the hardship which is unavoidable in its progress. It is a great question. What will be the final outcome of this third period's suffering?

\* \* \* \*

#### CHAPTER IV.

##### NEGOTIATIONS WITH FOREIGN CHURCHES AND MISSIONS.

It was in the year 1890 that the Pan-Presbyterian Alliance urged, through its Secretary, the Church of Christ in Japan to join the Alliance. The Synod, assembled in November of the same year, resolved, after deliberate discussion, to accede to the request, and appointed Revs. Amerman and Miller a committee to represent the Church at the meeting of the Alliance, to be held at Toronto in September, 1892.

In the year 1891 the General Assembly of the Presbyterian Church in America wrote a letter and urged the Church to participate in the work of establishing a common creed, but the Synod declined the solicitation.

The Conference of Missions, held in the year 1895, wrote, by the order of the Boards, to the Church of Christ in Japan, a letter, entitled "A Letter about the Question of the Independence of the Mission Churches." Besides, the Conference wished that the Synod would call the attention of the different churches to this letter, that it would prepare statistics, and that it would propose other good methods of attaining the object of the letter. Then the Synod gave the Conference the following answer:

We considered the question with great care, and resolved to reply to

you as follows: It is, as you feel, truly a matter of regret that the Japanese churches have not yet come to the stage of development sufficient for their independence. But, since the Synod has been encouraging the churches for the purpose these many years, we think it unnecessary specially to inform them of the spirit of your letter, though we cherish deep sympathy with your spirit. And yet we will strive to speed the day on which the churches may become independent.

We wish that each of the Missions would confer with the respective Presbyteries about the method and degree of co-operation, for we think this is a necessary condition for the achievement of the independence of the Japanese churches. As to the statistics, according to your suggestion, we will pay proper attention, as much as possible.

But since the system of the Synodical Mission Board was changed, there had been very little co-operation between the presbyteries and the related Missions, or, if any, of a very vague kind. Under such circumstances, the Synod, assembled in the year 1895, came to elect Revs. Uyemura, Ibuka, Oshikawa, and others an investigation-committee, and let them examine the true nature and the actual condition of the co-operation. Then the committee requested every Presbytery, to report to the Synod about these points:

1. Does each of the Missions consult with its related Presbytery, about fixing the places of preaching and appointing ordained ministers or preachers?
2. Practically, what efficacy has this co-operation?
3. What is the system of the Mission schools within the jurisdiction of the Presbyteries?

It was in July, 1897, that the Synod elected a new committee, to examine the reports from each of the Presbyteries about the said items, and that the committee offered to the Synod the following resolution:

Having examined the actual condition of the co-operation, and found no real co-operation, we propose to define it as follows :

By co-operation we mean conference about all the evangelistic affairs (and practice according), between the committees of the Presbyteries and of the Missions, each consisting of the same number.

This definition was ratified by the Synod, which also adopted the following :

The Synod should elect a committee, consisting of seven men, to hold a conference with the related Missions, according to the new definition of co-operation. The committee may summon a special meeting of the Synod, if the case requires.

Revs. Oshikawa, Uyemura, Hattori, Ishiware, Kumano, Hosokawa and Hoshino were nominated the committee.

[In the original the election of committees to compile Sunday-school literature and the new Hymn-book, as also the official trip of Rev. Ogimi to Formosa are briefly referred to.]

(The End.)

### DEEPENING LIFE.

March 7th, 1898.

Dear Brethren of the Missions : "This is a day of good tidings and we do not well to hold our peace." (2 Kings, 7 : 9) "Blessed be God, which hath not turned away my prayer, nor His mercy from me." (Ps. 66 : 20). These are the joyful scriptural expressions of praise that are required to set forth the great blessings of the yesterday that have visited us. Rev. Barclay F. Buxton's two weeks of meetings in Tokyo ; first, one week with the Missionary and English speaking community at Tsukiji, and second, with the Japanese Christians at the Kanda Sei-nen Kwan, were both eminently blessed of God for the deepening of the spiritual life of believers. This was the extent of labor he had antic-

ipated, but owing to the urgent wishes of many Yokohama brethren he consented to come here also for a three days' service to begin with the Sabbath 6th inst. The weather during both the Tokyo Meetings had been very auspicious, here it was cold and threatening ; but our God in this respect, as in all others, far exceeded our highest expectations. The storm was stayed, the sun came out, and the weather, though crisp and cold, is all we could desire.

The audience at the Union Church, where the Services were to be held in the morning, was very large ; the body of the house was filled, and the gallery as well, the latter by the English speaking Japanese for whom it was reserved, though there were many in the audience below. The subject of the morning discourse was St. John 2 : 10-11 "This beginning of his signs did Jesus in Cana of Galilee, and manifested his glory ; and his disciples believed on him." The Sermon without any attempt at analysis proceeded in a most fervidly impassioned style, beginning with the importance of seeing Jesus, of catching some glimpse of His glory, then described most graphically the state both of the worldling, and the Christian believer in too many cases, as one of *the wine failing*, the emptiness of worldly joys, the futility of religious endeavors if our empty cups were not filled with the new wine of the Kingdom. The method of obtaining was then brought forth in Mary's request and continued faith and perseverance even when seemingly meeting with a rebuff. Never did this incident in the account of our Lord's Mother's faith in her Son appear to so great an advantage. We had greater reasons still for faith, had His sure word of promise to step out upon. The instantaneous change of the water into wine, was urged to bring any unsatisfied ones to come and acknowledge their want, and be-

lievingly to accept of this fullness. After opportunity for any to withdraw had been extended, a half hour of prayer followed, when several with tearful voices confessed their needs and declared their faith in the Lord and Master of the feast to supply and exceed all their necessities. A point dwelt upon in the discourse was that Jesus at first was an obscure guest but finally was the real Lord and even true Bridegroom of the feast. So He should ever be in the believer's soul.

The evening, bright and beautiful, with the moon nearing its full, saw a full house at Van Schaick Hall. One side of the Hall was filled with young girls and English speaking Japanese. The singing from some special Gospel Hymns supplied by the preacher was spirited with Miss Moulton and Mr. Sale at the piano and organ. The introductory Scripture read—Gal. 3 : 1 ; 13-14 ; and 4 : 3-7—with running comments, showed the difference between the legal spirit, and that of Son-ship, or adoption. The subject announced was Luke 15 : 22, The Father's Unbounded Joy at the Return of the Prodigal—all to show us God's great heart of love, His fatherliness, generosity, openhandedness. When God's way of saving sinners was criticised, our Lord only replied by showing that His heart of love was so great He couldn't help doing it. Bengel's reply as to who was meant by the Prodigal was urged by the speaker as the true one : "The Prodigal represents me !" Then with a few vivid touches of description of those who had never returned to the Father's love, and of those even who had received the kiss of reconciliation and again wandered away—gone back to swine berding—yet were longing for the fellowship of humane love, he urged each alike to exchange the tattered rags for the best robe, and to come up into the

banqueting house of song and wine. He particularly contrasted the Prodigal's plan of going round to the servants' quarters and working out his own restoration, or the elder brother's legality—working out in the fields and not willing to enter the lighted Hall of feasting, with what the Father wanted, viz : that we "put off the old man with his deceitful lusts ; and put on the new man, which after God is created in righteousness and true holiness." And this "putting off" and "putting on" in the Greek signified doing it at once, an instantaneous work or act. Very earnestly and persuasively did he beseech none to turn away from the welcome to be accorded that night. Why go back to feed swine, or eat with the servants, when the Father's table was spread ? He dwelt also on the marked difference in the lives of Christians banqueting with God and those serving in the old legal spirit. Nearly every one remained for the after-meeting of prayer and consecration, and confession. Surely this is a day of good things in Zion. The desert shall rejoice and blossom as the rose. And again we say, "Blessed be God, who hath not turned away my prayer nor his mercy from me !" Fourteen weeks of continued prayer has not been in vain. God has proved faithful ! He has avenged us speedily ! We desire therefore to engage our hearts afresh to seek unto Him, and to stir up our Brethren everywhere to increased waiting upon our faithful and covenant-keeping Jehovah. We desire also that not a few brethren in distant parts who have united with us in prayer, and encouraged us, and strengthened us much by their faith and strong assurances God was about to do a wonderful work in our midst, should also be rejoiced and give thanks with us. Less than this we cannot do, to en-



courage and entreat for a full trial of God's faithfulness.

\* \* \*

March 19th.

A report of the services of the four days following could have been more satisfactorily written while the meetings were in progress or at their successful termination on the 10th inst., had it not been for the unexpected and startling intelligence of the sudden translation of the Rev. Dr. Verbeck on that very day a little after noon! As many duties in connection herewith have required attention, an earlier report of the meetings has been an impossibility. An advantage however may be of being able to look at them a little less impassionedly and of estimating their effects by the permanency rather than the intensity of interest exhibited. Mr. Buxton held two sessions daily Monday and Tuesday at 5 : 00 and 8 : 00 p.m. in English, at the Van Schaick Hall. The meetings were always full, and the interest unflagging. One aisle was filled with English-speaking Japanese—members of the Girls' Schools, pastors, and Christian workers. Before the first day's services were over, the Secretary of the Japanese Pastor's Association presented the request of that association that Mr. Buxton would give the Japanese one session, or, if that were impossible, give the Pastors an opportunity to meet with him for an hour's instruction.

He with considerable hesitancy consented to the former proposition, so that a meeting was announced for the Japanese at 10 a.m. for the following day, the 8th inst. Though so short a notice was given, an audience of about 300 filling the Kaigan Church had assembled together. Their attention, and a volunteer after-meeting of the Pastors, so impressed Mr. Buxton that of his own accord he proposed two days' longer services for the Japanese. Though

by many it was feared this might be interfering with the schools, yet by making the hours 3 : 30 and 7 : 30 p.m. both days the Van Schaick Hall and the Kaigan Church were filled and seats were not sufficient for the audience. The presence of the Lord by His Spirit was unquestioned, and many were the confessions of barrenness and the consecrations of themselves to be governed entirely by the Spirit of God. Rev. Mr. Buncombe of Tokyo assisted on one or two occasions in the English Services and gave instructive expositions and addresses. "Joshua the High Priest Standing before the Lord Accused of Satan" was very helpful as also "the Seven Things" God was declared in the New Testament to be able to do for our salvation.

Of Mr. Buxton's discourses, Elisha's request for a double portion of Elijah's Spirit or to become his successor in the prophet's office, as also the last discourse on Isaiah's vision of the Lord seated on His throne and the cleansing of the prophet's lips, were among his most impressive and inspiring messages. Zechariah's vision of the golden candlestick and of the two olive trees, Moses' vision of that great sight, the ever burning, unquenchable fire in the bush, as also an exposition of Hebrews 10th—our privilege of entering into the holiest through our great High Priest, were all inspiring and helpful discourses. The singing of Consecration Hymns intermingling with prayer, and often as prayer, kneeling, were helpful means of grace. One benefit of one day's message was the decision of one of our most esteemed pastors to abide in his ministry, which he had about decided to demit owing to weak bodily health and financial difficulties. This confession was as great a joy as it was a surprise it had to be made. A remarkable coincidence was that the closing day, the



10th of March, was the 26th Anniversary of the organization of the first Church of Christ in Japan. This has been already a red-letter day in our calendar of the Kingdom of God in Japan, but how little had we looked for this new display of the heavenly grace, coming so unexpectedly and so unobtrusively; so generally and so profoundly. O our God is to be praised! who hath not turned away our prayer, nor His mercy from us. Very refreshing meetings in continuation of these services have been held in Tokyo, and are to be held at Yokohama. And best of all is, the Lord Himself is with us.

Most fraternally Yours  
Jas. H. Ballagh.

#### PUBLIC OPINION ON THE RECENT ACTION OF THE DOSHISHA.

Compiled by C. NAKAMURA.

AN article in the Constitution of the Dōshisha says that the principle of Christian education should be applied to all the schools established by it. President Yokoi recently applied to the Educational Department for the privilege of students' exemption from military conscription, until they finish their course. But the Department, in accordance with its policy of divorcing education and religion, rejected the petition. Then the Trustees held a meeting in which they dropped that objectionable article and again applied for the privilege, which was granted. This was the cause of a discussion which has stirred the public for some time. Both the Trustees and the Department are severely criticised.

A certain contributor to the *Yorodzu Chōhō* says: "That the Trustees of the Doshisha have made a certain change in the Constitution seems to be a fact. The Doshisha in itself makes Christianity the

basis of its moral education, and in this respect they have introduced no change; but because this principle can not be enforced in the schools established by it, they have abolished that article which guarantees the application of the principle to all its schools. I think this statement, which has been made by the Trustees, is but reasonable. The Doshisha and its schools seem to be identical, and yet they are different in reality; for though the Doshisha is a religious body, the schools established by it are not necessarily religious schools. The present system of the Doshisha schools shows that all of them, except the theological seminary, are in accordance with the national regulations and stand apart from religion." Then the writer says about the procedure of the Educational Department: "If the Doshisha schools are already under the general regulations, then they should have the same privilege with other schools of the same kind; should be supervised by the Government and act in accordance with the principle of the Department. The principle of the Department has been hitherto the sharp separation of religion from education..... In such a country as ours, in which freedom of belief is guaranteed and many kinds of religions and sects co-exist, to add a religion to the curriculum of a school would, on one hand, result in the violation of this freedom, while, on the other, it would cause, in the course of time, various kinds of troubles, and prevent the unification of the national education."

Thus, the contributor defends both the Doshisha Trustees and the Educational Department; while, on one hand, the *Jiji*, Mr. Fukuzawa's paper, blames the government's principle of separating religion from education, and, on the other, the *Yomiuri* and the *Hōchi* rebuke the

Department's procedure of granting the petition of the Doshisha, notwithstanding the fact that its Christian principle is publicly known.

The *Shinseiki*, edited by Mr. Kozaki, Expresident of the Doshisha, strongly protests against the Trustees: "The procedure of the Doshisha Trustees is not only a religious question, but a moral and legal one. The Constitution of the Doshisha is not a private regulation for the Trustees alone, but a public contract, involving responsibility toward the world and the patrons, both foreign and Japanese. The American Board, Mr. Harris, Mrs. Clark, and others, so liberally contributed to the Doshisha, just because its Constitution was what it was. Besides, the late Mr. Nijima showed it to the public, when he began to raise funds for the University. Now, may we not pronounce the Trustees as violating the conditions on which money was raised, when we see that they annulled the constitution, without any consent of the contributors?..... Is this anything but an immoral procedure?" As to the attitude of the Educational Department toward religion, the editor of the same magazine says: "Speaking of the freedom of belief in the Japanese Constitution,..... the authorities should, so far as any schools do not violate the general regulations and the Imperial Edict on Education, protect them impartially, without any reference to the principle cherished by a school or an educator; for the superintendence of a government should not go beyond the people's conduct."

We learn from another source that the Alumni Association of the Doshisha, headed by Prof. Motora and Messrs. Kozaki and Tsuda, is urging the Trustees to restore the abolished article. Generally speaking, the native Christians are against the

Trustees, the *Fukuin Shimpō* and the *Gōkyō*, both weekly Christian papers, standing also against them. The latter formerly pronounced Mr. Yokoi a heretic, and from the same standpoint, argues that the Doshisha, which has come under Mr. Yokoi's superintendence, is not a Christian school. In this respect the former seems to agree; for it says that the recent change in the Doshisha is but the necessary result of its procedure for years past.

The *Kristokyo Shimbun*, now edited by Mr. Tomeoka, a graduate of the Doshisha, says that the Trustees are untrustworthy men. In a discussion between Mr. Tomeoka and Professor Abe, also a graduate, the latter defends the Trustees and says that their procedure is nothing but a necessary step to be taken by Mr. Yokoi and the Trustees; for they are the successors of Mr. Kozaki, who succeeded in making the Doshisha a recognized Jinjō Chūgakkō, on the condition that the Bible should not be used in the recitation-rooms and that no religious ceremony should be performed at Commencement. In answer to this, Mr. Tomeoka says that he recognizes no difference in spirit between Mr. Kozaki's procedure and Mr. Yokoi's, in which he asked the Educational Department for the privilege of the exemption from conscription. But Mr. Tomeoka goes on to say: "No doubt Mr. Kozaki sowed the seed, which grew into the recent procedure of the Trustees. But for what reason are the present President and Trustees bound to proceed along the same line with the previous President and Trustees? Are Mr. Yokoi and the Trustees to continue their work, just because it was begun by them, in spite of the fact that it is against morality and humanity?" Another point of discussion between Messrs. Abe and Tomeoka is the right of the Trustees. The former says that the recent

change in the Constitution made by the Trustees is not illegal, because there is no reason why that which was made by the first Trustees can not be changed by the present Trustees. Trustees are not under the Constitution but above it. But this reasoning is fairly attacked by Mr. Tomeoka, who pointed out the thirty first article of the By-laws which says, "The general regulations of the Dōshisha can be changed, when over two thirds of the Trustees agree to the change; but the *Constitution is above this rule.*"

Mr. Aoyagi, a contributor to the *Shakwai Zasshi*, goes a step further than Mr. Abe and says, "No wide-awake man can fail to see how the Christian principle announced by the late Mr. Nijima in his manifesto at the time of establishing the Dōshisha University, is vague, like the sun seen through a mist. Mr. Yokoi did nothing but carry this vague principle out to the necessary end. The late Mr. Nijima is responsible for this. In short, the recent change in the Constitution is an unavoidable outcome of the very nature of the Dōshisha. Mr. Yokoi and the Trustees were nothing but the machine by which the original will of the Dōshisha was realized..... That the late Mr. Nijima raised funds for the establishment of the University not in America but at home was a great mistake for him. If he had raised the funds solely in America, which is Christian, there would have been no necessity to make the Christian principle vague ..... I can not but pity those who became the victims of this vague policy."

### THE PREDICTION OF EARTHQUAKES.

By Professor SHUNKICHI KIMURA, Ph. D.

THIS country is peculiarly adapted to the study of the science of Seismology, for scarcely a week

passes without an earthquake. It is now only a few years since the government took up the idea of a systematic study of this phenomenon, which has done so much damage to the country. Of the various contrivances adopted for the purpose, one is the setting up of stations provided with a set of magnetic instruments designed by M. Mascart, for taking incessant photographs of the records of the changes in three elements of the earth's magnetism. These photographs are sent to the Central Meteorological Station in Tokio, and there the records are compared and studied.

A few years ago any one might have laughed at the idea of any prediction of earthquakes, but the results so far obtained seem to justify the expectation. I may here give some instances of the changes in the magnetic elements before actual earthquakes. At the station of Nagoya, from the 16th of November, 1894 to the 23rd of the same month, there were incessant abrupt changes in the earth's magnetism for eight days, and these ceased on the 24th. There was an earthquake the next day. At the same station, magnetism again began to fluctuate for seven days from the 2nd of December of the same year, and there was an earthquake on the 9th of the same month. On the 12th of the same month, magnetism again fluctuated, and there was an earthquake on the 21st. Again on the 24th it began to change and stopped on the 3rd of January of the next year, that is, 1897, but began again vigorous changes which were also noticed at the stations in Sendai and Tokio. These changes lasted to the 7th of the same month, and three days after there was that earthquake, which caused great lamentations throughout the country.

Such changes in the earth's magnetism before an earthquake are

not confined to this case. About a week before the strong earthquake in Sakata on the 22nd of October, 1896, there were remarkable changes of magnetism noticed at Sendai station. Also about a week before the famous tidal waves in the northern part of the country on the 16th of June, 1896, magnetometers in Sendai station began to show vigorous changes, and especially on the 14th the change was very remarkable. On the 29th of August of the same year, the magnetometers in Sendai, Nagoya and Tokio suddenly began to make abrupt changes (with some little difference in time) and on the 31st there was a strong earthquake in the north.

According to the experience of the writer for about a year and a half in Sendai station, peculiar and abrupt magnetic changes occur within a week before the earthquake. Of the three instruments, recording the changes respectively of the horizontal component, the declination and the vertical component, the last is the least sensitive of all, but it always gives the surest sign of an earthquake. Generally the curve traced by this instrument is a slow wavy line with a very gentle gradient, but when the curve shows a small portion resembling a capital omega, then we surely expect an earthquake. Two other instruments recording the declination and the horizontal component are sensitive and trace very rugged curves almost every day, and on this account any sign of a coming earthquake is not so apparent in them. Still in case of strong earthquakes all the records of the three instruments are well marked at the same time. I may give some instances, from my seismic diary, of the seeming prediction of earthquakes by magnetic disturbance.

Magnetic disturbances	Earthquakes.
1897 Sept. 14, vertical and horizontal. }	Sept. 20.
Sept. 15, vertical.	Sept. 22.

Sept. 25, vertical.	Oct. 2.
Sept. 26, vertical.	Oct. 4.
Nov. 7, vertical.	Nov. 13.
1898 March 16, three.	March 18 (two)
March 21, vertical.	March 24.

Not all these earthquakes were very strong, and there were one or two instances of slight disturbances in the vertical component not attended by earthquakes. The character of earthquakes may in some degree be foreseen from the nature of the disturbance in the vertical component. When its record shows a line resembling a capital omega, the earthquake is sudden and well developed, but when the record shows a line resembling five or six saw-teeth, the earthquake is weak.

The fact mentioned above can not be taken for a mere idle coincidence, nor for any mechanical defects in the instruments. If this be true prediction, the chances in its favor may be estimated higher than eighty percent, and are at least worthy of remark. The theory of earthquake prediction by magnetic observation is simple. An earthquake or a pulsation wave in the ground is not an instantaneous phenomenon; it starts from accumulated causes. It is a phenomenon in the skin of the earth: the earth's magnetism is also a skin phenomenon; for deeper down the temperature is too high for any magnetism to exist. Now when there is any disturbance, or a dislocation in a part of the skin of the earth, magnetic disturbance, comparable to the breaking of a magnet, is produced, and mechanically there is set up a certain kind of unstable equilibrium which might break down in a short time or after a sufficient accumulation of causes to break it down. Magnetic phenomena are produced by the formation of unstable equilibrium, but earthquakes occur when this breaks down; hence the elapse of a certain time between the two.

The prediction of earthquakes by magnetic disturbance is, I think, a



subject of profound interest to all. If after many years of research, a real connection between the two phenomena be established, the credit of introducing magnetic observation for the study of Seismology must be given to the first Committee of the Society for Investigating Methods of Preventing Earthquake Damages. I might add that some of the Committee hold doubt about the predic-

tion of earthquakes by magnetic disturbances, but so far I have not been convinced by their reasoning.

*N.B.*—On the 10th inst., I have noticed in the curve of the vertical component in Sendai a remarkable change resembling a pair of capital Omegas; and on this day we have just experienced a strong earthquake such as we have not met with before; and there was an interval of thirteen days between the two phenomena. S. K.

April 23rd, Sendai.



Conducted by Miss CLARA PARRISH.

*MOTTO:* "For God and Home and Every Land."

*PLEDGE:* "I hereby solemnly promise, God helping me, to abstain from all alcoholic liquors as a beverage, including wine, beer and cider, and that I will employ all proper means to discourage the use of, and traffic in, the same."

*OBJECT:* To unify the methods of woman's temperance work the world over.

*BADGE:* A knot of white ribbon.

*HOOR OF PRAYER:* Noon.

*METHODS:* Agitate, Educate, Organize.

*DEPARTMENTS:* Preventive, Educational, Evangelistic, Social and Legal.

*THE POLYGLOT PETITION* has been circulated throughout the world and signed by representatives of over fifty countries. It asks for the outlawing of the alcohol and opium trade and the system of legalized vice. The chief auxiliaries of the W. C. T. U. are the United States, Canada, Great Britain, Australia, South Africa, India, Japan and the Sandwich Islands.

Some of the results of Miss Willard's life and work.

The World's W. C. T. U., the product of her thought.

Impressive Memorial Services in Tokyo. Letter from Lady Henry Somerset. Local Temperance Campaigns. Brief Report of the National Convention.



**K**NOWING that many sketches of our matchless, winsome Leader will reach the friends in Japan through the magazines of

America and England, it was our thought to try to write something for these pages out of the ordinary line, and with this idea in mind a request was sent to a number of Christian workers, asking that they tell us how she had helped them, or to what extent her work and ideals had influenced the "Land of the Rising Sun." Like the writer, no one felt equal to say-

ing anything worthy of her, and few in replying attempted to make answer at all.

The thought of a world's union of women originated in Miss Willard's brain. In the winter of 1883 and 4, ten years after the organization of the National Society, she was working upon the Pacific Coast, and went one night through "China-town." The things she saw there, particularly the terrible degradation of Chinese women, broadened her sympathies more than anything else had ever done. She looked out toward the East and said: "We are all one people, only the ocean divides," and from that hour she began planning to send a messenger to the women of China, India and Japan. You know the result. Mrs. Leavitt, of Boston, started almost immediately, coming directly to this country, and when she had returned to her native land she had wound the white-ribbon around the world. The union that was formed in Tokyo by this first W. C. T. U. missionary, has withstood all the storms, and remained faithful to this day. Miss Willard was the instrument the Father used in sending out all of Mrs. Leavitt's successors, and not only these, but many other young women are here because they have been inspired by her lofty ideals of duty.

We quote from a few of the letters received concerning the influence of her work, especially in Japan:

The life and work of Miss Frances E. Willard are highly honored and will be remembered forever by the Japanese. Through her influence some of the best work of regenerating our people has been done.

SHO NEMOTO.

I loved her with my whole heart.

K. HIKIDA, a student.

No woman has ever done so much for woman, and no man for men as

she has done for her sex.

M. L. GORDON.

The accounts of Miss Willard's life have given me a new inspiration, and I have made up my mind to consecrate my best to this important work.

(Mrs.) K. MIYAMA.

No such woman could live without making all the world better.

K. UCHIMURA.

Her life is like the planting of a seed here, which is destined to grow and bear fruit in the emancipation of woman.

JOSEPH COSAND.

There is no doubt but that Miss Willard's life has been widely and deeply felt in Japan.

T. T. ALEXANDER.

I believe Mrs. Iwamoto's wonderful work was inspired by a knowledge of Miss Willard's life.

ALICE MILLER.

I am so glad that I can clearly understand how grand Miss Willard's life was. It has greatly encouraged me and given me higher ideals. My heart is fuller of sympathy than before I knew of her, and I am determined to work more and more.

KAJI YAJIMA.

There is not a single worker for the cause of temperance in this land who does not know something of Miss Willard and her wonderful work, and who has not been inspired with a zeal to push on and a hope to succeed in the grand cause by the example set forth by her. Every one has known her to be a wonderful woman, with indomitable will, untiring energy, and great foresight, as well as unparalleled organizing and executive faculties. Perhaps they do not all know that she is a womanly woman, with a tender heart, ever

throbbing with an intense love for all humanity. I did not myself fully appreciate this until I went to America, and heard more about her from those who know her well. Having thus known more of her I find it more difficult to tell you what I think of her now.

One need not be an artist to sketch Fujiyama from a distance, and it can be represented by a few simple strokes to any body's satisfaction, but when one looks up to its lofty height from a nearer point of view, how complex in shape and colour it appears to him! In the same way I could have been prevailed upon to give my opinion of Miss Willard before I had a fuller knowledge of her, but now my pen is completely powerless, even if I were to write in a tongue I can more freely use. I will say, however, that by knowing of her sweet, humble spirit, I have been greatly benefited; have been enabled to hope where I might have despaired, to press on when I might have surrendered, in short, to learn an important lesson in Optimism. K. ITO.

Although the temperance women of Japan had never seen Miss Willard, they speak of her as tenderly, and mourn her as sincerely as tho she were their own.

As for myself, I was benefitted very much by her example in obeying the divine call to her life work, forsaking everything, even refusing to take the advice of sincere and tried friends, and trusting the Lord with child-like faith. K. HOSOKAWA.

Through Miss Willard's efforts the W. C. T. U. has not only created sentiment in favor of total abstinence in Japan, but has also done much by teaching that there is but one standard of morals for both men and women. EDGAR LEAVITT.

Miss Willard is the power that has maintained the temperance work in this country. It was my privilege to meet her at De Pauw University in 1884. I was so impressed by her presence and address that I have never forgotten her and my desire to work for the cause has been greatly strengthened thereby. S. OGATA.

Through the temperance work Miss Willard's influence has reached Japan in a marked and positive way. Buddhism teaches that a woman has no hope. Miss Willard has revealed to the white-ribbon women of the land what an ideal woman can be. In this way, tho she was never in Japan, she has done more for this country than many of us who have been here for years.

CHAS. E. GARST.

Since the time of Luther no man or woman has so influenced and drawn the world toward righteousness and purity, or laid so gentle, loving and helpful a touch upon it as has Frances E. Willard. As Japan is in the world, tho perhaps upon the outer rim of it, it has felt her influence.

H. FRANCES PARMELEE.

\* \* \* \*

### *The Memorial Service.*

On Sunday afternoon, March 27th, a beautiful and simple memorial service was held in the Y. M. C. A. Auditorium. No black was to be seen anywhere, only white flowers, and a life-sized picture of the translated one, draped in white silk and flags. Hon. Taro Ando presided, and spoke most feelingly of our Leader's young womanhood and sacrifices for the cause she loved so well. Dr. Julius Soper offered prayer, Mrs. Topping, who knew and loved Miss Willard well, sang, "O rest in the Lord," and a quartet,

composed of Mesdames Garst and Topping, and Messrs. Neitz and Fisher carried us to the secret place.

Mr. Miyama told of his meeting with Miss Willard in San Francisco years ago, and Mrs. Yajima spoke from the text: "Whom having not seen we love." The writer talked of the "Chieftain," as "A Personal Friend," but no words could tell of her influence upon her life. A suggestion was made that the Japanese might be glad to have a part in raising the indebtedness on the Temple, as a substantial memorial, and Mr. Ando and Mr. Ito made special pleas for this which were enthusiastically received; and a committee appointed to solicit aid, gifts of curios being preferred. It was to this work that Miss Willard dedicated the last year of her life, and in no way can we honor her so much as by doing that which she would have done had she lived.

The World's Secretary, Miss Agnes Slack, of England, writes that an advance movement will be planned in all lands in commemoration of the great life whose earthly career has just closed. Japan expects to do her part in this, and already the best arranged for series of meetings ever held in the Empire have been inaugurated. This week, the second week in April, services will be held in thirty places in Tokyo, addressed by thirty or more different speakers, the campaign closing with a grand rally at the Y. M. C. A. on the night of the 16th. Dear white-ribbon comrades in Japan, shall we not *give ourselves* to this work for humanity as never before? Our Leader's transfiguration ought to mean to every one of us a call to higher service. God help each one, to make a complete consecration, an entire self-surrender just now.

The following letter came just a little too late to be read to the

Convention for which it was intended:

Eastnor Castle, Ledbury, England,  
Mar. 2. 1898.

My dear Younger Comrade:

Your last letter reached me a few days ago. I have but one message; and that one is echoed in every heart all the world over. Let us be faithful and loyal to our Leader's work, who has been called away in the midst of the battle. For myself, it would be scarcely possible for me to express in words what is burned into my heart. For her, I feel it be all gain, and I can honestly say that I am glad that death's ordeal is over for her, and that she rests in the Paradise of God.

God grant us strength during the years that are left to do as she would have us, and to rally round our white standard with a loyalty and fidelity worthy of the one who taught us the way. God bless you in distant Japan. God bless every woman there, and help us to follow in the wake of one who made the world wider for women, and better for humanity.

Yours in the bond of our loved one lost to us for a little while.

ISABEL SOMERSET.

Extract of letter received from the World's Secretary, also too late for the Annual Meeting:

Please give my most affectionate greeting to the Japan Convention. Tell them the happy news of our Japan work cheered our Leader vastly before she died, and is helping me now in my busy, sorrowful position.

AGNES E. SLACK.

\* \* \* \*

*The Convention.*

The *Second* National Convention of the Japan W. C. T. U. is now a part of history, and has been pronounced by all a wonderful



monument to the worth and work of the women of the land. "Is it possible that we can have such a woman's meeting in Japan?" "I had not expected to see anything like this!" These and other exclamations were frequently heard when the foreign white-ribboners entered Union Church, Yokohama, on April 2nd, 3rd, and 4th. The *Gazette* reporter declared that: "Whether viewed in the light of numbers, the interest exhibited, or the character of the addresses made, the convention was a great success."

It certainly is true that rarely has so much of the real nobility of the country been brought together, in the interests of Christian work, as on this occasion, and in this list is included even the political aristocracy which is usually so difficult to secure. There was Hon. Taro Ando Ex-minister at a Foreign court, Hon. Sho Nemoto, a member of the new Parliament; His Honor, Judge Miyoshi and Hon. Mr. Kiyoura, a member of the late Matsukata Cabinet. And all these men talking on woman's education, or on her privileges and responsibilities as a sentient human being. Think of it!

The musical program, too, was unexcelled in this or any other land. Prof. Edward Gauntlett presided at the pipe organ for the whole of the three days; Mrs. Garst, Miss Yamada, Miss Allen, Miss Clarissa Spencer and Mrs. Miyama gave their entire time, and Mr. Topping, Mr. Ransford Miller and Mr. Galen Fisher, all came for special music on the last day. A choir of about one hundred fifty voices, composed of the white-ribbon girls in the schools was organized, but an epidemic of influenza prevented final rehearsals, and greatly reduced the number. The chorus that did lead, however, added much to the attractions of the days.

The decorations were very effective and produced a most home-like at-

mosphere. There were the palms and blooming plants which the Japanese know so well how to select and arrange; a life-sized picture of Miss Willard draped in white silk; the "Stars and Stripes" and flag of "the Rising Sun" were suspended from the centre of the organ; the World's Prize Banner occupied a conspicuous place, also the new national banner, while large Japanese flags were artistically arranged on either side. Then there were two mottoes, in the beautiful Chinese characters: "Peace to all nations," which is especially appropriate just now, and "Joy to the world," very fitting, too, for the season of the year.

No mere review can give any idea, even if there were space for details—of the interest manifested, nor of the splendid manner in which the meetings were conducted. Those who were present last year and saw how business was despatched, can surely believe that the W. C. T. U. has proved a good training school. Nothing develops an individual more than to have opportunity to preside at great meetings, and why shall not women have this chance to grow? Florence Nightingale once said: "Three fourths of the whole misery in women's lives arises from their exempting themselves from the rules of training considered needful for men."

Specific plans for this series of meetings were begun months ago. It was the purpose of Mrs. Yajima to make it a time for influencing the whole country. So letters were sent out to five hundred pastors and evangelists, asking them to preach a temperance sermon, and to join with us in prayer on April 3rd., for the overthrow of King Alcohol and the building up of the home. As a result, during convention days, telegrams came from all parts of the Empire, and on each succeeding day, up to the time of

writing, large numbers of enthusiastic messages have been received. With such foresight as this, it is no wonder that the *Gazette* reporter said: "The zeal, and admirable tact of these workers cannot be too highly praised." Mrs. Yajima is a remarkable woman, and deserves to take her place alongside the leaders of the world. It did seem truly business-like, when she called, through the telephone, for a shorthand reporter, with a view to taking a full stenographic account of the proceedings.

Speaking of the interest and size of the audiences, quoting the *Gazette* reporter again: "Nor could they have been subjected to a severer test than the terribly uncomfortable weather of yesterday; yet, from 9 A.M. till 9 P.M. the Union Church and Lecture Room, was the crowded and happy home of these many devoted Christian workers."

The unions of Tokyo and Yokohama sent the largest delegations, of course, but many interior places were represented, members coming from as far south as Kobe, and from as far in the north as Morioka, Sendai and Hirosaki. The men's temperance society of the Hokkaido sent fraternal delegates, too, and altogether there must have been visitors from as many as fifteen or twenty different cities. At one time a call was made for all white-ribboners to stand and be counted. One hundred and sixty-two arose.

Now all this is rather a long preface and it gives very little idea of the spirit of the meetings, either. The convention opened at 9.30 A.M., April 2nd, with a well attended prayer meeting in the lecture room. Promptly at 10 o'clock, the president, Mrs. Kaji Yajima, made her appearance upon the platform, and this was the signal for Mr. Gauntlett to play the national hymn. As the first strains rang out the large audi-

ence arose and gave their honored leader the Chautauqua salute. After a few introductory remarks by the Chair, there was another season of prayer, and then the business of the session began. First, roll-call, followed by the appointment of committees on Credentials, Publications, Courtesies, Telegrams and Resolutions.

Then came the addresses of welcome. For the Churches, Deacon Mura; for the Men's Temperance Society, President Hayashi; for the Schools, Miss Sugiye; for the W. C. T. U., Mrs. Inanaki. Response, Mrs. Ushioda. Under the head of miscellaneous business came the considering of two important changes in the Constitution,—deciding what the basis of representation in national Convention should be in the future, which resulted in making it one delegate for every twenty-five members—and determining what the life membership fee should be, this last becoming necessary because Hon. J. Hale Ramsey, of Montreal, Canada, who presented the world's banner, wished to join. \$ 25 was deemed about right, meaning 25 *yen* in this country and \$25 gold abroad. Just as this business was concluded the clock began striking the hour of noon. As is our custom all round the world, every head was bowed in silent prayer.

The first business of Saturday afternoon was the reading of the reports of the Secretaries and Treasurer. This included a *resume* of the work of the whole Empire, and gave a comprehensive idea of the advance that has been made. There are now thirty-one local unions in all, with a paid membership of about twelve hundred. This is a gain of fully four hundred percent. Several other places were reported ready for organization, and so the good work goes on.

The Chairman of the Committee

on Courtesies, Mrs. Sumikura, interrupted the regular business of the convention here by introducing all visiting delegates, and all pastors and distinguished persons who were in the house. Then came Young Woman's Hour, a program of poems, papers, and special music by the girls. Miss Tami Mitani, National Secretary, was called to the chair. There were two essays, two poems, two letters from distant societies, and three choice musical selections, besides the Secretary's report of the work done in the Schools. Never did anything work out more beautifully or gracefully than this service by the girls. The young women of no other land could have done better.

The last number on Saturday afternoon's program was an address by that most popular speaker, Hon. Taro Ando. We did not get an outline of this, but judging from the amount of applause he received, this leader must have been at his best.

Saturday evening, following the stirring organ voluntary, the World's Prize Banner was duly presented. The women of Japan keep it only until the next world's convention, unless they should be so fortunate as to make the greatest gain again. The President's address and the reading of the telegrams received during the day followed the presentation of the banner. Then Mr. K. Ito, whose name is so well known in connection with the temperance work in the Hokkaido, was introduced and gave the principal address of the evening. He took for his subject, "The Influence and Duties of Women," and lifted his audience to the highest plane. Rev. James Balagh, who had been so helpful during the day was called for here, and spoke most brotherly words of greeting.

Sunday morning all pastors in the city preached temperance sermons in their respective churches, Rev. Hosokawa occupying the pulpit at

Union Church at 9 o'clock, and Dr. Meacham at 11. The latter took for his subject the "Relation of Women to the Temperance Reform." We wish all who read these lines could have heard this classical, poetical, and yet intensely practical ode to woman. It is a source of great regret that we cannot give at least a synopsis of all these excellent addresses.

At 2 o'clock a Children's Meeting was the order of exercises, the entire program of songs and recitations being given by the little folks. Mr. Bito presided.

At 3 o'clock was held the memorial service for our Promoted Leader. If only we could take you, dear reader, into the quiet and holiness of that hour! There was no eulogy—indeed none could be pronounced upon the life of Frances E. Willard. She was so much greater than anything that we can say, that we are speechless. This service began with "One sweetly solemn thought," so sympathetically rendered by the young woman's choir. Mrs. Yajima presided and gave the sketch, and Hon. Sho Nemoto, who, because of his association with Miss Mary Allen West has come very close to white-ribboners in America, was asked to voice the tribute of the Japanese. Mrs. Sakurai, who knew Miss Willard "at home," also spoke, and gave grand testimony, assuring us that there was no lack of harmony in Miss Willard's words and acts. The writer was asked to speak again from the standpoint of "A Personal Friend." Mrs. Garst broke down in singing: "There's a green hill far away," but this only helped to purify our hearts all the more. Mrs. Miyama sang—"O rest in the Lord"; Miss Yamada, a hymn composed by Miss Willard just after the death of her mother; Misses Allen and Spencer gave "Whiter than Snow," and the choir closed with



"Lead kindly light." A benediction must have rested not only upon those who participated, but upon all who were in the house.

There was no more encouraging feature of the convention than the mass meeting on Sunday night. Pastors gave up their services and came together at Union Church to testify, not only to their faith in God, but in woman's work. Seven short addresses were given, interspersed with the same excellent music.

Monday morning came the election of officers; the reports of the superintendents of departments and of the editors of the *Woman's Herald*. Mrs. Yajima was unanimously chosen President again, and when her re-election was announced, the audience arose and sang the national hymn, giving her once more the Chautauqua salute. It was most inspiring. The reports showed a greatly increased subscription list, and that the women had much better ideas of methods than they had a year ago. The work in the schools and colleges, the mothers' meeting department, and the department of unfermented wine are especially gratifying.

Monday afternoon there were five regular addresses on program, besides the introduction of many visitors, who each spoke a word of cheer. The first address was on the Rescue Home, by Mrs. Ushioda. Helping to maintain this institution is the most important work yet undertaken by the Union. The second address was given by Miss Mary Florence Denton, who clearly outlined the aims and policy of the Foreign W. C. T. U. and created great enthusiasm by calling upon all to enlist under our banner. This appeal was responded to by nearly two score of men and women, every foreigner in the house who did not already "belong," proudly rising to his feet.

The next speaker was Mr. Tomeoka, editor of the *Kirisutokyo Shimbun*. We failed, also, to get a translation of his address, but were told that the sentiments he expressed were worthy of the noblest manhood. Mr. Hara followed, speaking on his favorite theme of Prison Reform. He plead eloquently for discharged convicts, that they might be treated like men, and declared that many sinned a second time because they preferred their prison home, rather than face the cold contempt of the world outside.

The last address of the afternoon was made by Judge Miyoshi, subject: "The Expansion of Woman's Power." He compared the customs of the East and the West, the past and the present, and expressed a most cordial hope and belief that through the W. C. T. U. a new day might and would dawn for the women of Japan. Of course music, quartets, duets and solos, rested the audience at intervals.

We come to the last service, Monday evening, when the most crowded house of all testified to the peoples' appreciation of the preceding days. The organ voluntary, so rich, so full, attuned our hearts, more perfectly, if possible, than ever. The singers seemed imbued with a double portion of the Spirit, and the choicest white-ribbon songs had been reserved. We were in a mood to receive the speakers of the evening, Dr. Julius Soper, and Hon. Mr. Kiyoura, Ex-Minister of Law, with great *eclat*. The former deduced many beautiful, helpful lessons from Miss Willard's life, and showed the women that it was her love for all humanity that enabled her to accomplish so much, and that it was only in proportion as we possessed her spirit, that the Father could use us. Few of their own countrymen are ever given such receptions as the Japanese accord Dr. Soper.



Hon. Mr. Kiyoura's subject was "Woman's Education." He spoke in most complimentary terms of his pleasure in being permitted to address such a meeting. Summing up his speech in a few words, he believed that everything depended upon the home, and as woman was the centre of the home influence, she must be educated, or the community, and the larger home — the government — would suffer loss. In addition to

these fine addresses, the evening's program included the "Faces of our Leaders," illustrated with stereopticon. Then the very cream of the music was reserved for this hour. The report of the committee on resolutions was read here, and the singing of "Blest be the tie that binds," closed this never to be forgotten, three days' session, of a Woman's Convention in the Far East.

## Woman's Department.

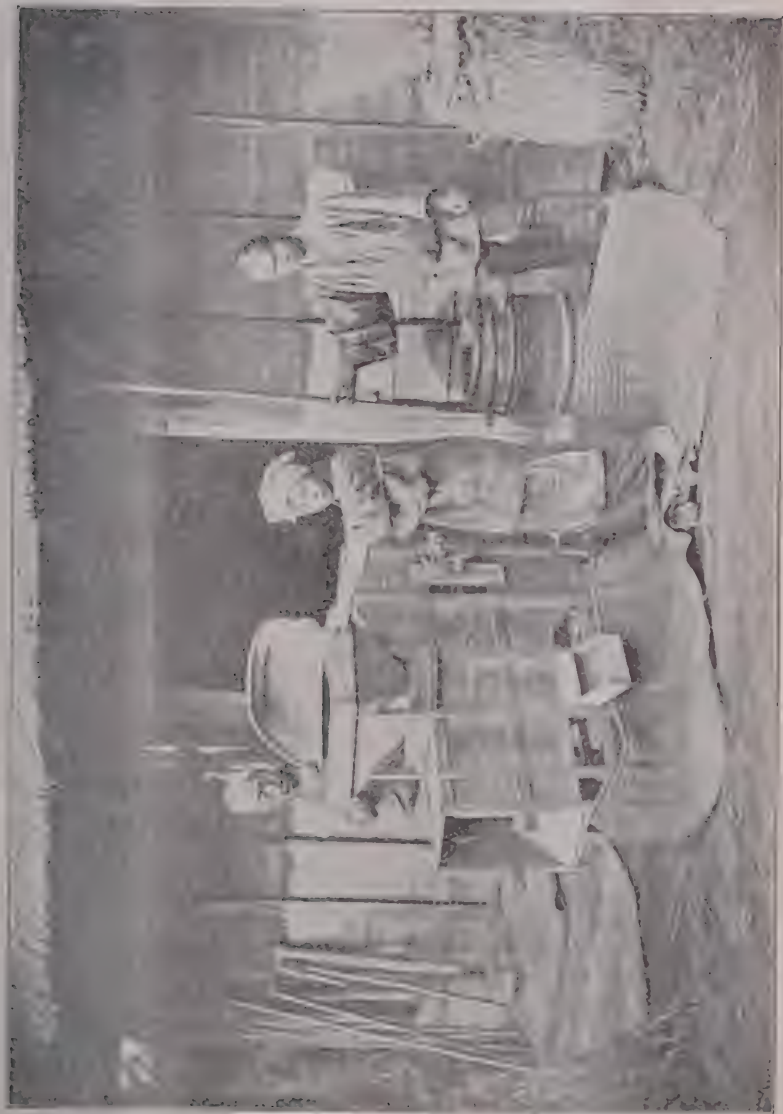
Conducted by Miss ANNIE S. BUZZELL.

### A JAPANESE SABBATH-SCHOOL.

**W**ILL you come with me to Sunday School to-day? My two bright-faced helpers are ready. They are pupils from the Girl's School, and have already been down to the Church for Sunday-School and morning worship. They have had their dinner now and are ready to go again to carry the message of love to a few more of the Lord's little ones. One of them has a package of Scripture text-cards, which are to be given to the children to memorize, one each Sunday. When they have learned ten small ones, they get a large one, and when they have five of those, they receive a prize of a New Testament or Hymn Book, or some such thing. The other helper carries a picture roll, one of those that you have used in America and sent to us when it was finished. These picture rolls do so much good. They are used, not only in Sunday Schools, but in the preaching places, out on country tours and in private lessons. Last autumn a Christian woman was very

ill. The nights were so long and dreadful to her, for she could not sleep, and only lay expecting to die, as her daughter-in-law had died but a few weeks before. The Bible Woman went to see her, and she begged her to ask the missionaries to lend her just one of those pictures to hang up in her room, one that had the picture of Jesus. "If I can only see Jesus' face during the night, it will comfort me so." We sent her a roll, and she kept it until she was well again, and it was indeed a "Silent Comforter" to her. I have told you this story as we walked along that you might know something of what you can do with these little things, and what great blessings they become to some people. The bread cast upon the water is sure to feed some hungry soul somewhere.

But here we are at the street where we have our Sunday School, and the girls are bowing and smiling right and left and asking every child they meet to come with them to Sunday School.



FARMERS HULLING AND CLEANING RICE.

Some run away shouting bad words about the "Jesus religion" and the "red-headed barbarians," but many are glad to follow the girls to the little house where a room is rented for this meeting each Sunday. The room is only twelve by twelve, and there may be thirty or forty children there, but as no room is taken up with chairs and tables, they can all get in and still leave a little corner for you and me, where we can watch them. They leave their wooden shoes outside and come in barefooted or with only the stockings that look like mittens on their feet. They sit down on the matted floor, and you can see how few boys there are compared with the girls. Before we get through there may be quite a mob of boys outside making all the noise they can to disturb the meeting. It will only make them worse if you go out and speak to them, unless you can get a policeman on your side. One sight of him will scatter them quickly. Sometimes these boys are lured in by a sight of the picture roll or a glimpse of the Sunday School papers that are given once a month or so. But when they do come in, it means hard work for some one to keep them still, for boys in Japan are much like boys in America and every other country, full of life and fun and frolic. But we think that, if we can get even one truth about the one true God implanted in their minds, it is so much gained. It will be a seed that may sometime bear more fruit than we even dare to hope. So we try to get the boys, as well as the girls, interested. These boys go in clans, and if the neighbourhood leader says "We will go to Sunday School," all the boys go, and if he says, "Be still," they are quiet, while if he is noisy, they follow his example. So, in some places, there are nice classes of boys, and some of our Christian young men now are those who were first taught of Christ in these Sunday Schools.

But at our Sunday School, there are very few boys to-day, and even some of the girls who are regular attendants are not here. On inquiry, we learn that the reason is because the priest has been around this week, and given orders that the children are not to hear any more of this "Jesus religion nonsense," so they are afraid to come. But they will be back again after a few Sundays. There is a new woman here to-day, one whom we have not seen before. She says her little girl has been coming for a long time, and she does not like to miss even once. She has tried and tried to keep her at home, but the child cries so to go, that at last she has decided to come with her and see what the attraction is, and she listens attentively to everything, and says she will come whenever she can. "A little child shall lead them." There is a new church just lately dedicated that is the result of work that was begun in that locality as a Sunday School some years ago. There is one family in which only one was a Christian, and she was the daughter-in-law of the house. The father of the family disliked Christianity and forbade her going to any of the meetings, and the children going to Sunday School. As the time for the dedication of the new church drew near, they wished very much to go, and prayed the Lord to open the way. Only a Sunday or two before that meeting, the six-year old boy disobeyed his grandfather and went to Sunday School. When he came home his grandfather asked where he had been. "At God's place," was his answer. "Which God?" "Why, the God that made you and made me." This answer was God's arrow to the old man's heart, and the next Sunday he went with the child, and afterwards went with all his family to the dedication, and became a constant attendant at the services from that time.

But our Sunday School opens now. Hear the children sing "Jesus Loves

Me." Perhaps you think it is not very musical to hear them sing in their throats and through their noses, but they sing with all their might, and God and the angels listen and rejoice, surely, and so may we. After the song is the prayer, and then the Ten Commandments or the Apostles' Creed or the Beatitudes are taught until they can be recited in concert. Then after another song, the teachers take their own pupils around them and teach them the lesson for the day. And now the babies begin to cry. They have been very good as long as their little nurses have been moving around, getting up and down for the singing and reciting, and the songs have helped to keep them still; but now, when all settle down to the quiet of the lesson hour, the babies most decidedly object. Do you ask why the babies are there? Because their sisters are their nurses, and must take care of them. They cannot come to Sunday School unless they bring them tied on their backs. You must not think that these children come to Sunday School as yours do in America or England, carefully dressed by the watchful mother in their Sunday clothes. Oh, no. These little ones have no "Sunday clothes." They have holiday dresses, unless they are too poor, and they are dressed very prettily on festival occasions, but their Sunday is not like ours. Japan has followed the example of Christian countries in having all schools and government offices closed on Sunday, this being one of the customs of the western civilization which has been gladly accepted. But how few of her people realize that they are keeping the greatest festival of the Christian religion, commemorating that wonderful event upon which Christianity itself rests. So to the mothers it is only a day when the children are at home from school, and can look after the baby all day. So he is tied on his sister's back, inside of her clothes, if it is cold, and she runs out into the streets and

plays with her mates. Baby is happy in the open air, jolting about, sleeping, with his little head rolling from side to side, or looking on with wide open eyes at his sister's play. He is a little tyrant, however, and makes his sister do all that he wants. So it is, that, when he gets tired of the quiet of the Sunday School, if the singing has not lulled him to sleep, he peremptorily orders his little nurse to give him a change. So she rises and bounces him up and down, and swings him from side to side, keeping her eyes fixed on her teacher, and her ears open to her words. You can imagine how the class looks, for it is not only one little nurse that is there, but often half the school or more comes double. Often the baby is not satisfied with the shaking he gets, nor with the cake or candy which is fished out from the depths of his sister's long sleeve for him, and she is compelled to go out of doors with him. But she seldom gets cross with him. It is wonderful to see how patiently she endures all his whims, and how kind she is, in spite of all his naughty ways.

When the lesson in the class is finished, there is another song, and the picture story, and the meeting is over, and the children flock out into the street again,—to forget what they have learned? No, indeed. We feel sure that the children who attend, even irregularly, these Sunday Schools, can never become true idol worshippers, and can never forget entirely the one true God, of whom they are so faithfully taught. A few years ago, in one of these schools, there was a nice class of bright boys. They were regular in attendance for a long time, but their leader decided to leave, and, of course, took the whole class with him. We often wondered if it could be possible that the faithful work that had been done with them could be lost, but not long ago found that it truly had not been in vain. One of those boys, now grown to young manhood, after years of apparent carelessness, began attend-



ing church and the church Sunday School. He was always there, and ere long became a Christian, and was baptized a few months ago. This is but one instance out of many that might be related. Some of our strongest Christian young men and some of our most promising girls are the fruits of this Sunday School work.

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### *For the Children.*

I want to tell you another story this month about one of the *zanpan* children. This time it is about a boy named Kiyoshi. His family were so very poor last year, so poor that his old grandmother almost starved to death. His mother worked all that she could, but even if she had work every day she could not earn enough to feed her family of five, and many days she could not get work at all. They had to eat the *zanpan* slop that I told you of before, but they could not even get enough of that, so some days they had nothing at all to eat. Kiyoshi was a strong, growing boy of twelve, and you know how hungry such boys get. Do you wonder that he cried himself to sleep sometimes, just because he was so hungry? He could stand the cold, but hunger was so hard to bear. And then his little sisters were crying, too, and his dear old grandmother, whom he loved very much, was sick in bed, slowly starving to death, and his mother was discouraged, and almost too weak to work, for want of food. Can you imagine their condition? If so, perhaps you can understand just a little of the temptation which came to this boy. He was going home from church one evening, when he found a five-dollar bill in the street. Five dollars means much more to a Japanese than it does it to an American, and to this boy it meant almost untold wealth. It could buy charcoal for a fire, good rice for them to eat, and some little delicacies

for the grandmother, and perhaps there would be enough to pay up his back tuition so that he could go on with his studies at school. It would have suggested all these things to some boys, but, because I love this laddie so much, I am proud and glad to tell you that, if such visions did come into his heart, he did not entertain them for a moment, but hastened immediately to the Police Station and gave the money to the officers, and then went home to cold and hunger. But, the Lord gave him his reward. This year his mother has regular work, and his grandmother is well. They have plenty of wholesome rice to eat, and Kiyoshi has regular work, mornings and evenings, by which he earns enough to pay his school expenses. He graduates this month from the lower public school, and wants to enter the middle school. Here his expenses will be more, and when he first enters he will need to buy a complete set of new books. So much extra money would be hard to get, but here is where the Lord is rewarding him for his honesty and uprightness, for the five dollars which he gave to the policemen last year has never been claimed, and at the end of a year, which will be just when he wants to enter the middle school, it will be returned to him. We are all so glad for him, for he is anxious to have a good education, and studies so hard. But, best of all, he is a praying boy, a true Christian, we feel sure, though he has not yet made a public profession. He is a poor boy, and must work hard to earn his education, but the Lord has opened the way for him so far, and will help him through, and use him for His own glory, we hope and pray.

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### ONE HUNDRED POSTAL CARDS AND WHAT BECAME OF THEM.

AT the recent Ladies' Conference held in Tsukiji, Tokyo, expression



Sorting cocoons.

was given to no truer or more suggestive statement than this:—"When once you get hold of a Japanese, never let go of him."

A missionary, who practices upon this theory, keeps a list of the names and addresses of the graduates of her particular Girls' School. There are a hundred in all and, when the *Tokiwa* appeared, she enthusiastically proposed to subscribe for each of them. As that proved hardly feasible, at our suggestion, she loaned us the list and, on our next publication day, we mailed each a sample copy. We had taken the precaution to copy the names and addresses, though they covered nearly four yards of paper and the writing consumed two hours of our helper's precious time. Addressing the magazines consumed two hours more, but it was all in the line of our work and we sent them off hopefully. "If we can get ten of them to subscribe for themselves, it will be better than for Miss———to subscribe for the hundred", we said, and waited. Two weeks passed. Not an order had come in.

What did it mean? Was there not one of those hundred Christian women, who cared enough about such a magazine to take it for herself? If they cared no more about it than that, it was well that Miss———had not gone to the expense of taking it for them!

Later, other thoughts attached themselves to the problem. Perhaps, they had not understood the printed slips that had gone with the magazines, as a request for their subscriptions. We would follow the sample copies with postal cards, addressed in Japanese, but written in English, to attract their attention and recall, if possible, their school-days to them.

The postal cards were purchased, and the other workers called upon to help in writing and addressing them. At first, one of them flatly refused. It was too much like begging, she said.

The other was more willing, but thought it would do no good. We had sent the sample copies, and that was enough, she said. Rather reluctantly, at last, they went to work. It seemed a vain hope, and we were prepared to be exceedingly grateful for even two orders, just enough to pay for the postal cards.

The next day, the postman brought us two Japanese postals, which we imagined at once to be the desired orders. But, no! They were simply "*o rei*" (thanks) for the sample copies, with the request that we send no more until they order them. Later one order came; then a letter, containing six sen in stamps to pay for the sample copy! Another letter, inclosing payment for the sample copy! A card stating that the writer was sick and could not read, naively adding, "When I get well, I will let you know"! The correspondence was growing interesting. Another order, and another, inclosing a year's subscription in stamps! A letter, stating that the writer could not become a member of the new society, but that she would contribute forty sen toward it! A little explanation, and her name was added to the list of subscribers! An over-burdened minister's wife wrote that she already had so many magazines to read, she could find no time to read a new one. Then came a beautifully-written English letter, congratulating us on the "brave appearance" of the magazine, and inclosing a "trifle contribution" (three *yen*) for the same. The writer was traveling, and would be unable to receive the magazine herself.

Here is one that pulls the heart-strings:—"I will thank you for that you sent me *Tokiwa*. I immediately read it rejoicingly as soon as it arrives to my hand, and I felt the greatest interest by it, so I really wish to subscribe for it. But there is some difficult matter. It is not other thing,

without my sister in Tokyo. Therefore they have not sympathy to subscribe for Tokiwa, so I am very sorry, and almost disappointed. But if I get some chance by God's blessedness, immediately I will subscribe for Tokiwa. And I am always playing to add the God's blessedness for Tokiwasha."

The correspondence, all told, counts up to twenty responses to the hundred postal cards, giving us eight new subscribers and a contribution of three yen. It has given us something more; namely, an idea.

Why can we not be of use in "holding" the graduates of other schools! We have not done with this list yet, but shall keep it and, perhaps, send more sample copies and other Christian literature some day.

We are trying to make Tokiwa worthy of a place in every Girls' School. The schools should have, of course, all that is good and available in Christian literature. But, what of those who have left the schools? Is not Christian literature, in many cases, the one bond that may, perchance, connect them with the things that have gone before? Can we not be used as a kind of Bureau of such literature? We are at your service, dear, tired workers in the Girls' Schools, who have so much to do for those who are with you, as to have little time and thought for the ones who have left. Put us in communication with them, and we will do what we can.

Sincerely yours,

GEORGIANA BAUCUS AND

E. E. DICKINSON,

Editors of the *Tokiwa*.

262a Bluff, Yokohama.

speaks of the need of a better catalogue giving "the subject of each tract, the style in which it is written, and the general line of argument."

To prepare such a catalogue of the works that have been published would involve so much labor that it has never been done, though I am informed that the matter was once under consideration. For one's own use it does not take long to jot down in English, on the margin, the line of argument as a teacher reads the Japanese; but this is very different from preparing a catalogue for general use.

It seems however that the material for a catalogue of recently published tracts and those published in the future can be easily obtained. Let each writer give an outline of the tract, in English if possible, saying what class of readers,—educated or uneducated, inquirers or opposers, old or young,—he had in mind.

There is a catalogue, though it is now seldom seen, of this kind. It was published ten years, or more, ago at the *Fukuin Sha* in Osaka. In some cases only the titles and names of the writers or translators are given together with the number of pages and price. Such information might be much abbreviated without loss, but in some cases just the information needed in selecting a tract is given. For example here are two entries in the catalogue:—

*Kitō Kaitei. On Prayer.* By Rev. M. L. Gordon. A study of the Lord's Prayer, with constant reference to the wants of those who are hearing Christian truth for the first time.

*Chotto Ichi Gen. Just a Word.* By Rev. K. Morimoto. This tract, in a humorous style, invites those who have looked with suspicion upon Christianity to make closer investigation; for as in the case of the railroad, telegraph, and other modern inventions, that which at namely my familys are not christian

#### THE PREPARATION OF A BETTER CATALOGUE OF TRACTS.

By Prof. FRANK MULLER.

MR. CARY in his article on Tracts in the February and March numbers of THE EVANGELIST



first seems dangerous and diabolical is found to be most desirable. It is the word of a Japanese to Japanese, with pungent wit exposing the folly of those who oppose Christianity.

With regard to this last mentioned tract I would say, by the way, that there are in it some passages calculated to give offence to older men of religious minds wedded to their beliefs because a more excellent way has not been declared to them.

The above mentioned catalogue is only a small one containing the titles of but fifty books and tracts. If the suggestion made above be carried out, we may have in future catalogues better guides than a list of titles and authors.

[The editor recently called on Mr. White, the Agent of the Tract Societies, and found him at work on just such a catalogue. We should be glad to receive other good suggestions as to what the catalogue should be, and testimonies from workers as to the value of the various tracts they are using.]

#### BOOK REVIEWS.

WE have received a booklet entitled *Nasuno Gyoseien*, which is the name of the famous orphanage over which Mr. Hongō presides. The story of this father of the fatherless and of his "Morning-star Garden" is told in simple, unaffected, style. It is, by the way, reported in one of the vernacular papers that Her Majesty the Empress has made to this orphanage a donation of *yen* 300, said to be Her Majesty's first gift to any Christian institution. This is, however, a mistake. The friends of the orphanage had arranged to hold a concert in Tokyo on a day which was chosen for another, for the benefit of a poor-school, in which Her Majesty was deeply interested. It was then decided to unite the two, and the share of the orphanage was *yen* 300.

\* \* \* \*

"*The Far East*," an English Monthly published by a Japanese company, seems to us to be steadily improving, and we rejoice in the fact. But an article in a late number on "A State Lottery for Japan," by a foreigner, does not, we trust, represent the sentiments of the conductors of the magazine. The Lottery, it is true, is a recognized institution under the Prussian government, and is approved by the "Royal Prussian National Church"; but it is thoroughly un-Christian and un-German, immoral and dangerous to society. We believe Japanese statesmen to be far-sighted enough to appreciate the danger, at least. The vulgar Socialism that disgraces the German Empire can flourish only in soil prepared for it by a policy indifferent to Christian and moral ideals.—It is an interesting fact that almost half the space in the latest issue is given to Christian topics.

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The *Tokiwa* is a Christian magazine for women published in the vernacular at 262A Bluff, Yokohama, at 50 *sen* a year. The numbers for April and May include an illustrated description of the recently invented silk-incubator, serial articles on Dress and on the Hygiene of the Stomach; a *ghat* in Calcutta is contrasted with a mission-school; there is a life of Miss Willard. A special department for the King's Daughters is provided, to which the various circles in Japan are invited to contribute. Editorials, stories for children and for grown folks, and notes, on religion, missions and temperance, fill up the remaining space.

\* \* \* \*

The *Seikei Kwatei* (Scripture Lessons) is a weekly now well on in its second year, published for the use of Sunday School teachers by the Council of Missions (Church of Christ in Japan). It is edited by

Rev. E. R. Miller and Rev. Tōru Miura of Morioka. The International Lessons are followed, but *half a year delayed*, in order to utilize the corresponding literature of America and allow workers time to obtain at second hand quarterly picture-rolls. Those who know the editors need hardly be told that they have fully demonstrated their ability to meet the crying need of Japanese Sunday School workers. The Council has fixed the price at 60 *sen* a year, though this by no means covers the cost. We have felt constrained to write these words of commendation by way of preface to the following

*Notice.*

I would call the attention of the subscribers to the *Seikei Kwatei* (Scripture Lessons), issued under the auspices of the Council of the United Missions, to the fact that all business matters connected with the magazine have been taken over by the Rev. W. E. Hoy, 78 Higashi Sambanchō, Sendai. All money and bills must be sent to him, as well as all notices of subscriptions, changes of address, etc. During the temporary absence of Mr. Hoy in China, the Rev. S. S. Snyder will carry on all business in Mr. Hoy's name.

E. ROTHESAY MILLER.

Morioka, Iwate Ken.

THE SEVENTH ANNUAL REPORT  
OF THE TRACT SOCIETIES' COM-  
MITTEE FOR JAPAN.

To the Secretaries of the London Religious Tract Society and the American Tract Society, London and New York:

We have now the pleasure of forwarding to you the report of our work for the year 1897. During this the seventh year of our organization the work of manufacturing and circulating Christian Books and Tracts has

gone on most successfully, and the results obtained are the highest of any year since the commencement of our work. It has been a matter of great encouragement to your Committee to mark the steady progress and to see the work of the Lord prospering in their hands. And yet the year has also been one of the greatest anxiety and of uncertainty in regard to the future, which arose from the action which the American Tract Society was compelled to take, of withdrawing from the arrangement of cooperation with the London Society in supplying part of the funds necessary for the carrying forward of our enterprise. Happily, at the commencement of the year, when the sad tidings came, we found our accumulated funds of sufficient amount to enable us to go on for a year or longer. Part of these funds was used to cover one half of the agent's stipend, which the American Tract Society had supplied until November 30th, 1896, but which from that date they were unable to continue. Your Committee are very pleased to report that correspondence from the American Tract Society received at the close of the year, holds out the encouragement of its being possible for them to renew the arrangement with the London Society during the year upon which we have now entered, though at the date of making up this report nothing definite has reached your Committee in that respect.

The withdrawal of the American Tract Society and the precarious condition into which the existence of the Committee was precipitated, led them to consider the advisability of making some kind of alteration in the form of their organization.

In November a special meeting was convened, and the subject of the formation of the Committee into a Society to be called, "The Japan Book and Tract Society" was discussed, and a resolution passed that a statement be made to the Home Societies and their approv-

al asked for. The work has grown so much and is so encouraging that our eyes are directed to God who will not, we believe, suffer it to fail. Its continuance at this present juncture appears to us extremely important. There is every indication that the tide of sentiment of the Japanese toward Christianity is on the turn.

Intelligent people are enquiring into its claims, and one of the most influential writers of the Meiji era has recently written publicly in its favour as a basis upon which the future civilization of Japan must be reared. The words of this famous man will be listened to, and make a great impression upon the people, and especially the student class.

And here may be recorded the influence for good that has been felt among the student class and the young men of Japan. Several things have conspired to bring this about. A great work among students was organized during the current year by the establishment of a Japanese Branch of the World's Christian Student Federation. This work was organized in the various large centres of the Empire by the very popular Secretary Mr. Mott, who arrived in Japan in the autumn, and landing in Nagasaki travelled through the entire country.

In connection with this work, Mr. J. T. Swift, a Secretary of the American International Committee of the Y. M. C. A. writes to the Agent from Tokyo as follows:

"Of course the most important part of the work of the Association during the year that has just closed centered in Mr. Mott's visit. In the three months, or less, which he devoted to Japan he visited nearly all the largest schools or colleges on the main island and Kyushu. His evangelistic addresses were instrumental in leading somewhat over 200 unbelieving students to definitely announce themselves as enquirers, and of this number a very large proportion have since received baptism.

"His meetings for Government School students were specially noteworthy being attended by unprecedentedly large numbers of unbelieving students and teachers. Mr. Mott's visit also bore fruit in the organization of the Student Young Men's Christian Association of Japan, constituting a national organization of 27 College Associations, which number has since risen to 31 and touches nearly all the more important educational institutions of the Empire.

"The work of the Tokyo Young Men's Christian Association has been attended with a quiet growth, its membership standing at the close of the year at 554."

Indeed, in all parts of the educational world of Japan there have been changes to a certain extent in favour of Christianity. Immediately before, and during the war with China, the anti-foreign spirit—the spirit of Nationalism, so called—was displayed in its most arrogant form in all quarters, but nowhere perhaps to such an extent as in educational departments, and so rife was it, and along with it the hatred to Christianity, that school teachers who were professing Christians in many instances lost their positions and those who only favoured Christianity held theirs most insecurely; but this has now in some measure disappeared and a change in favour of Christianity has been witnessed in many of the schools. A most interesting case might be cited in this connection. The case occurred in the Normal School at Niigata. The rule is that every year the graduate who passes the most successful examination is entitled to be sent to the higher Normal School at Tokyo. When the Examinations took place this year a young man, an earnest Christian, won the distinction, and his examination papers proved him deserving of it. The President however refused to give him the privilege on account of his being a Christian, alleging that Christianity was forbidden

by the Emperor's Edict on Education issued by H. I. Majesty some nine or ten years ago.

The Faculty opposed the action of the President and reported the matter to the Governor of the Ken, and the facts soon became known to the public. Not only the daily papers of Niigata, but also some of the Tokyo papers criticised the action of the President of the school, and public sentiment was most decidedly in favour of the Christian lad.

The result of all this was that a public meeting was held in the school at which the Governor censured the President, who afterwards apologized to the injured Christian young man.

The incident has been productive of much good, and the action of the Governor, who publicly announced that the Constitution allowed perfect "religious liberty", has created an influence in favour of Christianity among the public schools of the country.

Thus we rejoice to say that the progress made during this year is not at all behind that of previous years; indeed it has been more marked. To mention another instance in which this progress is shown, take the following: In September the Japan Branch of the Evangelical Alliance held its annual meeting in Tokyo. This body is composed entirely of Japanese Christians, no missionaries being connected with it. The meeting mentioned was one of unusual interest. The attendance was good; delegates were present from different parts of the country; a spirit of brotherly love, and a desire for more united and determined evangelistic effort prevailed.

The sessions were characterized by a deeply devotional spirit. The result was that a large sum of money was raised for purely evangelistic purposes, and certain leading men of earnest piety and thoroughly evangelistic faith were appointed to make preaching tours into country places and to visit

the chief cities of the Empire. These men accordingly made extensive tours and held a large number of meetings which were everywhere well attended. Wherever they went believers were quickened in faith and encouraged to renewed effort, while great interest in Christianity was aroused in the hearts of many unbelievers. The movement was purely Japanese in its origin and its execution, and the money was contributed by Japanese. A similar movement took place in connection with the celebration, by the "Church of Christ in Japan" (Presbyterian) of the 25th anniversary of the organization of the first Protestant Church in this country, called the Kaigan Church of Yokohama, formed in 1872. By order of the Synod all the Churches connected with this body observed the 10th of November as the anniversary of the event named, and then special evangelistic services were held in a large number of places for a month following. Leading men were also sent out on preaching tours, one of whom stated on his return that he had held forty-two meetings in four weeks,—the time he had been absent. The character of the preaching done on these tours was thoroughly evangelistic in tone, the presentation of the Gospel to dying men. Indeed this year 1897 has witnessed a revival of the evangelistic spirit throughout all the Churches. And it is gratifying to note that some of the leaders in Japanese Christian circles, whose faith at one time seemed shaken in regard to some important and cardinal points of Christian doctrine, were among the most active in connection with the above mentioned movements and did effective service as preachers of the pure Gospel of Jesus Christ.

We cannot but regard these movements as signs of a coming harvest. The one great discouragement to Christian workers, and Japanese as well as foreign are included, is the ever changing mood



of the people, but the progress now being made seems to be more real, and is so thought to be by the Japanese themselves.

There is therefore much cause for gratitude for what God has been doing in the past year 1897, and also much to encourage us in putting forth new effort during the year 1898 upon which we have entered.

Of one thing we have no doubt whatsoever. We know God's word has gone forth and, whether on the printed page or by the human voice, it shall not return unto Him void, but shall accomplish His gracious purpose. As we think of the millions of pages of Gospel truth which have gone out among the people of this land during another year, a great hope arises in our hearts that these have gone with the blessing of the Master resting upon them and will lead many wanderers back to Our Heavenly Father's Home as poor penitent prodigals to receive a Loving Father's welcome and enter into His Joy.

Not only has the circulation during 1897 been the largest, but also in the manufacture of new books and tracts, and the reprints of old ones, the figures are far and away the highest of any year since the work began.

There have been nine new books published, each having an edition of 1000.

Of twenty two new tracts the various editions total 67,000 copies.

Three books have been reprinted, in all 2,500 volumes.

Fifty three tracts have been reprinted, amounting to a total of 549,250 copies. The total issued during the year is 627,750 copies.

#### *Summary.*

Total issued for 1896 .....	437,500
" " 1897 .....	627,750
Showing an excess of .....	190,250

#### *Sales.*

Sales of Books .....	6,402 volumes.
Catalogue value .....	Yen 1,332.16.

Sales of Tracts .....	412,129 copies
Value .....	Yen 3,066.28
Total Sales .....	418,531 copies
Value .....	Yen 4,398.44

The usual Grants have been made to 229 Missionaries and other workers as follows :—

Books.....	560 volumes.
Tracts .....	111,697 copies
Making a total of .....	112,257 "

#### *Summary.*

Total Sales .....	418,531
" Grants .....	112,257
Total Circulation .....	530,788 copies

The circulation of 1896 exceeded that of any previous year by 36,196, and that of the present year exceeds 1896 by 64,875 copies.

These figures show satisfactory progress, and, your Committee feel sure, will commend this work to your prayerful sympathy and financial help. And we now make our appeal to you for your generous grant in aid of our work for the year 1898.

We cannot close this report without expressing the most earnest hope that the American Tract Society will be able to continue to assist the work.

On behalf of the Committee,  
W. JNO WHITE,  
Secretary.

#### NOTES.

THE *Hansei Zasshi* states that there are now forty-two Buddhist preachers in Formosa.

\* \* \* \*

The Editor, after a brief visit to Hankow, has returned to Shanghai. He is expected home again about the end of this month.

\* \* \* \*

The Rev. Messrs. Doughty and Fulton, with the aid of some other missionaries, are translating, publishing, and distributing Nevius' "Methods."

The *Sun* is authority for the statement that there are in Tokyo 67 public primary schools and 322 conducted privately. The primary pupils number 82,349.

\* \* \* \*

The *Kyōiku Jiron* says that the whole number of foreign teachers employed by the Government is forty, of which fifteen are professors in the two Universities.

\* \* \* \*

The Buddhist sects of Sendai, says a local newspaper, have formed a "United Buddhist Society," the aim of which is to make preparation for the time when the new treaties shall be enforced!

\* \* \* \*

The island of Kōtōsho, south of Fornosa, now included in the domains of Japan, is said by an anthropologist, Ryūzō, Tatsui, to be inhabited by people that are innocent of wine and tobacco.

\* \* \* \*

We had hoped to find space in this issue for some very interesting material throwing light on the character and influence of the late Dr. Verbeck. But in order that all may be included in one number, it has been thought best to wait a month longer.

\* \* \* \*

The latest statistics of the *Kumiai* (Congregational) churches are given by the *Fukuin Shimpō* as follows: Independent churches, 37; aided churches, 34; *kōgissho* (preaching stations), 30; adherents, 12,523,—besides many other stations and adherents connected with foreign missionaries.

\* \* \* \*

The *Meiji Jogakko*, a Christian girls' school in Tokyo, whose buildings

were reduced to ashes year before last, has secured for *yen* 6,000 a large lot with two houses, one in Japanese and one in foreign style. Count Katsu and others are said to have promised to donate various buildings in addition, such as a recitation hall, a music hall, a chapel, etc.

\* \* \* \*

The *Shōnen Kinshugun* (Young Folk's Temperance Army), organized by the children of the Asakusa Church, from seven to fifteen years of age, is said by the *Gōkyō* to have held recently a meeting attended by 300 people, who listened attentively to speeches by Mr. Ando and Rev. Miyama.

\* \* \* \*

A Buddhist philosopher, Mr. Masatarō Sawayanagi, Principal of the Higher School in Sendai, who has shown remarkable liberality toward the Christians, is reported by the *Sun* to have established an ethical or philosophical society, *Dōkōkwai* by name. The members are mostly professors and students. The principles of the association are, of course, pantheistic.

\* \* \* \*

In the recent great fire in Hongo, Tokyo, the *Kumiai* Church of that name was destroyed. The congregation, with Rev. Ebina as pastor, united with the Nihonbashi Church (*Nihon Kirisuto Kyōkwai*) in services on Sunday. The Second Tokyo Presbytery met and advised the Nihonbashi congregation not to invite Rev. Ebina to occupy its pulpit, and advised the Hongo Church to hold its services separately. The reason appears to be that the Presbytery mistrusts the doctrine of Rev. Ebina and fears that he may seduce the Nihonbashi Church.

\* \* \* \*

Mr. Izawa, formerly the head of the Educational Bureau of Fornosa, investigated the Christian status in Japan

for the Treaty Investigation Society, and reported the result in the *Kyōiku Jiron* as follows:—

The whole number of—

Roman Catholic adherents.....	52,177.
Greek " " .....	23,153.
Protestants. ....	88,361.
Protestant denominations.....	34.
The members of the Church of Christ in Japan (the largest of all the Protestant denominations).....	10,538.
Roman Catholic schools of all kinds.....	75.
Students in Roman Catholic schools.....	3,990.
Protestant schools.....	167.
Students in Protestant schools.....	10,878.
Protestant Sunday-schools.....	837.
Pupils in Protestant Sunday- schools.....	30,627.
Greek Catholic schools of different grades and kinds.....	4.
Pupils in Greek Catholic schools.....	199.
Protestant foreign missionaries.....	680.
Roman Catholic " .....	96.
Greek Catholic " Bishop Nicolai alone.	
Roman Catholic theological seminaries.....	1.
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In a former issue of this magazine, mention was made of Captain Choy Ting Kon, the leader of the Chinese torpedo fleet at Wei-hai-wei during the late war with Japan. The fortunes of war made Capt. Choy a prisoner. A decree issued by the Chinese Emperor ordered his decapitation whenever caught, for having surrendered his command after defeat, instead of dying at his post. Through the intercession of his former teacher in America, the Hon. B. G. Northrup, who was then in Japan, Captain Choy was not sent back to China with the other prisoners after peace was concluded. The Japanese authorities winked one eye, and Choy "escaped." With his "pig-tail" cut off, wearing Japanese clothes, and under a Japanese name, he lived for a while in Yokohama under the patronage of Rev. Henry Loomis, who some time previously had baptized him. Later he decided to go to Formosa. He said:

"My command of English can be turned to a nobler use in bringing a knowledge of the true God to the heathen in Formosa than if I were to use it in the pursuit of worldly honor and riches. Pray to God to crown me with success and keep me firm." Early in 1896 Capt. Choy reached Anping, Formosa, where he did translation work and interpreting through the Mandarin dialect and English, thus making the acquaintance of many Japanese officers, both civil and military. His chief advisers were the missionaries, especially the Rev. Thomas Barclay of the English Presbyterian Mission, whose Church, with a congregation of between 200 and 300, he attended every Sunday. He planned an evening school for the teaching of English, and hired an opium den, which he cleaned up and whitewashed, for a preaching station, where Mr. Barclay sent two of his students every Sunday until the plague broke out and Mr. Barclay advised the discontinuance of the service. Choy has fixed his home at Hongkong, where he is under the protection of English law and expects to become a British subject. He hopes that he may soon with safety again travel in China and then enter the employ of some Foreign Mission Board operating in that country.

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# The Japan Evangelist.

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## GELASSENHEIT.\*

WAS ist's dass ich mich quäle?

Harr Seiner, meine Seele;

Harr, und sei unverzagt!

Du weisst nicht was dir nützet;

Gott weiss es, und Gott schützet,

Er schützet den, der nach Ihm fragt.

Er zählte meine Tage,

Mein Glück und meine Plage,

Eh ich die Welt noch sah.

Eh ich mich selbst noch kannte,

Eh ich Ihn Vater nannte,

War Er mir schon mit Hülfe nah.

\* From the "Geistliche Oden und Lieder" of Gellert. Kindly sent us by Miss Verbeck in response to a request for a copy of Dr. Verbeck's favorite poem.

The day after the last Christmas of his life he had a severe attack that later proved to be the beginning of the end. On that day he called his daughter and asked her to read this poem, the last two stanzas of which he had specially marked.

Die kleinste meiner Sorgen  
Ist dem Gott nicht verborgen,  
Der alles sieht und hält;  
Und was Er mir beschieden,  
Das dient zu meinem Frieden,  
Wär's auch die grösste Last der Welt.

Ich lebe nicht auf Erden,  
Um glücklich hier zu werden;  
Die Lust der Welt vergeht;  
Ich lebe hier, im Segen  
Den Grund zum Glück zu legen,  
Das ewig, wie mein Geist, besteht.

Was dieses Glück vermehret,  
Sei mir von Dir gewähret!  
Gott, Du gewährst es gern.  
Was dieses Glück verletzt,  
Wenn's alle Welt auch schätzet,  
Sei, Herr, mein Gott, mir ewig fern!

Sind auch der Krankheit Plagen,  
Der Mangel schwer zu tragen,  
Noch schwerer Hass und Spott:  
So harr' ich und bin stille  
Zu Gott; denn nicht mein Wille,  
Dein Wille nur, gescheh, o Gott!

Du bist der Müden Stärke,  
Und aller deiner Werke  
Erbarmst Du ewig dich,  
Was kann mir widerfahren,  
Wenn Gott mich will bewahren?  
Und Er, mein Gott, bewahret mich.

## A RARE MISSIONARY.

DR. GUIDO FRIDOLIN VERBECK was a rare missionary in that he was a rare Christian. The increasing cosmopolitanism of the age appears in many sad cases to be fatal to Christian faith; but the Christianity of the future must be of

the kind that, instead of withering under new and unaccustomed conditions, will thrive and develop new forms of strength and sweetness. Dr. Verbeck was a true cosmopolite, whose sympathies were not benumbed but enlarged and ennobled by the vicissitudes of his life. A man of wonderful versatility, he had that power of sympathy with all sorts and conditions of men that must characterize the ideal missionary.

If one should attempt to define his nationality, it would be hard to decide whether he was Dutch, German, American or Japanese. He was born and reared in a Dutch family that had long sojourned in the heart of Germany. The father's birthplace and early home were in the Thuringenwald, but of his Dutch citizenship no attestation could be better than the fact that he was for years burgomaster of Zeist. In the family German was spoken freely, and Dr. Verbeck always called it his "heart-language." At the age of eight he began in school the study of English; but even before that time he had become somewhat familiar with it, as his elder brother and sisters often brought English schoolmates home with them for little visits. Though he could not begin to learn Japanese until he was thirty years of age, his previous linguistic discipline no doubt aided him in mastering this the most difficult language in the world.

To trace some springs deeper than education,—Dr. Verbeck's ancestry was Dutch, but with some admixture not only from German but also from French Huguenot sources, and, more remotely, on his mother's side, from the Waldenses of Piedmont. There is surely basis for a right stout and hardy piety! Dr. Verbeck belonged to the Church "Reformed," and was proud of that name. But his religious nature was first developed

under Moravian influences, and he was confirmed as a Lutheran, while he received his theological education from the American Presbyterians.

Dr. Verbeck was originally trained for the profession of civil engineer and followed that vocation in America four years before he was finally constrained to devote himself to the ministry of the Gospel. When he first came to Nagasaki, he was called upon to teach every science except that of medicine, which was practiced there by Dutch physicians. A Japanese gentleman, now a high official, recently stated the rather startling fact that he began his career in Nagasaki as a member of Dr. Verbeck's class in *fortifications*. This same level-headed teacher of engineers was all his life intensely appreciative of such unscientific and impractical things as poetry and music.

In this connection a friend of the *Evangelist*\* writes that he remarked once "that from his youth he had specially determined to give due exercise to all his tastes and faculties that none of them might become atrophied, as was the case with Darwin who lost his taste for fiction, and Spencer for music, because of their devotion to scientific studies. He said that he never allowed himself to be so absorbed in his work as not to indulge and cultivate his taste for poetry, music and society (and I think he also mentioned novels). At that same time he talked to us quite a long time about Shakespere's evident familiarity with the Bible and his use of it in his plays, pointing out that Shakespere's noblest and most frequently quoted sentiments were taken directly from the Bible. He afterwards sent us a book, 'Shaksperean Quotations with Scripture Parallels.'"

We owe to the same lady a copy of one of his favorite poems and the

\* Miss Mary Deyo.

story of the circumstances under which he repeated it. "It was on the train the time we accompanied Dr. Cobb and daughter to Morioka. I do not remember what called it forth. We all were trying to do what we could to relieve the tedium of the journey. I remember he said it was a little poem he liked very much and often said over to himself, but that he did not know the author. After he had quoted it I said I should like to write it down, and asked him if he would please repeat it again."

"This world I deem but a vanishing dream,  
Of shadows that are not what they seem,  
Where visions rise, giving dim surprise,  
Of scenes that shall greet our waking eyes.

But could I see as indeed they be  
The glories of heaven that encompass me,  
I should lightly hold the tissue fold  
Of this marvelous curtain of blue and gold.

But soon the whole, like a parchment scroll,  
Shall before my amazed sight unroll;  
And, without a screen, at one burst be seen  
The Presence wherein I have ever been."

"In writing it I mistook and wrote 'surmise' as the final word of the third line. When I read it to him he said he had used 'surprise' as the last word and that he thought it was so in the poem, but as 'surmise' seemed to fit the connection quite as well, or better, I might leave it so. Some months after, when I met him again he took particular pains to tell me that the word was 'surprise'; he had looked it up. After I returned from America he loaned me a little old book called, I think, simply 'Heaven', containing five or six sermons by different men on the subject of how we might think of Heaven. The little poem was quoted in one of them. This book also, he said was a favorite of his. During that trip to Morioka I quoted to him part of Ella Wheeler Wilcox's Sonnet on 'Luck', which seemed to please him very much, and he asked me to write it out for him."

"Luck is the tuning of our inmost thought  
To chord with God's great plan.

That done, ah, know,  
Thy silent wishes to result shall grow,  
And day by day shall miracles be wrought.  
Once let thy being selflessly be brought  
To chime with universal good, and, lo!  
What music from the spheres shall through  
thee flow,

What benefits shall come to thee unsought!  
Shut out the noise of traffic! Rise above  
The body's clamor! With the soul's fine ear  
Attune thyself to harmonies divine!  
All, all, are written in the key of Love.  
Keep to the score, and thou hast naught to fear.  
Achievements yet undreamed of shall be thine."

Dr. Verbeck had a healthy German taste for music. He had studied harmony in his youth and could improvise on the piano to the delight of his hearers. On occasion he could sing well, but in this regard had all the instincts of a thorough musician and would never venture to render anything without adequate preparation. In his speeches he showed great dramatic power, and it may safely be said that if he had not become engineer and missionary he might have distinguished himself in Shakespere's art.

That he had a heart large and full of tender sympathy is shown by the following incident. A year or so before his death an English woman at Yokohama who had been conspicuous in society was tried and convicted of the crime of causing her husband's death by poison; though there was much diversity of opinion in regard to the case. Dr. Verbeck always admired and praised British justice. He happened to be in the house of a friend when he heard for the first time that the sentence of death had been pronounced on the wretched woman. He quickly fled from the room and was found without weeping like a child.

He seldom read any new books. But on one of his recent tours, his host, a Scotchman, entertained him by reading extracts from "The Bonnie Briar Bush." On his return to his home he bought a copy of the



book and read it through. He talked enthusiastically to his friends of the psychological affinity between traits of the Scotch character as described in that book and German characteristics.

As a missionary he was not the man to approach a stranger with a tract in his hand. His reserve in intercourse with comparative strangers among the Japanese was due not so much to his first experiences in Japan as to his native disposition, which fitted him to influence individuals by living rather than by preaching Christianity. It was undoubtedly one secret of his immense influence that his Japanese friends felt that he could be trusted not to take unworthy advantage of his relations with them so as to force Christianity upon them in any way. C.N.

#### GUIDO FRIDOLIN VERBECK, D.D.\*

By Rev. H. N. COBB D.D.

THE cable brings the sorrowful tidings of the sudden departure out of this life, on the 10th of March, instant, of this distinguished and devoted servant of God and of the Church. Inseparably connected as he has been from the very first with the efforts put forth for the evangelization of Japan, it has been given to him, also, to play an important part in the wonderful development of that empire on other lines. However deeply and sincerely his loss may be mourned here and throughout the Church, it is probable that nowhere will it be more seriously deplored than in that country to which he gave so many years of his life, and for which so much of his life work was done.

\* Reprinted from *The Christian Intelligencer*, of March 16th. This is the most accurate and satisfactory account of the life of Dr. Verbeck that has been printed lately. We refer our readers also to the sketch by Prof. Wyckoff in the *Evangelist* of June, 1895.

Dr. Verbeck was born in Zeist, Province of Utrecht, Netherlands, on January 23rd, 1830. His father, Charles Henry William Verbeck, was then, and for twenty-five years afterward, burgomaster of Zeist. His parents were Lutherans, but attended the Moravian Church. Desiring to become a civil engineer, he pursued his studies in the Moravian Academy in his native town, and with the principal of the Polytechnic Institute at Utrecht. Of his early connection with the Moravians he was wont to speak with gratitude in later years, ascribing to it, as he wrote in 1890, "whatever of true missionary spirit I imbibed in youth and retained through life. I still hold in dear remembrance my early attendance at missionary meetings, and can vividly recall the deep impressions received in hearing missionary reports and addresses, among others especially those of Gutzlaff, the apostle of China."

Having come to this country, he followed his chosen profession, chiefly in the West I think, until 1856. Impressed by a call to preach the Gospel, he entered, in that year, the Theological Seminary at Auburn, N. Y., where he graduated in 1859. Just at this time the Board of Foreign Missions was considering the question of establishing a mission in Japan. Dr. S. R. Brown had already volunteered his services, and Mr. Verbeck was recommended as a suitable person to accompany him. The proposition was made to and accepted by him, and he was appointed in February, 1859, one of the first party of missionaries to the newly opened empire. Ordained by the Presbytery of Cayuga, he was transferred to the Classis of Cayuga on the following day. On April 18th he was married to Miss Maria Manion in Philadelphia, who survives him, and on May 7th they sailed from New York, with Dr. and Mrs. Brown,

for Japan. He arrived in Nagasaki on November 7th, Mrs. Verbeck not following till December. From this time his life is identified with the progress of Protestant Missions in Japan. Of that life it is impossible to give even the briefest summary in these columns. It should be written out by a competent hand, that the whole Church may know with what singular ability and devotion he gave himself to the work which opened before him. A few salient facts only can here be given.

It was while living in Nagasaki that he came in contact with Wakasa, the Japanese officer who, as commander-in-chief of the forces at Nagasaki in 1854, had picked up a floating copy of the English New Testament and become interested in the story of Christ. For four years, from 1862 to 1866, correspondence was kept up with him through a friend, as the result of which he was baptized by Dr. Verbeck in the latter year. From these secret friends came the warning of danger in 1863, which led him to flee to Shanghai with Mrs. Verbeck, and remain there for six months, thus escaping imminent peril if not the loss of their lives.

During a part of his residence in Nagasaki he taught two classes of young Samurai, the "two-sworded." These young men afterward became prominent in the new government which succeeded the revolution of 1868. Remembering their instructor they summoned him from Nagasaki and sought his aid and advice in framing their new institutions, and in 1869 he removed to Tokyo, or Yedo as it was then called. For nine years thereafter he remained in close connection with the government, giving shape to and supervising the government university and the system of education as at first established. He accompanied the first deputation of Japanese to the outside world, on their tour among the

nations of Europe. In recognition of his services in this and other directions, he received from the government the decoration of the third class, of the Rising Sun, which entitled him to appear at all public and court receptions. Such was his modesty, however, that few among his friends in this country knew that he had been so honored, and he even apologized to the writer for showing him the decoration.

His visit to this country in 1889-90 will be long remembered by those who were privileged to meet and hear him. Wherever he went among the churches, his presence was hailed with delight and his addresses listened to with satisfaction. Before returning to Japan his great desire was to become a citizen of the United States, but to this there were found insuperable legal obstacles. He had been absent from his native country so long as to have lost citizenship there. He was, in fact, a "man without a country," though none was more worthy of citizenship in any. After his return he laid his case before the Japanese government, expressing his willingness to become a citizen of Japan if that were possible. To his great surprise, and no less to his honor, the government responded by granting him a passport permitting him and every member of his family to travel and reside anywhere within the empire without other restriction or provision than that it should be renewed annually. This was done in view of the peculiar circumstances of his case, and also, as distinctly stated, of his many services to the government and people of Japan "through several decades," and is believed to be the only case of the kind on record.

At various times Dr. Verbeck has taught in the Theological school at Tokyo. But such work was distasteful to him. More to his taste was

that of translating the Scriptures, and in that of the Old Testament especially, he bore a conspicuous part. Much of his labor was expended, and with great delight to himself, on the Psalms. But the work in which he took most pleasure, especially of late years, and for which he was peculiarly fitted, was that of public address in lectures and evangelistic preaching. Such was his knowledge of the language, his conformity to Japanese custom and etiquette, his attractive personality and his wide reputation throughout the empire, that his presence was always hailed with pleasure, and welcomed with considerable and attentive audiences. Other missions sought his services, which were freely given when possible.

On such service he has traversed the whole empire, and everywhere with great advantage to the cause of evangelization. He was contemplating a helpful visit to our Southern Mission, on Kiu-shiu, last year, but growing infirmity prevented him from making it.

It was quite natural that such a man should be desired to put on record his experience of the marvelous development of the Church of Christ and of the nation, in which he has borne so influential and conspicuous a part, and of which it might be said of him, even more truly than of the Evangelist Luke in regard to the beginnings of Christianity itself, that he "had perfect understanding of all things from the very first." For such a service he was thoroughly qualified, by his early and long continued connection with it, by his acquaintance with the moving spirits both among the missionaries and the Japanese, by the positions he had occupied, by his powers of observation and of luminous and truthful statement. But his modesty was no less conspicuous than his ability, perhaps

even more so, and he "would rather make history than write it." History he has been permitted to make, and when the record of the planting of Christianity and the development of a new civilization in the "Sunrise Kingdom" is fully and truthfully written it is probable that no name will be found more indissolubly associated with all that is best and most lasting in it than his. As it is, altogether the best sketch of the earlier years is to be found in the paper prepared by him for the Osaka Conference in 1893, and printed in the report of its proceedings, pages 23-186.

Since his return to Japan in 1890, he has lived in Tokyo with his eldest daughter, who is connected with the American Episcopal Mission, his wife and other children remaining in this country. The years have passed in faithful labors, continued so long as strength remained. Even to the very last he sought, and it was his delight, to fulfil the ministry which he had received of the Lord Jesus, to testify of the Gospel of the grace of God.

Such a life and life-work speak their own praise. It is impossible to contemplate them without admiration and gratitude to God. It is equally impossible to withhold the tribute of warm and constant personal esteem and affection.

#### MR. G. F. VERBECK'S DEPARTURE.\*

THE steamer which sails for San Francisco next Wednesday will carry from Japan a gentleman whose name has been identified with the educational development of this country from the earliest days of foreign intercourse to the present

\* From the "Tokyo Times" of July 27th, 1878. The editor was Mr. E. H. House, a man well fitted to write intelligently of Dr. Verbeck's position in Japan twenty years ago.



moment, who has enjoyed during the successive years of his career an unexampled degree of confidence throughout his large circle of social and official connections, and who stands almost alone in the possession of an esteem which has never been dimmed by distrust and which the Japanese of all ranks and conditions have united in according to him with a singular abandonment of the reserve that commonly characterizes their closest association with strangers. His long residence has been an unceasing benefit to alien dwellers of all nations, in ways of which he can never have been conscious; for the unexerted influence of such men goes far to counteract, in time of need, the impulses of anger inspired by the more frequent examples of selfishness and prejudice which the people of this country have had to encounter. To the Japanese themselves, in numbers extending indefinitely beyond the region of his personal contact, it has also been an advantage which they recognize with a promptness and a fullness alike just to their friend and honorable to themselves. His absence will be a real loss,—not so serious as if his departure had been determined upon during the unsettled days of government change, domestic disorder and undefined external relationship, but still one that will be lamented with sincere feeling and with a sense of obligation that words can only imperfectly acknowledge and acts cannot wholly requite.

Mr. Verbeck was a member of one of the first religious missions that settled in Japan. He came when Nagasaki alone afforded him a suitable home, and for many years he remained in that secluded port, pursuing his avocations, and giving himself with laborious industry and unceasing devotion to the work of imparting foreign instruction to Japanese youth. Among his schol-

ars at that time were several young samurai who afterward took their place among the intellectual leaders of the empire. At least one of them to-day holds a foremost position in the ministry, and others are men of prominence and power in the various departments of state. Two of the most commanding figures in the Japanese history of later times owed their first advancement to the results of his training—a circumstance which they have more than once cordially avowed. His classes included high and low; and the proudest, and at that period most conservative, families of the old Kioto court were represented in them. At the same time his house was the resort of curious visitors who came not to learn, but to examine and consider what sort of creature this intruder might be, whom they were bound to hate, and did hate, in every fibre of their heart, but against whom they were disarmed by the knowledge of his untiring kindness to their fellow-countrymen. Acquiring by degrees a thorough mastery of the spoken language, his relations with those who surrounded him became closer and firmer, until, after the establishment of the restored government in Tokyo, he was called, at the instance of some former pupils—one of them now a secretary in the Dai Jo Kuwan—to organize a western school system in the capital. He remained many years at the head of the institution which has undergone so many changes and been known by so many names, beyond the Hitotsu-bashi bridge, and during the whole of this time it might fairly be said that his influence was limited only by the restraints which he chose to put upon himself. Possibly he did not know the force he might have wielded; at any rate, he did not exert it, and in political affairs he took only the slightest, if any, share. Subsequently, after a visit



to America and Europe, he served in the Sa In, Sei In, Genro In, and other important offices, and at the last was engaged in congenial labors at the Nobles' School. But his nominal posts seldom gave indication of the work which he actually performed. There has been no time since he has lived in this city when his hand has not been at the disposal of all applicants for practical co-operation, either in public service or in the humbler course of private endeavor. One with less faculty of laborious energy or unprepared by similar habits of regular industry could never have withstood the constant strain.

Since the fact of Mr. Verbeck's intended departure has become known, he has had no cause to feel himself neglected or forgotten. We read in the Tokio newspapers accounts of entertainments offered him daily, of memorial presents lavishly bestowed and of tokens of regard which convey a deeper meaning than these formal demonstrations. Every minister of the state, without exception, has joined in the manifestations. The farewell "speeches" addressed to him have gone quite beyond custom in the unrestrained frankness of their expressions of gratitude. It has been a continuous series of old companionships renewed and early friendships revived. If anything could soften the pain of breaking apart the connections of half a life time, it must be, we imagine, the reception of such assurances that the efforts to improve the busy years have not passed unheeded and that time has added strength to the ties formed in other days and under different conditions. The question of what should make a man happy is never an easy one to answer; but perhaps Mr. Verbeck has come nearer the solution than most of us can hope to. He has done his work well—hard work and

good work—for a score of years; and he has his reward in the highest appreciation of those he has labored to serve. One volume of his life now closes; if he could turn over its pages and take therefrom such recollections as are suited to the public eye, he might add yet another satisfactory labor to his Japanese record, and point a useful moral or two while telling a tale that the abundance and variety of his experience would richly adorn.

#### A TRIBUTE FROM AMERICA.

*The Independent*, March 17th.

THIS week we have to record the death of the pioneer in American missions in Japan, Dr. G. F. Verbeck. He went to Japan in the service of the Reformed Dutch Church, in 1859. Then there was no Christian church in the lately opened empire. Only five years before Commodore Perry had demanded that the closed doors be opened. Christianity was as eager as commerce to enter in; and Japan was equally eager to learn what the West had to teach. The Japanese Government had the intelligence to see that Dr. Verbeck, learned in the languages and science of Europe and America, was a man whom it could trust. It called him from the missionary service to that of the Empire. In 1869 he was invited to Tōkyō to give aid in organizing a national university, and was afterward made president of the University of Tōkyō, and received the highest honors from the nation. The translation of the Bible into Japanese was largely under his charge, and as author or translator he did a great service to the young scholarship of the Empire.

We have here an illustration of what a man of strong nature and fine culture can do when he has the courage to use his consecrated

powers. Dr. Verbeck has impressed his stamp on the whole future history of renovated Japan. The country which will give impulse and direction to all Eastern Asia will feel his influence and will hold his name in reverence through all the centuries of its future history. This plain, modest, forceful, learned, devoted missionary will be remembered as are Saint Augustine in England, St. Patrick in Ireland, and Ulfilas, the missionary to the Goths. The race of Christian heroes does not yet fail, nor the opportunity to serve the world.

#### RECOLLECTIONS OF DR. VERBECK.\*

By the Rev. J. A. B. SCHERRER, PH.D.

LATE OF THE LUTHERAN MISSION IN JAPAN.

THE INDEPENDENT does simple justice in setting the name of Guido F. Verbeck beside the names of Ulfilas, Augustine and St. Patrick. I do not believe that a single Protestant missionary in Japan would dissent from this warm judgment.

The writer of this article went to Japan in 1892, young and untried, as the pioneer of the American Lutheran mission. His board counseled: When in need of advice, consult men like Verbeck. I was often in need of advice; and he never failed in wise and cheerful aid, given with no slightest tinge of patronage, with no sign of condescension to a man of low estate, but rather as tho he were the one that was favored. He made me feel at home by saying that he had been catechized and confirmed a Lutheran, his uncle having been one of our pastors in Holland.

He believed that the plan of work should be to plant missionaries at intervals, near enough together that the intervening space would come up with Christian growth, and so the whole

field be fruitful, rather than a single hill. For it is possible to overdo a policy of "concentration" with missionaries, as with seeds. When I asked him what was the most important thing for our mission to do at first, he said: "Get three men, so you can vote." There is a deal of hard sense in that simple counsel.

It may be worth while to record his judgment concerning the mooted question as to whether more missionaries are needed. As we walked one day by the lakeside at Hakone, he said with emphasis: "You may write to your people at home that no matter how others may talk, I will undertake to name a hundred unoccupied points in Japan where missionaries could be placed to advantage."

The two things which most impressed me in this great man were his modesty and his wisdom; and by wisdom I mean wisdom. He was a man to lean on; and he had knowledge as well as wisdom. To touch one point alone, there was no finer linguist in the far East. Higher compliment could not be paid to his ability in Japanese than once fell to my hearing. A native teacher who heard him lecture in Saga said: "He knows more of the language than I do." This is significant when we remember two things: the extreme intricacy and difficulty of Japanese, which led Xavier to call it the Devil's invention, and the chauvinistic conceit of the teacher.

His humor was keen, sometimes to the point of cutting. After he had been in Japan some thirty years, one day he walked the platform at a country station, waiting for the train. A kilted, bare-legged student eyed him for a time, then concluded he would patronize this innocent alien and air his English. With that superb assurance which is the unfailing endowment of Japanese schoolboys, this eighteen-year-old colt swaggered near and shouted: "When do you came to our country?" Dr. Verbeck adjusted his

\* Reprinted from The Independent, April 21st.

benevolent spectacles, and, after a calm survey, responded, in choice vernacular: "A few years before you did, sir." It is said that the student retired.

I have in my hand his valuable pamphlet on the study of the language. He has been advising against the over-use, in sermons, of purely Chinese words, which are to native idioms as Johnsonese compounds to English. But a shrewd sense of humor prompts him to add:

"To the caution of being sparing in the use of Chinese words, I would make one occasional exception. When you perceive among your audience a few regular pedants, put in, at or near the beginning of your discourse, a dozen or so of hard Chinese compounds, such as the greatest pedant among them cannot possibly make out—it is the easiest thing to be done—and you will probably find these very men your most attentive listeners to the end, altho in the rest of your discourse there may be a minimum of Chinese. Simply showing such men at the start that you are not unacquainted with the trick they themselves continually use to mystify and astonish their hearers will usually make them docile to the end of your chapter."

He was a man without a country. Leaving Holland when young, he was never naturalized in America, nor yet in Japan; altho the latter country gave him the unique privilege of a perpetual passport for the whole Empire, which even the bitterest agitators of the "Know-nothing" party never begrudged him.

When all is said, his life is best summed up in the words: "I determined not to know anything among you, save Jesus Christ, and him crucified." Untiring consecration to his Master's work ruled in all he did. His first pleasure was preaching, for which he had talents that would have made him notable in any land. I should say that his chief powers were the graphic

vividness with which he could portray a scene, being richly gifted in voice and gesture; then the resistless logic with which he forced truth home. His sermons abounded in illustrations, and were the delight of Japanese audiences. Wherever he went, the people came in crowds to see and hear.

Without him, Japan will not seem like itself. Because of him, Japan will grow less like itself, and more like the Kingdom of Heaven.

Cameron, S. C.

## TRIBUTES FROM THE JAPANESE PRESS.

### 1. *Japan Daily Mail.*

THE Rev. G. F. Verbeck, D.D., expired in his residence at Reinanzaka, Tokyo, on Thursday the 10th instant at 12.20 p.m. He had been ailing for some three weeks, but his condition did not suggest serious uneasiness or oblige him to keep his bed all the time. On Thursday, he seemed better, but towards noon he lay down, desiring his servant to bring luncheon to his bed-side. The servant obeyed, but in the act of swallowing the first morsel Dr. Verbeck expired. Dr. Whitney, who lives close at hand, was summoned at once, but death had apparently been instantaneous. There can be little doubt that the cause was heart-failure, for the symptoms of the illness had clearly indicated trouble of that nature. Dr. Verbeck was in his sixty-ninth year and had spent some forty years in Japan. The first era of his sojourn was passed in Nagasaki. There, by untiring assiduity, he acquired an admirable mastery of the Japanese language, written and spoken; a mastery so exceptional that he was able to preach fluently in the vernacular. Indeed, his capacity in this respect was almost without parallel, and considering his linguistic facility, his gift of oratory, his single-hearted devotion to the cause of Christ-



ian propagandism and the fine example of his blameless life, he may be said to have contributed more to the spread of Christ's creed in Japan than perhaps any other of the noble men whose lives have been given to that purpose. There is, in truth, no brighter chapter in the history of America's intercourse with Japan than the chapter which tells of the work done by Drs. Brown, Hepburn and Verbeck. In the field of education and even in the realm of politics Dr. Verbeck played an eminently useful but always unostentatious part. His transparent sincerity of character won the immediate confidence of all that came into contact with him, and his clear insight, just views and unselfish sympathy made him an invaluable counsellor. It was he that organized the *Kaisei-Gakko*, Japan's first college, the embryo of the present University, and many schools now flourishing derived able and kindly assistance from him in their early days. How much aid he rendered to the politicians of the *Meiji* era in carrying out their progressive programme, we cannot attempt to estimate: but curiously enough, on the very night before he died, the present Prime Minister and Count Okuma, little thinking that the subject of their conversation had only a few hours longer to live, reminded each other that in a memorial penned by him at the time of the Restoration, he recommended the measure which probably contributed more than any other to promote the spread of liberal ideas in Japan, the despatch of publicists to Europe and America for the purpose of studying the civilization on which Japan had so long turned her back. The death of such a man is not merely a source of keen grief to innumerable friends; it is also a loss to Japan and a loss to Christianity.

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## 2. *Yorozu Choho*. (Original.)

The recent death of the Rev. Dr. Verbeck recalls to our mind a pleasing anecdote told about this modest, silent worker. One day he was strolling upon the Atago Hill in Shiba, when a young Japanese addressed him thus: "When did you come to our country?" The doctor smiled, and in his characteristic low deep tone, replied: "I came to your honourable country long before you came to it." The fact was, the doctor's Japanese life was more than Japan's new era by several years, and he counted among his pupils many a man who is now quite well advanced in years. The young man's question was quite impertinent.

Brown, Hepburn, Verbeck,—these are the three names which shall ever be remembered in connection with Japan's New Civilization. They were young men of twenty-five or thereabout, when they together rode into the harbour of Nagasaki early in 1858. The first said he would teach, the second that he would heal, and the third that he would preach. Dr. Brown opened a school in Yokohama, and with no ostentation of a *Doshisha*, he quietly plied to his work and died. Such eminent men as Mr. Shimada Saburō, Revs. Uemura, Oshikawa and Honda, are the fruits of his labour. Dr. Hepburn healed; famous Mr. Kishida Ginkō made his name and fortune through him; while the Doctor's dictionary will ever remain as a monument of patient philological work, not to be surpassed for many years to come. The two of the devoted triumvirate have joined the "choir invisible" now for several years. The third has now passed away, full of honours and good labours. All three by their silent labours have left Japan better than they had found it. May every one of us go and do likewise!

Forty years of continued, unstinted service for the people not of one's own



race and nation! Let our readers think of it. Is there any one of our countrymen who is thus spending and being spent for our immediate neighbours, the Coreans? Forty years of continued, unostentatious work, not to get money, or praise, but with an aim known only to himself and his Maker! Apart from the doctrines he came here to preach, there was a sustained energy in the man such that we might well envy and seek to possess. Perhaps he had in him the Dutch doggedness of his native land. But the joy, the contentedness, the sweet submission in his work seem to imply some other source of strength not wholly explicable by physics and physiology.

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### 3. *Kokumin no Tomo.* (Translation.)

By the death of Dr. Verbeck, the Japanese people have lost a benefactor, teacher, and friend. He was born in Holland, was educated in America, and taught in Japan. The present civilization of Japan owes much to his services. Of the distinguished statesmen and scholars of the present, many are those who studied under his guidance. That during his forty year's residence in this land he could witness the germ, the flower, and the fruit of his labour, must have been gratifying to him. It should be remembered by our people that this benefactor, teacher, and friend of Japan prayed for the welfare of this Empire until he breathed his last.

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### 4. *Shinseiki.* (Christian.)

If there is, among the foreign missionaries resident in Japan, any one whose life deserves to be recorded in her history, Dr. Verbeck must be that one. He came to this land when it was in the period of revolution, and witnessed the agitation. He established friendship with the leaders of the movement. He rendered not a few

services to the Meiji Government. It was most proper that His Majesty the Emperor rewarded him with the third class Order of Merit in the year 1878, when he resigned his office as Adviser. After his resignation, he devoted himself to evangelistic work, and at the same time, did good service in the translation of the Bible, especially in that of the Psalms. It is widely known among the people that among foreigners he was the best speaker of the Japanese language. The thing that most impresses us as we remember him, is that he was very polite and gentle in his behaviour and adhered to those excellent virtues as a Christian until his end. We deeply regret that this venerable benefactor has entered into eternal rest.

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### 5. *Hansei Zasshi.* (Buddhist.)

Dr. Verbeck was a missionary, who came to Japan before the Meiji Restoration, and rendered great services both to evangelization and education, through the long course of over thirty years. The Doctor is surely one of those who rejoice in being the friends of Japan. We Buddhists who have no conspicuous success in foreign mission-work should be shamed by the example of this venerable missionary.

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### 6. Baron Ishiguro in *Tenchijin.*

Although I was not in any way an intimate friend, yet I felt much regret when a paper informed me of Dr. Verbeck's death. I was not invited to attend the funeral, but I went to the church and attended anyhow. Toward the year 1870 or so, many agreed to the opinion that Japanese education should be English and American, and that English and American teachers should be employed. In those times, Drs. Iwasa, Sagara, Hasegawa, and I held the view that the science of medicine should be German. How

we were ridiculed and criticised by the public! Dr. Verbeck was already in those times respected and believed in by the people. One day, Dr. Sagara got an interview with him, and talked about the necessity of enforcing our opinion about the science of medicine. With our view this American teacher expressed his sympathy. It was through his advice to the Government that German professors of this science came to be employed. The present prosperity of the science owes a great deal to the deceased Doctor. This is the reason why I attended his funeral.

#### RESOLUTIONS OF RESPECT.

1. Minute in reference to the death of the Rev. Guido F. Verbeck, D.D., adopted by the North Japan Mission of the Reformed Church in America, at its quarterly meeting, April 9th, 1898:

"In the death of Dr. Verbeck the members of the Mission cannot but feel that one has passed away who has helped, in no small way, to mould the history of Japan, in the early years of Meiji. And although his large, warm heart endeared him to us as a friend, yet our personal loss is swallowed up in the thought of the greater loss to this nation.

Mr. Guido F. Verbeck came to Japan just after the opening of the country to foreign intercourse, in the flush of manhood, with peculiar linguistic endowments, a thorough education obtained in the schools of Holland and America, and the practical training of a civil engineer. His settlement in Nagasaki, and his knowledge of Dutch, his native language, gave him peculiar advantages with the large class of old-time students, to whom Dutch was the only medium of communication with the outside world. And from the first he took the place which he always held with such distinction,—the foremost teacher of the Japanese.

Among the Japanese, Dr. Verbeck will always be remembered as an educator. From the very first, while still living in Nagasaki, he was engaged in teaching in two schools. But it was not long before his abilities were recognized by the government, and he was called to take charge of the new college established in Tōkyō, which has grown into the present Imperial University. He was at the head of this institution for a number of years, and saw many of its transformations in name and policy, but was finally joined to the Mombusho, where he remained for some years, until he saw that the time had come when he could engage in direct missionary work. So he resigned his position to join the Mission ranks, with which he had always been united in bonds of warmest sympathy.

During his long connection with the Mombusho, his thorough knowledge of English, Dutch, French, German, and Latin, not to mention Greek and Hebrew—rendered his services invaluable. At a time when dictionaries were few, and Japanese linguists rare, he was freely consulted on any and all subjects, and never spared himself, but often spent the night in studying some unfamiliar subject, so as to render a competent opinion upon it next day.

Among the missionaries, however, Dr. Verbeck is remembered as a most eloquent and indefatigable worker and lecturer,—the Prince of Preachers. His choice language and his marvelous mastery of the colloquial, acquired at a time when there were no such multiplied facilities as at present exist, together with the amount of work he was able to do on his evangelistic tours, mark him as a missionary *sui generis*. We may envy his power, we may try to follow in his footsteps, but no one of us can hope to attain unto "the chief of the mighty men." (1 Chron. 11: 10.)

As is ever seen in the truly great, simplicity and modesty were his chief

ornaments. To know Dr. Verbeck one had to seek him out, but when once known, his lovable disposition and generous sympathy endeared him to his friends, especially to the members of his own Mission.

His great aversion was discussion for discussion's sake, and he avoided all meetings where he thought there would be profitless debate. But, on the other hand, where there was an important matter under discussion, in the decision of which he thought his voice would carry weight, there he was sure to be present; and we all could rely upon his wise and conciliatory counsel, and his positive vote on the side he considered right.

As we realize that never again shall we see him—presiding at our meetings, our hearts grow heavy and our eyes dim. And knowing our own sad loss, we sympathize with his beloved ones, whose sorrow is deeper because they understand his loving heart more fully than we can.

Since the great Architect has called away his skilled workman to labor in a higher sphere, may we the lesser laborers, be roused to more earnest and devoted work for our one Lord and Master.”

E. Rothersey Miller.

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2. Minute prepared by Committee of the Board of Directors of Meiji Gakuin :

“Since last we met together, Almighty God, our Heavenly Father, has called to his eternal rest our friend and brother, Doctor Guido F. Verbeck. It is now nearly forty years since he first came to Japan; and during all these years he proved himself a good minister of Jesus Christ. The providence of God early brought him into intimate acquaintance with those in authority. This opened the way for him at once to render them good service in public affairs, and also in a peculiar manner to commend to them the Gospel. When the special duties thus laid upon him were no longer

incumbent, he willingly gave himself once more solely to the work of a missionary. As a missionary his memory will long be honored. The version of the Psalms in Japanese is largely his work; and wherever throughout the Empire the old words shall be repeated, which have been the strength and comfort of the people of God in all ages, his name will be held in remembrance. But the great service to the Church of Christ in Japan for which Doctor Verbeck will always be distinguished was that of a preacher who prepared the way of the Lord. To him there was given above others the gift of tongues; and for many years he gladly went from place to place, gaining the ear of the people, removing their prejudices, and opening their hearts to receive the Gospel of Christ. He has now finished his course in faith. We are thankful for his good example. We pray that we also may be always ready.

WILLIAM IMBRIE,  
KAMINOSUKE IBMKA.

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3. Resolution made in compliance with a unanimous vote of the Association at Osaka, March 15th.

“The members of the Missionary Association of Central Japan desire to put on record their appreciation of the late Dr. Verbeck's life and work as a missionary in this country. They feel that the wide influence for good exercised by Dr. Verbeck all over Japan amongst Christians and non-Christians, due to his long service in the country as an educator, adviser of the Government and translator of the Psalms, and also to his exceptional knowledge of the language which he used for the fearless proclamation of the Gospel, made his life and work the property of the whole Christian community.

The members of this Association representing many different missions



share in lamenting the loss of one whom all had learned to esteem.

They desire to join with those who honor the memory of one who has shown that consecrated learning, steadfast integrity and devotion to duty coupled with the gentler traits of the Christian character, such as meekness, forbearance, humility and love can win the respect of all men and show forth the power of Christianity for good.

They beg to express their respectful sympathy with the bereaved members of Dr. Verbeck's family, and with the Mission to which he belonged; and they commend them to the care and comfort of their Heavenly Father with the prayer that He may in His own way and time raise up a worthy successor to Dr. Verbeck in the service of the Lord Jesus Christ in Japan."

Committee { H. McE. PRICE, Chairman  
of the Association.  
HENRY LANING, Secretary  
of the Association.  
H. B. PRICE.

### PERSONAL REMINISCENCES OF DR. VERBECK.

By REV. E. ROTHESAY MILLER.

**T**WO prominent traits of Dr. Verbeck's character were modesty and unselfishness, or a fixed determination to give just as little trouble to any one as possible. Any one intimate with him will recognize these as ever present with him. At times, it almost seemed as if he were timid, so determined was he, not only not to put himself forward, but not to permit any one else do anything which would look like putting him forward. And it was only with those with whom he was very intimate that he would permit himself to relate any of the many little personal anecdotes, with which his memory was so full, gathered from the long years of experience and adventure among the Japanese.

How often has it happened that, when he was advertized for a special lecture in some town, and other speakers were put on the programme, merely as make-weights, or to fill up the time till the audience was fully gathered, he would quietly come in and take a seat at the back of the room, while waiting for the other speakers to finish; sometimes causing considerable anxiety to the leader of the meeting, unless he saw him steal in, or was well enough acquainted with him to know that he would surely be on time.

I recall an incident that occurred in Shinano, as related to me by himself. He was expected to lecture in one of the large towns in that prefecture, and the lecture had been advertized as widely as possible. The Doctor, according to his wont, was taking a morning walk, about the only kind of exercise he indulged in, and of which he was very fond. During these walks he would arrange his thoughts for the discourse he was about to deliver. While wandering about, he came to the centre of the town and saw there a large poster with the notice of the lecture. Almost unconsciously he stopped to read it, when, to his surprise and chagrin, he saw, in very large characters, that Berubeki Hakase, who had been decorated by the Emperor with the third class of the order of the Rising Sun, was to deliver such a lecture at such a time, etc. He went back immediately to the hotel and, looking up the young Japanese who was making all the arrangements for the meeting, told him that, if those posters were not all taken down immediately, he would absolutely refuse to speak: that the fact of his being decorated by the Emperor had nothing to do with his speaking as a Christian missionary; and that, although he considered the decoration a great honor and appreciated it greatly, still it was not given because he was a missionary, and he



did not speak of Christianity because he had been decorated by the Emperor: that he was there that day to preach because he was a minister of Jesus Christ, and those who came to hear him must come with that understanding. At first there was some demur, on account of the posters having been already put up, but as the Doctor remained firm, men were sent out and all the obnoxious bills were taken down and others posted in their stead.

The only reason why I came to be informed of this incident was because Dr. Verbeck was apprehensive lest it be repeated when he was to lecture in Morioka, and so asked that the leader of the meeting be told not to mention the fact of his having been decorated. It was well he had mentioned the incident, because the leader of one of the meetings had fully intended to make very prominent the fact of the decoration, and was much disappointed when he found that he could not allude to the matter in any way whatever.

I have had the pleasure as well as the privilege of travelling with Dr. Verbeck on evangelistic work, and in this way learned to appreciate his worth and sterling qualities, for, in travelling through the country districts in Japan, one becomes so immediately associated with his companions that he learns their good traits as well as the weak points of their characters. In stopping at the Japanese inns, I was surprised to see how seldom the Doctor asked for anything, what a little amount of service he required. This was the more remarkable when one remembers that Dr. Verbeck had little habits to which he had been accustomed for years, so that one would naturally suppose they would have grown to be a second nature with him, and yet he was always willing to make these give way to the comfort or convenience of others. I suppose there are very few of the missionaries,

at whose homes he has stopped, and where he has been so welcome, who had any idea that his habits might have been very different from their own. Whether he were stopping with families from the Western or from the New England States; with those who lived in the Continental manner, or those who modelled their households on English ideas, no one would have supposed but that the customs of the house where he was staying for the time being were those to which he had been accustomed all his life, and which he preferred to all others. And this too, although in most instances, the articles of food, the time of the meals, and the manner of serving them, may have been quite different from what he had in his own home.

I was highly amused once at a story he told of stopping at a Japanese hotel, where he had arrived late and was at first refused admittance. Of course, the excuse was that the rooms were all occupied, but it turned out in the course of the conversation that ensued between the host and the Japanese who was with the Doctor, that the real trouble was that the hotel people had been greatly annoyed by a party of foreigners who had stopped there and given no end of bother with their continual calls for this, that, and the other thing. The people of the hotel finally consented to take the tired travellers in when told that the Doctor did not expect to be treated differently from any Japanese. He privately made up his mind, however, that he would not call for a single thing, but wait till the people brought what was needed, or go without. Acting on this determination, he waited till they brought the supper, and then took just what was given. When it was time to go to bed, he still remained silent till the woman came to know whether he did not want the *futon* spread. In the morning, too, after dressing himself, he waited till they brought the hot-water, the tea, the

breakfast, and finally the bill, which he paid without a word, and then quietly walked to the door carrying his own luggage, and left the house without having made a single request for service of any kind since the time he entered.

In this particular instance, the Doctor was carrying out a little side-play of his own; he wished to see how much he could surprise the Japanese by showing them that some foreigners could pass a night in a hotel without making a nuisance of themselves. But it was his habitual desire to live in this world so as to give as little trouble as possible to those whom he met and on whose good graces he was dependent. And in carrying out the same principle of unselfish kindness he, as a host, endeavored to make every guest under his roof feel that he was at liberty to do as he pleased, just as if he were at home.

To those who have listened with so much pleasure and profit to Dr. Verbeck's sermons and lectures in Japanese it may be interesting to know in what form these were prepared for delivery. I remember, as long ago as in 1875, my surprise, when, at the dedication of the Union Church in Yokohama (July 10th, 1875) as I was sitting in the pulpit behind Dr. Verbeck who preached the sermon, I saw that the manuscript which he was using was not written in Romaji Japanese, as I had supposed from the fluency with which it was delivered, but was simply scanty English notes, written and underscored with different colored pencils. Years afterwards, when I was more intimate with the Doctor, I learned that all his Japanese sermons and lectures were prepared in this manner. There were four distinct colors used: red, blue, and green, besides the black of the ink. Each color had a distinct meaning to him, but what was written was but an outline of the discourse, which, when spoken, was filled in with the most suitable words,

in the most felicitous manner, so that any one would suppose the whole were carefully elaborated and written out beforehand.

One sad consequence of this is that all this wealth of sermons and lectures can never be published, in the inimitable manner in which they were delivered in the Japanese colloquial, nor can they be translated from a finished English copy. They remain as notes only. At one time when the Doctor was asked for a copy of a lecture he had just delivered, in order that it might be published, he replied that he could not give it, as he did not have it himself, but that if a shorthand reporter were sent to the house, he would dictate to him the lecture, so that he could reproduce it as it had been delivered. This was done, and the Doctor sitting in his study with his notes in hand, read the lecture to the reporter, who took it from his lips, as he would have done had he been present at the lecture, but, of course, with greater ease to himself as well as to the deliverer.

It has not been my purpose to speak of the work of Dr. Verbeck. Others will tell of that, the results of which remain worked into the early history of Japan's new civilization, and warm in the hearts of the Christians, who have lost one of their truest friends and wisest advisers. I have only thought to tell briefly of some traits of the large-hearted Christian, the true-hearted friend, who has passed away from our fire-sides, where he was so dearly welcome, but whose memory remains a blessing and an incentive, which will but grow greener with the years, until we go to meet him in the better land.

Morioka, Iwate Ken.

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## DR. VERBECK'S CHARACTERISTIC TRAITS—A WORD.

By Rev. A. OLTMANS.

**H**UMILITY, a kind disposition, faithfulness to duty and loyalty to the truth seem to me the most conspicuous traits of Dr. Verbeck's character. What impressed our people in the West (of the U. S.) most when he visited the churches was his simplicity of manner towards everybody. No one would ever suspect from his speech or behavior that he was one of the leading factors in the regeneration of the Japanese Empire.

Saga.

## INCIDENTS OF A RECENT VISIT.

By Miss LEILA WINN.

**T**HOUGH for many years a member of the same mission with Dr. Verbeck I never felt that I really knew him until the autumn of 1897 when he came to Aomori to give us a ten days' series of lectures and sermons. The first thing that impressed me was what a *student* he was. He never preached at random. One could see at once that there had been thorough preparation beforehand. He called the little park at Aomori his "study room." As soon as breakfast was over, he would go off to the park and not be seen again till noon. After dinner he did the same until evening. It was no wonder then that, evening after evening, he held his audiences spell-bound.

His self-effacement was another thing that impressed me. A compulsion seemed to give him pain rather than pleasure. He always changed the subject. He wanted people to think of Jesus Christ, not about himself.

In the evening, after the lecture, he was willing to give himself up for a social hour. He was a most delightful guest. He told me much about his

childhood and life in Holland. One incident I remember. When a little boy playing on the street, he wandered too near and fell into a dyke. He was picked up half frozen and almost drowned; and put to bed with his mother to be warmed and fondled by her. A homesick feeling seemed to come over him. There was almost a sob in his voice, and he added, "I sometimes long for my life's work to be over and to go home to Heaven to my good mother and father."

Dr. Verbeck swayed and governed those about him by his gentleness, rather than by words of fault-finding and criticism. His visit here made me wish to be a nobler, better woman, and to overcome all that was petty and belittling in my nature.

One evening after one of his lectures I remember finding my Bible woman in a brown study. When I asked what she was thinking about, she replied, "I am thinking of that *great man*, Dr. Verbeck—and to think that after all he is human like the rest of us, and some day he will die and be buried like any one else."

Neither she nor I realized that his end was so near,—when, to use his own words, he would "go home to Heaven to his good father and mother."

Aomori.

## A TRIBUTE FROM AN OLD FRIEND.

D. B. MCCARTER, M.D.

**I**T would be a labor of love on my part to write anything to add to your tribute to the memory of my dear and honored friend, but his character was so unobtrusive in all that he did that it was quite possible to know him long and intimately without becoming fully acquainted with his really great learning and extraordinary abilities, and I fear that I could not do him justice, although he and I were congenial and intimate for thirty six years. I first



made his acquaintance at Nagasaki in April, 1862, while my wife and myself were returning to China, after a visit to Yokohama; and afterwards met him at Yedo in September, 1872, having come from China at the request of the Chinese government to take over the delivery of 300 Chinese coolies who had been inveigled into, and carried off from their own country by, a Peruvian ship, which was driven into Yokohama by a typhoon, where the coolies were rescued by the Japanese authorities. I then accepted from the Japanese Educational Department a professorship in the institution of which Dr. Verbeck was the founder, which afterwards became the Imperial University of Tōkyō. My family and myself were guests in Dr. Verbeck's house for some time, until a house was fitted up for us by the Japanese; and in this way commenced an intimate friendship which continued until his death, without the least shadow of a cloud. In fact, our families were almost like own relatives. I then began to know his great linguistic abilities and his great practical knowledge of the physical sciences. He was not trained originally as a clergyman, but thoroughly educated and fluent in the English, French and German, written and spoken, languages, as well as in his native Dutch, and trained in civil engineering. His conscientious and philanthropic and courteous deportment, as well as his learning, gained him the high respect and esteem of the Japanese government officials, who showed their appreciation by conferring upon him appointments and honors higher than they have ever conferred upon any other private citizen of any western nation. His fluency and eloquence in the Japanese spoken language, and what he has written upon the Japanese grammar and philology, show his eminent ability; and his quiet self-denying labors could not help commanding the greatest respect of all who had the privilege to

know him. He has always been my ideal of a faithful missionary.

Tsukiji, Tōkyō.

#### AN INSTANCE OF SELF-EFFACEMENT.

By REV. DAVID THOMPSON, D.D.

THE memory of our lamented brother and fellow worker, Dr. Verbeck, will always be cherished by those who were most intimately acquainted with him an account of his rare kindness, modesty and freedom from ostentation. Though he deserved a high place, it was not in his nature to walk forward and take it: yet he did in many things, as we know, take the lead. I remember well what an impression was made on our little missionary circle in Yokohama when, years ago, the intelligence came to us that Dr. Verbeck, then living in Nagasaki, had baptized a small company of believers, the first fruits in Japan for Christ.

Afterwards he came to Tōkyō to help lay the foundation of the present Imperial University. While thus engaged, the first church of Tōkyō—the Shinsakai, was organized with eight original members. This number rapidly grew, and in a short time for various reasons it became imperatively necessary to erect a house of worship. Dr. Verbeck was one of the first to see this necessity, and the first to suggest the possibility of securing one. He called at our house one evening and spoke to me, then acting pastor of the church, of a plan that he had thought of for raising funds. A few days after this he had set his plan to work. He brought me a subscription paper headed: "G. F. Verbeck \$50." Then followed, "A friend" \$50. A third fifty was put down under another device, so that every one who saw the paper thought that Dr. Verbeck had given fifty instead of one hundred and fifty dollars. Such was his modesty.



Thus headed, and at his suggestion, I took this paper to a considerable number of foreigners, principally professors in the University. A number gave liberally. This help, with the contributions of the native church, enabled us to put up a building at a cost of nearly one thousand dollars, free of debt. Both before and after this building was erected Dr. Verbeck taught the whole church as one large Bible class for a long time, from Sabbath to Sabbath.

While we who knew him intimately will cherish his memory with affection as long as we live, impartial history will assign him his place, a unique one from the beginning.

Tsukiji, Tōkyō.

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## TWO INCIDENTS IN DR. VERBECK'S LIFE.

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By REV. GENICHIRO ŌGIMI.

EARLY in Meiji the government was confronted with the question: In the future what shall be the language of our science of medicine? There was such a difference of opinion that no one could decide. Then the Doctor memorialized the government to the effect that so far as medicine is concerned there is undoubtedly no better way than to employ German. The Council of State in accordance with this advice adopted the German science of medicine; and the result is the prosperity of the science as it is to-day. So our medical fraternity owes a great deal to the Doctor, says Surgeon-General Ishigurō.

After the Doctor came over to Japan, in a short time young men who were somewhat acquainted with foreign civilization came from various provinces one by one to Nagasaki, and desired, in the use of English or Dutch, to investigate the sciences and arts. Since with the exception of medicine none of the sciences and arts could be learned from any one but the Doctor, they received his instruction, bringing

to him such books as they had, even books on astronomy, navigation, mathematics, surveying, physics, chemistry and fortifications! Just to learn English, they brought such as these, and, using them as textbooks, formed classes. Men like Mr. Kentarō Yanagiya, Chief of the Patent-Office, studied fortifications with the Doctor: so he said himself.

The Doctor himself never spoke of these facts to any one so long as he lived. But directly or indirectly, I heard of them from the gentlemen concerned, as we were assembled at the Doctor's funeral.

Translated.

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## THE LAST SCENES.

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DR. Verbeck aged visibly during the last year of his life. He had lived out two thirds of a century, years of intense activity. From the first, his constitution had been none of the strongest; and his wonderful life is another proof of the fact that what one accomplishes depends more on temperance and intelligent care of the health than on natural vigor.

In October of last year the physician forbade evangelistic tours, and it was a great disappointment to the Doctor that he dared not undertake a proposed trip to Kyushū. The day after Christmas a complication of chronic ailments prostrated him, and from that time on he was never quite himself. Gradually however he seemed to improve; only there were new pains in the chest that were supposed to be caused by indigestion. He was seized with terrible paroxysms at times, but would not go to bed and took his regular exercise whenever possible. In Tōkyō he still continued to preach, the last time on the night of February 26th.

We quote from a letter by Rev. James H. Ballagh, dated March 12th.

"Growing restless to be again in the work of visiting the field, he came to me a week ago to-day with a little map carefully made, seeking light on the Izu field, which he was desirous of visiting, to make trial of strength for larger undertakings. He narrated how in coming up the Bluff he had to stop several times owing to the sharp pain felt in the region of the heart. He alluded to the fact that Dr. Brown died of that disease. Little did he or any of us think this was to be our last conference in the flesh, or that a week later, at almost the same hour, his body would be borne by devout men to his burial place in Awoyama!"

On the morning of the 10th he complained of this pressure on the breast. A little after noon his faithful and devoted manservant brought his lunch, as usual, to the study. Just after he sat down, the servant heard a gurgling sound, and ran for help. Those who came found the Doctor sitting with hands hanging limp by his side and head thrown back on the chair,—asleep, not to awake again in this world.

The funeral services were held at the Shiba Church (*Nippon Kurisuto Kyōkwaï*) on the 12th at half past one. For a Christian funeral the attendance was unprecedented. Japanese officials were especially conspicuous in the audience. His Majesty the Emperor had graciously signified his sympathy, in accordance with the Japanese custom, by sending a gift of five hundred *yen* toward the expenses of the occasion. The master of ceremonies of the Imperial Court had sent a representative, Mr. Yamada, to attend to carrying the famous decoration, which was laid on a cushion and placed on the casket during the services.

The services were in English and Japanese alternately. Pastor Wada read the 90th Psalm in Japanese. Rev. Dr. David Thompson offered the first prayer, in English. Says our

kind correspondent: "It was enough to reconcile one to so great a loss to think of so many and important Japanese officials there present joining in such a prayer of faith, of victory, of triumph over death and the fear of death." After the singing of a Japanese Hymn, memorial addresses were delivered by President Ibuka in Japanese and in English by the Rev. Mr. Ballagh. Then father Okuno led in prayer and an English hymn was sung, after which Bishop McKim pronounced the benediction.

The procession was then formed and wended its way to the cemetery, two miles distant, led by a company of infantry marching four abreast with arms reversed. At the grave Principal Booth read extracts from the Scriptures, the Rev. Mr. Ogawa offered prayer, a Japanese hymn was sung and the Rev. Hugh Waddell pronounced the benediction.

The City Government of Tōkyō sent the late Dr. Verbeck's family a receipt for a perpetual lease of the little plot in which he lies buried. Claimed by three nations, but a citizen of none, he has found for his weary body a final resting-place in Japan; and Japan has not failed to show due appreciation of the honor.

The same correspondent whom we have been quoting writes: "It was so sudden, and now that the interment and all is over it appears more like a dream than a reality. We shall come to realize our loss at our regular meetings, and in all counsels concerning the work of the Mission and the more general interrelations of all the Missions—at which times he was looked upon as the guiding authority. That was well illustrated in the proceedings of the last council at Karuizawa, where, although he took hardly an observable part, his counsels were fully reflected in the action on the co-operation of the Missions with the Church of Christ in Japan, and are so faithfully reflected in Mr. Speer's Report, a report, I

think, that gave Dr. Verbeck more complete satisfaction than anything of the kind yet written."

So it was with all his influence. He was never noisy about his work. There are men occupying high positions in Japan who do not to this day know that they owe their places to a quiet word of commendation from Doctor Verbeck. And he could not know how many were brought into the Kingdom through his instrumentality. Statistics cannot tell us. God knows.

The words of the poem\* which comforted him in anticipation of death should help us to understand the secret of his life. We know of no translation. Those who cannot read German may get the sense from the following crude attempt:

When illness sore,  
And want, are hard to bear;  
Still harder, scornful hate;  
Then *quietly* I wait  
On God; for not my will,  
But Thine be done, O God!

Of weary ones the Stay,  
Toward all Thy creatures Thou  
Art ever merciful.  
What can befall me then,  
If God but wills to guard?  
And He, my God, doth guard me now.

In this faith he lived: in this faith he was not afraid to die.

It is practically certain that a biography will be written in Dutch and English. The Board and those most concerned have not yet finally decided. But in the meantime the Rev. Mr. Oltmans of Saga is gathering material and will be glad to receive from any one reminiscences suggested by the reading of this issue of the EVANGELIST.

C. N.

#### NOTES.

THE whole number of Buddhist priests in Japan is said to be 114,061, that is, one priest to every four hundred of the population of the country.—*Yorozu Chōho*.

There are now in Japan 1,559 *gakushi* (graduates of the University or those who have finished a certain recognized course in other colleges), and 109 *hakase*, or doctors.—*The Sun*.

\* \* \* \*

We beg to inform our readers that a large number of extra copies of this issue of *The Japan Evangelist* will be published. They will be on sale at the Methodist Publishing House, Ginza, Tokyo. Price *twenty-five sen*.

\* \* \* \*

The *Fujin Shimpō* states that the Woman's Temperance Society of Japan has now 1,056 members, of whom 244 live in Tokyo. We also learn from the *Gōkyō* that the total of the members of the Tōkyō Abstainers' Association is 5,112, of whom 2,704 are living in the capital.

\* \* \* \*

The statistics reported by the secretary at the recent anniversary of the Japanese Methodist Church held in the Azabu Church are: the whole number of adherents, 2363; baptisms during the year, 139; contributions for all purposes, *yen* 6,573.277; number of Sunday-school pupils, 2,380; contributions to the Home Mission Society, *yen* 613, 124.—*Fukuin Shimpō*.

\* \* \* \*

The Tōkyō *Yōiku-in* (foundlings' asylum), maintained by the city, has recently established a new department, a reformatory, into which some 500 of poor, homeless boys in the city are to be received. It has been decided by the committee that at the first 105 of the boys should be admitted. The expense for this new work is estimated to be *yen* 3,423.28, of which *yen* 849.25 and *yen* 623.28 are to be appropriated respectively from the Emperor's endowment fund and the Government's subsidy, while the remainder, *yen* 1,950.75, and *yen* 13,250 for a new building, are to be defrayed by the citizens.—*Tenchijin*.

\* See the first page of this issue.



Those who are interested in the recent crisis of the *Dōshisha* and wish to have in convenient form all the expressions of public opinion on the notorious action of the Trustees, will do well to apply to the Okayama Orphanage for extra copies of the "Dōshisha Supplement" to "Mission News," which can be had at the nominal price of two *sen* each. "Mission News" is a new monthly paper published in the interest of the American Board's Mission in Japan under the editorial care of Rev. W. L. Curtis, Kyōto.

\* \* \* \*

Rev. W. E. Hoy, who recently took a trip to China for the benefit of his health, has returned to Sendai greatly impressed with the opportunities China offers for missionary operations. The Reformed Church in the United States which he represents has for several years been disposed to establish a Mission in the Celestial Empire, but its Board has been unable to give effect to this wish owing to lack of funds. Mr. Hoy now steps forward and offers to go to China, and begin work there. Rev. A. D. Woodworth, of the Christian Church, accompanied Mr. Hoy on his recent trip, and, we understand, is inclined to urge that his denomination also plant a Mission in the Middle Kingdom. H. K. M.

\* \* \* \*

The tenth annual sessions of the Summer School have been announced to take place July 8-17, 1898, at Hayama, near Kamakura. According to the prospectus recently put into circulation, Rev. Y. Honda, President of the Aoyama Gakuin [College] in Tokyo, will preside, and Rev. T. Miyagawa will serve as chaplain. If the men announced as lecturers will actually speak, which is by no means a certainty, as things go in Japan when it comes to making up a program, interesting addresses may be expected. Such men as Messrs M. Uyemura, K. Uchimura, H.

Kozaki, M. Oshikawa, S. Motoda, and K. Matsumura are expected to speak during the time the Summer School is in session. A tuition of 40 *sen* will be charged, and (Japanese) boarding can be had at the rate of 30 *sen* a day.

\* \* \* \*

The Rev. Thomas Barclay, of the English Presbyterian Mission in Formosa, writes that in spite of the disturbed condition of the country and the anxious state of men's minds, the past Mission year has in several ways been the most successful for a long time. In his twenty-three years of missionary life he does not remember such a large number of admissions into the Church—158—as last year. There are in all 1899 communicants. Contributions in money increased by half—from \$2400 to \$3700. The local Presbytery was organized two years ago, and only last April the first two native ministers were ordained. Both in Formosa and on the mainland of China the English Presbyterians have a rule that all money needed by the native ministers, whether for salary or other expenses, must be raised by the native Christians without any help from abroad. On this account they are somewhat slower than other Missions in conferring ordination, but, Mr. Barclay thinks, this policy may prove to be wise delay in the long run.

\* \* \* \*

Female education in Japan must be said to be making fair progress, when the number of higher schools for girls is taken into consideration. There are sixty-six girls' schools established and kept by missionaries throughout the country. Of these about twenty are found in Tokyo, Osako and Kyoto. The curriculum of a large number of these schools is a very advanced one, some giving their pupils instructions in higher literature and science, and in foreign languages. It can not be denied that these missionary girls' schools are doing much good to the female education of this country. And



there are eleven girls' higher schools in the Empire which are supported by public funds. Two are in Tokyo, and one each is in Osaka, Kyoto, Utsunomiya, Fukui, Nara, Hikone, Wakayama, Miyazaki and Kochi. Similar institutions are expected to be newly established in a large number in the course of a few years, for there are already not a few localities where the project is on foot.—*Yorozu Chōho*.

\* \* \* \*

We take pleasure in reprinting from the *Asylum Record* the following two extracts. First, a farewell to Rev. J. H. Pettee by Mr. Onoda: "Our dear Mr. Pettee has just left us for his native land. He has worked here for the last twenty years, having for his ideal, our Lord in all His perfectness; and he reflected in his own life much of that ideal. He is a gentle, kind, and much loved missionary. Now that he is on his way home I wish to say a few words of how much we appreciate what he has done for our Asylum the last ten years. During the past ten years the Asylum has passed through many trials and temptations, so that I am sure his heart has beat with anxiety, and his eyes been wet with tears. No doubt his hair became white much earlier than is usual, for a man of his age, because of anxiety. He never uttered a word of discontent with us, but gave us advice as a friend. When we did not receive his advice he kept silence and retired to pray for guidance. We thought him one who learned of the Lord. In the last ten years we have received through him donations amounting to more than 30,000 *yen*, so it is not too much to say that the Asylum is, humanly speaking, by him. At his farewell meeting we recounted some of his virtues to show our gratitude to him. He humorously dropped out of it by saying 'I have tried to find such a perfect person as you have spoken of but in vain,

though I have seen a Pettee (which is little in French) whom you could hardly find without help of a powerful microscope.' He is just in time to see the May flowers and hear the happy songs of the spring birds in his native land. A happy home and his old parents are waiting to welcome him. These thoughts make us happy, for he is not a man who has taken the time to lead an easy home life for many years, and we hope to see his face not many years hence." Also an appeal from Superintendent Ishii: "It is more than ten years since the Asylum was established, in September 1889, and now nearly every thing in the institution is in good working order. Wishing to make a sure foundation for the Asylum, we are trying to collect \$100,000 as an endowment fund, and we ask the aid of its liberal friends, at home and abroad. The money will be put into Government bonds, or into a reliable bank, the interest only being used. We make this appeal to our kind and generous friends all over the world. Will you not help the work by giving as much as you can?"

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## THE IMPORTANCE OF RELIGION TO TEMPORAL WELFARE.

THE first question asked by a student whom I met for the first time was: "Has man any need of a Religion? Have I need of any Religion?" I was able to answer his question in such a way as to remove his incredulity on this point and entirely change his mood, yet there are others as incredible as he was as to human need of religion of any kind, there are thousands who by their airs and mode of life virtually say, "Religion is something for which neither I nor the community have any need."

There are not wanting in Japan men of prominence as writers and leaders of opinion who do not hesitate to express the idea that

Religion is something for which this nation has no need. Buddhism and Christianity in their opinion are both superstitions and therefore both harmful. Now with this conclusion of this class of men we are wholly unable to agree however eminent they may be, however influential over the mind of "Young Japan." It seems to us that the constitution of human nature, and the history of human experience, as well as the present felt wants of human hearts, are altogether against such a conclusion. It seems to us that the supreme importance of religion to the nation and to the individual is as near demonstrable as any truth not mathematical can be.

1. And first we call for the testimony of the constitution of human nature itself. Where in human history, in what age or in what region of the earth's surface shall we find a non-religious people? Where shall we find a people without religious instincts and ideas? Where a people without objects of worship either material or spiritual, either real or ideal? We are persuaded that the answer must be, "nowhere." The religious faculty is universal. It is an essential element of human nature. Do you deny this? Do you say there are some people who by nature are not religious? We can not believe it true. There may be some whose religious instinct is weaker than that of others. There may be those who by neglect and suppression and abuse have weakened their instincts, have dwarfed and diminished their keenness and power,

while others have cultivated and improved theirs; but we doubt if there is any natural person who is wholly unreligious. An unreligious person is abnormal, is a human deformity.

To what does this universal religious faculty point? (a) It points to the fact of universal *religious need*. God, or nature, or whatever you may please to call the primary cause of man's constitution, has not planted in man, nor in any other creature, any faculty or instinct physical, mental, moral or spiritual in vain. All have a use, all are intended to serve a purpose. For what purpose were our eyes given us if not for sight? Our ears, if not for hearing? For what purpose were the wing of the bird but for flight, or the fin of the fish but for swimming? (b). The existence of any function in any creature shows the objective existence of that to which it corresponds. The stomach and other organs of digestion demonstrate the actual existence and man's need of food and drink. The eye proves the existence of the light. The wing of the bird is for the air, and the fin of the fish for the sea. Can we deny that food and drink, that air and sea exist, and that it is of great importance that right relations be discovered and established between them and the faculties created for them; that the natural purpose for which they were created be attained? Certainly not. So the mathematical faculty shows the existence of mathematical truth; that of the musical faculty, that of musical truth and the importance of each in its own sphere. Shall we find this adaptation of instincts and faculties to truth and to the accomplishment of important purposes, true every where else in the whole realm of created things, false, only in regard to this one faculty and instinct, namely the religious? It is not supposable. To so conclude would be to overthrow the whole

principle of inductive reasoning upon which the conclusions of science, the instant they move away from the concrete facts, are founded. The universal existence of the religious instinct in man then, is *demonstrative proof* of the objective existence of the corresponding something to which it relates, which whatever it may be we name divinity, towards which the exercise of the religious function is reasonable and legitimate, and the existence of a highly important *purpose* which man should seek to find and to fulfill. This conclusion appears to us unavoidable. The *facts* speak false unless this is true.

2. Second. We call your attention to the fact that this religious instinct is one of the most powerful, most formative, most controlling for good or evil which influences mankind. Read the history of mankind and see how great have been its effects. See what it has led men and women to do,—to toil, to sacrifice, to suffer and to die. It has proved stronger than love, than avarice, than virtue, than vice, than love of life or fear of death. Crowns and thrones and kingdoms, wealth, renown, ease, humanity itself, have been sacrificed in its behalf. Men and women and children even, in every stage of life, have suffered the loss of all that earth holds dear, danger, torture, death, with joy and triumph. You may say it was fanaticism. Be it so, but it *was strong*. Investigate the history of every nation and you shall find that its origin was in religion, that the strength of its national spirit, and of its virtue and prowess, was in its religion. It is the same testimony which we get from Japan and China, from Greece and Rome and from Peru as well as from the Hebrew Commonwealth. There is an intimate relation every where between religion and morals, and *morale*. One religion may replace another, and morality may not



suffer finally, it may improve, though in the transition period it may suffer for a while. Nor can a mere philosophy, which does not rise to the height of a religion, serve the purpose of a religion as a sustainer of natural morality. The ancient philosophy of the Platonists and Stoics produced some individuals of noble character but there were many who dabbled in philosophy over whose moral feeling and conduct, philosophy had very little if any influence. And philosophy however admirable it may be, can be suited only to few superior individuals. It has never yet been found possible to make the masses of the people of any country philosophers. But although far from perfection even their enemies have borne testimony to the superior morality of the early Christians who belonged to "the masses." "It was said" the philosophers notwithstanding their philosophy live like the common herd; the Christians, tho of the common herd, live such lives as the philosophers teach." And the superior morality of the common Christians was *one* of the influences which gave Christianity the victory in its struggle with heathenism in the Roman Empire, it has been a large element of its power notwithstanding the imperfections of Christians, to the present day.

There are few persons if any who do not admire and admit the necessity of morality however destitute they may be of it themselves. No thinkers who have observed the course of human history but admit its importance to the welfare and prosperity of nations, and we know that it is impossible to have a moral nation if it is not composed of moral individuals. So intimate is the relationship between morals and religion and government, that scoffers have not hesitated to proclaim that religion is an invention of kings and

priests for political and ecclesiastical purposes. An ancient Roman said "If the gods did not exist, it would be necessary to invent them." A similar remark is attributed to Napoleon, and these statesmen spoke the truth. But this does not prove that religion is a mere invention of priests and kings any more than it would prove food to be a mere invention of the bakers to make money, because the necessity of food to supply human hunger is evident. It is indeed true that some of these anti-religious writers while professing to be themselves above the need of religion, agree that it is necessary for the "unenlightened herd" of the common people. But they should be careful how they betray the secret of their own great superiority; for some of the unenlightened if they hear of it, may attempt to get along themselves without religion thinking themselves able to follow the example of their superiors, and not being able to do so, the dreadful results which these superior persons fear from "the common herd" may take place. These superior people should recognize their responsibilities and use great care how they express themselves.

Admitting then the great importance of morality to the individual and to the nation, and the intimate relation that exists between religion and morality, furthermore recognizing the tremendous power of religion for the achievement of those results to which it is directed, how important it is, what a mighty influence for the promotion of virtue and strength, nobility of national and individual character it would be, could this mighty power be called into action and wisely directed to the promotion of morality and human happiness. The argument, that the religious instinct has been often misdirected in the past and has produced therefore evil results, is not to the point. The same can be said of every faculty



and every instinct of man. We should seek rather to discover what is its proper application and how it may be best applied. Directed to the promotion of virtue it would be a mighty power for the uplifting and improvement of individuals and of nations.

Nor is this all. Religion is the source of the keenest enjoyment, of the highest and noblest happiness. Even in imperfect and perverted forms of religion the exercise of this instinct as of other instincts affords great satisfaction as will be testified by all who have experienced it. The hopes which Religion inspires do much to strengthen and sustain us in the midst of adverse conditions, and to give energy and vigor to the prosecution of all enterprises recognized as worthy, while the sense of responsibility which religion imports not only deters from evil but impels to the achievement of what are recognized as righteous results. Surely neither the nation (nor the individual) can afford to deprive itself of such resources of happiness and well-being, nor of such incentives to virtuous and vigorous activity. The incredibility of those who have had no religious experience is no answer to these claims—as they are logically incapable of testifying, and especially so in the presence of those who testify from personal experience of things seen and felt. The man who has never seen the luxuriant vegetation of the tropics can not tell us about them but the traveller in those climes is capable of giving us reliable information.

It appears to us then not to admit of doubt, 1st, That our religious faculties have a sphere of action as legitimate and at least as important as that of any other. 2nd, That their existence points to the objective realities which make their existence and proper exercise legitimate. 3rd, That Religion has been and is one of the

mightiest forces affecting the welfare of individuals and of States. 4th, That no wise statesman nor moralist, nor student of man and of human society, can afford to ignore these facts or to pronounce Religion illegitimate or unnecessary, whatever may be his own personal failure to grasp the full significance of religion for himself. 5th, That our study should be to discover religious truth, and to study how this great force may be most beneficially directed and applied. 6th, That we should not destroy, hinder or discourage the existing religious tendencies, unless we have something better to propose and advocate in their places. If I have succeeded in establishing these conclusions for candid and just minds even though they may profess indifference, or antagonism to certain forms of religion, I shall have accomplished my aim. I have purposely left out of the discussion those arguments for the importance of religion which, drawn from a consideration of more present and eternal salvation from sin and its consequences, must appeal to those whose faith on these points is established, and which render religion of still greater moment than the considerations mentioned above, as our eternal future is of more importance than any merely temporal conditions. We have appealed to those who recognize only temporal utilities, and from this standpoint alone, it appears to us that Religion is a matter of vital concern to every nation and to each individual.

EDGAR LEAVITT.

Universalist Mission.

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#### WORK AMONG BUDDHIST STUDENTS.

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QUITE near my home in Sendai is a Buddhist theological school of the Shinshu sect. Year before last some of the students came to

me and asked me to teach them the doctrines of the Christian religion, apparently taking it up as a study in comparative theology. For about a year I taught six of them, divided into two classes; the more advanced class coming twice a week, less advanced class once a week. My knowledge of Japanese was exceedingly limited, but I took the New Testament as a text-book, and arranging its doctrines in systematic order, I had then turn to the most important passages with me while I explained their meaning and relations to one another as best I could. They quickly became greatly interested and listened and read eagerly, the question they asked showing that they understood what was being taught.

It was with many misgivings that I continued the work, for I feared that I was only helping to raise up especially able, because intelligent, opponents of the cross. But I kept on, hoping and praying that at least some of these young men might accept Christ.

After a while the two who seemed brightest and most interested graduated and went to Tokyo for further study. Within a few more months the school authorities stopped the other students from coming to me. I had given each student a Japanese New Testament and when the two went to Tokyo I gave them Prof. Woodworth's address and urged them to continue their study of Christianity with him. They did so, and have both become Christians and received baptism. Not long ago another visited me secretly by night and declared himself to be on the verge of accepting Christianity.

Mr. McCaleb, an independent missionary, teaches English in a Shinshu Buddhist theological school at Tokyo where there are hundreds of students. He has almost un-

limited opportunities for Christian work among them and has already baptized two converts.

E. C. FRY.

#### A SOLDIER'S LIFE.

A YOUNG man who had helped in the Japanese Railway Mission work, by travelling about from station to station seeking to carry the Gospel message to the men, was obliged 18 months ago to give up this work and go into the Army for three years. He is now rejoicing that half the time for his military service is over; he writes to Dr. Whitney, "The Heavenly Father always cares about me, and He delivers me from evils. Christ is my only Friend and Comforter, and the Bible is the only light on my pathway through my military life. Praise the Lord! Christ who overcame three times from the temptations of the devil, is living now and forever with us. Sometimes when I think of my present condition, my heart sinks in distress, for we soldiers are all like birds in a cage and cannot go out freely. I can very seldom attend Church or meet with other Christians to talk, and I do not see or hear how the Christian Society is progressing and I have no opportunity to get or read any good books. The world in which I am living now is only as far as my eyesight goes. I have never lived in such a narrow and lonely world; but when I trust all conditions to the Lord's will, all the trouble disappears at once.

Almost all the soldiers of our regiment are unbelievers and they look for worldly things only. Some of my troop began to perceive the light of God, yet they have not courage to give up worldly things for the Lord's name. Will you not pray that more blessing may be given to us all. I believe myself that

the reason why I was sent here is to be a bright and shining light in the Army and the means of conversion to many souls. How heavy the responsibility is for me. But I am glad that the Lord is with me and I must be a faithful and strong soldier of Christ forever. Many thanks for two photographs sent me, one of the fourth Annual Meeting of the Railway Mission held last year, which brought many recollections of the past back to my mind. I see many new railway men were present, and I am very glad to see so many at such a meeting; but I am very sorry to hear that the Mission has lost the help of Rev. Mr. Wada and that no one has yet come in his place. I do and shall pray that an earnest Christian may be sent to the mission. I am glad to hear that you have got some guards to become members of the Scripture Union and that the Inspector of guards at Yokohama has signed the Temperance Pledge. Who are they? I should like to know their names. I should like to visit stations occasionally but cannot find time."

The Railway Mission was commenced in Japan just five years ago, in connection with the Scripture Union. Any one desirous of obtaining more particulars, or who feels inclined to help at any of the stations near them, are requested to communicate with

Miss GILLET,  
3 Aoicho, Akasaka, Tokyo.

#### AN OLD METHOD OF TRAINING EVANGELISTS.

AS our mission is small and has no theological school we have found it necessary to resort to primitive methods in training evangelists. We have three candidates for the ministry. Two of them are fresh converts, with no Christian experi-

ence; the other man has been a Christian for some years. I have undertaken to teach them myself, and have already given them personal instruction in my home for two years. The forenoons of five days per week have been devoted to this work. The plan of study has covered the usual branches of a theological course, and the teaching has been entirely in the Japanese language.

In Natural Theology, Evidences, Catechetics, Pastoral Theology, and Dogmatics the teaching has been by means of lectures, and the students have been required to take full notes. In Church History we have used Dr. Learned's volume as a text-book, supplementing it where it seemed advisable by Kurtz. A careful Exegesis has been given of the Gospel of Mark and of Paul's Epistle to the Romans. Regular instruction has also been given in the Greek New Testament. In addition to this class-room work the students have been required to read privately Imbrie's Life of Christ, Cochran's Old Testament Theology; Amerman's New Testament Theology; Knox's Lectures on Homiletics; and Segawa's Sacred Geography.

Rigid examinations have been required on all work passed over, and they have shown a very satisfactory comprehension of the subjects considered. Perhaps the students have not as broad a knowledge of theology as men trained in the regularly established seminaries; but I think they are as thoroughly rooted and grounded in the truth as the graduates of any school in the land. They have applied themselves to the work with diligence, and have made better progress than I at first thought possible.

No practical work has been required of these men so far except Sunday-school work, and the occasional leading of a prayer-meeting. But from this time onward they are

expected to do regular work, while continuing their studies another year. A chapel in the vicinity of this city will be entrusted to each one of them, where they can preach once per week; and they will be asked to return here for further instruction for one year yet. At the end of that time, by the blessing of God, I hope to have three additional evangelists: zealous, earnest, and strong in the faith, workmen who need not to be ashamed.

While this method of training helpers is open to many objections, it is not without its advantages too.

R. B. PEERY.

#### THE NEVIUS PLAN AS IT RELATES TO NATIVE WORKERS.

IN reading over Dr. Nevius' fascinating little book on methods in mission work I was impressed with three things as expressing his general principles:

1. It is inadvisable to give any financial aid to the native church at any stage of its growth.

2. We should depend for the birth of the Church upon the Spirit of God; and for its subsequent development upon the same Spirit working through the Godly lives and voluntary activities of its members.

3. In the place of financial aid the missionary ought to bestow advice, exhortation and spiritual fostering to aid in the growth and development of the church.

Briefly: no financial aid; natural growth; spiritual aid.

Dr. Nevius justifies and explains these principles from reason, experience and the Scriptures. Not only so but he exemplified their success in his field of Shantung, China. Our field is different from his and doubtless it would be very difficult if not quite impossible to transfer to this country an exact copy of his work in Shantung. It

is rather with the principles that we are interested. These, we are convinced, are true and therefore applicable to any place, people, time or condition, to Japan as well as to Shantung. What would be the effect of this upon our work in this country, upon our relations to the native church and to the native workers, etc.? It is not my purpose to answer all these questions but only to attempt an answer in part by pointing out some of the effects which the method would have upon our relations with the native workers.

In the first place, then, let me briefly classify native workers, as they have passed under my eye, in our Mission work up to the present time. These are: pastors, stated-supply, evangelists working in connection with bodies of believers under the control of presbytery and which for convenience we will call organized preaching places. Evangelists working in connection with strictly Mission preaching places, Bible women working in connection with an organized church and supported in whole or in part by the Mission, and Bible women working as strictly Mission employees.

When the Nevius method is carried fully into effect how many of these classes of workers ought we to employ or aid to employ? Evidently if we ought to give no aid to the organized church four of these classes are excluded and ought to depend for their support entirely on the native church. These classes are the pastor, stated supply, organized preaching place evangelist and the organized church Bible woman. The other two classes male and female helpers, not officially connected with (save it be as member), located with or working specifically for any particular single body of organized Christians we are authorized to employ. Let us take up each one of the six classes in order



and enquire more minutely how the new plan affects him in all his relations with us as Missionaries. These relations I have for clearness divided into: relations of finance, relations of oversight and relations of fellowship.

1. As to the Pastor. Under the Nevius plan the pastor can only come into existence in due season; that is, when the church feels the need of him, and is able to support him; and he himself will not be forthcoming until such a time as the irresistible call of the Spirit impels him and he is willing to work as best he can for as little or as much as the church can pay him. But here in Japan an organized church exists and a pastorate, or the possibility of one, as extensive as the need of that church also exists. What would be the effect of the Nevius plan upon the pastorate as it is? Undoubtedly some of the pastors would have to go into other callings or support themselves while they preached; others would have to accept less salary than they have hitherto received; others will be able to continue as they have before. As to the Churches themselves only the strongest can employ a pastor at the old rate; in other cases they can continue the old salary by combining with one or more churches in forming a circuit. In other cases they will have to depend entirely on themselves and their Elders for regular worship and preaching. Is this a matter to be deplored? I think it is but it will be all the more to be deplored the longer the present abnormal development is allowed to continue. That a withdrawal of aid is finally necessary is plain and the old method only serves to increase the number of those who would suffer and the extent of that suffering. Every newly organized church only increases the number of the aided and the amount of the aid.

So much for the source of the pastors salary; now as to his oversight. Theoretically the missionary has had no oversight of the pastor. He is the employee of the church; the aid given is aid to the church; paid to the church and received by the pastor from the church. He need not even know how much or how little that aid is. In practice however I have noticed that only too often the money is paid directly by the missionary to the pastor and accepted by him as his salary and thereby has been established an official relation between the missionary and the pastor who thus becomes a sort of joint employee of both the Mission and the church. Without any sort of doubt a man cannot serve two masters. Though we take all the care possible the pastor cannot feel the full sense of sole responsibility to the church that he ought to feel; nor can the church enjoy the feeling of possession and sense of responsibility for his salary that it ought to feel, nor that obligation to give him all possible aid that a greater sense of responsibility would bring. The missionary is likely to feel a greater sense of authority in such cases than it is really safe to exercise. For if we feel that a man is more or less bound to take our advice the time of giving it, the substance of it, and the manner of delivering it is thereby affected. Even a good pastor may be tempted to play the missionary off against the church or the church against the missionary. I have no desire to exaggerate this point but the whole question of oversight is clouded by the system of aid to the organized church. Now as to the third relation: that of fellowship. I cannot but feel that nine-tenths of the failures in successful fellowship have come of financial relations. When no such relations exist, mutual respect, good will and brotherly love

will be the only grounds upon which such fellowship can be claimed or can rest. There are some who maintain that the Nevius plan would, by destroying the financial cord that binds the Japanese to us, close the door of the Japanese church in our face; that when the liberty of controlling their own affairs entirely is given over to them the last thing they will ask will be our advice or fellowship. This is unfair to both the Japanese and ourselves. It may no doubt be true that during the period of adjustment—a process that is bound to be more or less painful—when financial aid is being withdrawn, and men dropped, no matter how friendly and polite the missionary may endeavor to be, while he is doing these things, more or less ill-feeling will arise and we shall be farther separated in fellowship from the churches than we have been before. Indeed I look upon such a result as inevitable. But nevertheless it only means that we must get farther apart in order to get closer together than ever. The study of church history, the experience of the mission field the world over, does not warrant the belief that a young and weak church in a non-Christian land is either intellectually, morally or in the matter of experience capable of sustaining itself at that high spiritual and aggressive level, which the leading Japanese would like to see, without the inspiration and aid which comes from fellowship with the Christian missionary from a Christian land. Separation due to the breaking of financial and officialities, can only be temporary. For experience must quickly demonstrate to as bright a people as the Japanese, that the missionary was very valuable altogether aside from his money. Fellowship will then begin on a new basis and while I would not say that no troubles will arise, I do

say that they will be only such as are likely to arise between any friends. According to the Nevius method therefore our permanent relations to the pastor and individual church are only those of fellowship: advice, exhortation and example. Relations of finance and oversight are done away with.

2. As to the Stated Supply. There is no apparent reason why his case should be considered separately from that of the pastor except that our method has tended to give the missionary more oversight in his case because he is not installed and because he has always been classified separately in our estimates when he happened not to be ordained. All that was said in the case of the pastor can therefore be said in the case of the stated supply and more too. This extra oversight has to my knowledge tended to destroy, on the part of the church, responsibility for the employment of the church's supply and for his support; and has caused the missionary to assume direct oversight and payment of the supply and authority to transfer and discharge him, practically without proper consideration of the church; thus doing an injury in the very essence of Presbyterianism, and by arousing the ill-will of both church and supply has destroyed fellowship of any true sort.

3. Organized Preaching Place Evangelist. This is an anomaly as directly contrary to the Nevius idea as any thing could be. It is probably also the most injurious of all to the proper development of the church. It brings up the small body from its infancy with the belief that a regularly located evangelist is a necessity to the growth of their number; and by the expensiveness of the affair renders any idea of becoming self-supporting appear practically impossible. Urging

self-support in such cases brings out a small contribution to running expenses, possibly a little to rent but the whole is as a rule a mere drop in the total expense. They feel that they ought to contribute something for what they are getting but the idea of becoming self-supporting—it is a dream. A plant has been established sufficient for a large congregation while there is but a handful to support it and it is of necessity carried by the Mission. It is hard to see how the spirit of self-reliance, self-support and simple dependence on the Spirit of God for the spread of the Gospel and the increase of their number can be instilled into the little band under such conditions. The problem of oversight in this case is none too easy either. Missionary oversight in such cases is perfectly legitimate, and indeed necessary, but the idea easily arises in the minds of the believers that the evangelist is their helper. Indeed this idea is often urged upon them by the missionary in the hope of inciting them to more zeal, more personal assistance to the Helper and larger contributions. The idea however more often tends to cause them to assume the oversight themselves, and renders the direction and removal of the Helper a matter of considerable difficulty and often is productive of great ill-will. Many cases of this kind must occur to the mind of the reader. Fellowship is easier in these cases however than in those before mentioned but is still difficult. The Nevius method does away with this Helper entirely, ceases to rent the preaching place and throws the growth of the work in that place on the Christians living there. This is where it belongs. It may seem difficult to carry out this idea on the plea that the Christians will simply fall away or go over to some other denomination or at any rate stagnate. But

such reasoning simply begs the question and moreover is putting a limit on the power of the gospel and a limit to the work of the Spirit. Not only so but the Nevius plan does not contemplate the abandonment of such a place but provides for its being fostered and visited from time to time by the Missionary and his helper. Moreover as the native churches come to realize that the Mission does not supply the permanent help to these places, as it has done heretofore, their sense of their obligation toward their weaker brethren will be more fully aroused. Unable to support themselves properly, what can the churches do for these little bodies, you ask? They can do much and it is only the false idea that money—that is a larger amount of money than these people are themselves capable of producing—is necessary to the growth of their church that can give rise to such a doubt.

4. Mission Helpers. We have come now to what I conceive is the only class of native workers to whom we can legitimately pay money. Dr. Nevius in speaking of this class says: "Next to the missionary is the native helper. He is under the control and direction of the missionary and acts for him in supplementing his labors and in carrying out his instruction." The employment of this class of helpers is based on the idea that they are simple multiplications of ourselves as missionaries or additions to us in our capacity as a missionary. If it is right for us to be here it is right for us to employ such Helpers; and what is more it is almost impossible for us to get along without them. Let us briefly consider them in their relations to us, to the Christians and to the church, in the light of the Nevius method. (1). As to their relations to the Mission: they are its employees and therefore under



the control and direction of the missionary. This distinguishes them from the pastor and stated supply who are under the control and direction of the native church—even though the Mission may be giving aid to the church employing them. (2). As to their relations to the Christians: they should have no official relations with any local body of Christians save that they are members of some church somewhere; they are located in connection with no single body of Christians and have exclusive oversight of no single body; but going from place to place follow up, advise and foster the work of the Christians themselves. The character of our field makes this element of the Nevius plan the most difficult of application. We have no such an extensive and virgin field as his; we have an organized church in our midst; and the work of other denominations around about us. Nevertheless it would seem that in the case of these purely mission helpers we can do away with this idea of location as it now exists and thus throw more responsibility on the new converts for the spread of the gospel; and we can widen the field of our labor with no increase in the number of workers but rather with a decrease. (3). As to the relations of this Helper to the church: At present all our helpers are licentiates of the Church of Christ in Japan. Moreover they look upon themselves more in the light of licentiates of that church than as mission helpers; and upon the preaching place as belonging to that church rather than as a mission point. They are not to blame for this; indeed we have encouraged them in it. At the time of the organization of the church and for some years after there was reason to hope that it would very soon become a strong, independent and self-supporting church and that all

these licentiates would quickly pass from our employ as helpers to positions as pastors supported by the church. To emphasize their relations to the Church of Christ in Japan, and to minimize their relations to us was right and proper. The situation has changed and this has become a work of supererogation. To have the mission chapel known as a mission chapel and the mission helper known as a mission helper has become the true method of avoiding misunderstanding and cultivating good-will. It may not be essential that mission helpers should cease to be licentiates, but it would seem advisable, and if the passage in the Canons of the church, giving the Presbytery oversight of the labors of all its licentiates, were to be enforced, it would become necessary. Most of the arguments, moreover, which go to show that the missionary himself should not be a full member of Presbytery in the native church are equally applicable to the mission helper who is a multiplication of the missionary.

As to Bible Women there exists exactly the same distinction indicated in describing the last two classes of native workers. There is no place in the Nevius method, nor indeed in sound reason, for the Bible Woman working in connection with an organized church and supported in whole or in part by the mission. Distinctions are invidious but if I should venture one I would say that spontaneous, voluntary and genuine activity in Christian work is more common among women than men. Placing permanently among them an employed worker, supported by an outside body, but more or less subject to their direction, is to furnish them a substitute to do the work that otherwise they ought to do, and in time would do themselves. That the fostering care of counsel and example should be



given, is of course clear and this is the work of the lady missionary and her assistant Bible woman who acts in her place just as the mission helper described above acts in the place of the male missionary. This Bible woman is in the employ and under the oversight of the mission, and is not located in or made a part of any individual organized church. Such a helper is essential to the women missionaries just as the same class of helpers is a necessity to us all. Such a class of native workers is indeed an aid to the native church but in the same sense that foreign missionaries' presence at the expense of the American church, is an aid and in no other.

Taking the matter as a whole then, the Nevius plan would seem to accomplish the following: it would separate us financially and possibly officially from the Church of Christ in Japan. It would seem to involve the same separation for those native workers whom we have referred to as mission helpers. It would require a close and intimate relation between us and those helpers who become literally and actually multiplications of ourselves. The apparent separation from the church is nothing, in my judgment, to fear or regret. The present relations are abnormal, and irregular and are the fruitful source of a host of misunderstandings and irritation. Abnormal relations are always painful. When things have been placed on a regular and natural basis better relations and more genuinely friendly feelings are bound, in the end, to prevail. The church and the mission are if not necessary at least very useful to each other and nothing can make this better apparent to both than a severing of financial and officialities. As to the helpers, the Nevius plan settles their place as definitely as it settles the place of the mission and the

church. That this will be most helpful in cultivating the closest fellowship in the Lord seems to me to be perfectly plain. It will not furnish kindness of heart, consideration of feelings, patience, politeness or piety to either missionary or helper but it will furnish a more congenial atmosphere and a more suitable soil for all these to flourish in.

JAS. W. DOUGHTY.

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#### THE IDEAL MISSION SCHOOL.

THE very first thing necessary before we can look at this subject fairly, is to decide what kind of a Mission school we mean, that is, the object. Of course, in all cases we take it for granted that the main object is to give the girls a good Christian education; but along just what lines?

What I shall take as my ideal Mission school is that one that has for its object the training of girls to become good wives and mothers and especially grand-mothers. None of us after reading Miss Denton's interesting letter in the Japan Evangelist will fail to take that position into consideration. After all, these are the natural positions for women and we must prepare them to fill them in the best possible way.

First in my ideal school would be the Kindergarten Department. It is most important to have the children from the time they are quite young. A celebrated Roman Catholic teacher once said: "Let me have charge of a boy's education until he is twelve years old, then the Protestant may influence him the remainder of his life and I am quite certain the boy will remain of my Church." This may seem somewhat exaggerated and yet there is a great deal of truth in it. We none of us realize the advantages we have reaped from



GINZA, TOKYO.

our early Christian surrounding and teachings.

If possible I would have these little tots pass on from the Kindergarten into the Sho-Gakko. This I would have a part of my ideal school. In some cases where these scholars have been boarders in the Mission school the policy of sending them to the Sho-Gakko of the city has been followed and I am certain with good effect. The children going from their Christian school and surroundings are real little messengers of light to the children who are not so blessed. But when the children live in their own homes, especially if these are not strongly Christian, I should deem it better to have them develop under the eye and attention of the Mission teachers.

Now let us see what curriculum we would arrange for the academical department and our ideal school. At one of the meetings held at Karuizawa this subject was brought up and the President of one of the leading girls' schools here in Japan was asked his opinion? "His answer was: "As much as they can learn; the more, the better." A number of the people present objected to this answer, but to me it seems a just answer. Do you ever hear this asked in regard to the boys of Japan? Then why should it be asked in regard to the girls? It is argued that there are many subjects of which the girls can not grasp the meaning. That may all be true for they have never had the opportunities their brothers have had. Will they ever be able to grasp them if this policy is pursued? This reminds me of the story of the man who said he would never swim until he had learned how. I hear some one say, Would you teach the girls sciences and mathematics? Most certainly, by all means, and all they can learn. Why? Mathematics to teach them precision and to quicken

their mental actions. Sciences to teach them to look more deeply, carefully and lovingly upon all the objects that surround them in their daily lives. Life to most mortals is monotonous, void of incident; and interest in trees, flowers, stones, etc., makes many a bright spot in it. The object of our school is to make good wives and mothers. What is better than a contented woman who makes the most of her surroundings. Besides, the sciences will bring her closer to nature and to nature's God.

To refer again to mathematics, the majority of Japanese girls are very poor in this branch. For centuries their reasoning powers have been allowed no play; they have been simply machines obeying mother-in-laws, husbands and sons. Now that they are beginning to occupy a position of honour and responsibility, they must have to think and reason for themselves and nothing will develop these faculties so well as a good drill in mathematics. The study of Chinese develops their reasoning power but little; it is all a trick of the memory. In the place of so much cramming of Chinese I would substitute mathematics.

In literature I would have the girls read all the books they could find time for. Of course I should want the teachers to be very careful in their choice of the books in the School Library, seeing that all the books have a good, *healthy* moral tone. I emphasize the word *healthy*; for I do not consider that class of books healthy in which all the good children die young.

Very frequently objection is made to teaching foreign music to the girls, upon the ground that it will never be of any use to them. Surely these objectors have never been in close connection with our girls who play the organ or they would know the demand made upon them to play in the

churches at their various homes. Even as married women this is a help to them, especially so now that the Baby Organ has found its way into all parts of Japan. In this branch also I would give them all they could take. Even if they never play again in their lives after leaving school, the remembrance will always be pleasant and they will have been elevated so much by association with music. Vocal music also should have a prominent place in my curriculum. It is not necessary to give reasons for this. We all know the Japanese voice in the original, the enunciation and all, and we also know how much training softens and improves it. If for nothing else we would have vocal music to strengthen and develop the throat and lungs.

But their musical education should not consist of foreign music only—the *koto* and the *gekkin* should be taught and by one of the best teachers procurable. To have our girls take positions of honour and respect, they must be attractive and entertaining. Also for this same reason the ceremonial tea service should be one of the branches taught in my ideal school. The great objection made to foreign scholars is that it unfits the girls for life in their own homes. The Japanese are a grace-loving people; I would not have the girls lose their graceful, modest manners, and it seems to me that the ceremonial tea and the *koto* playing will help to keep that manner. With their gentleness, however, I would aim to give the girls a great deal of what we Americans call "back-bone." I would have them "Gentle in manners, but resolute in deed."

The "New Woman" in our country is most objectionable to my sense of propriety and this makes me more sympathetic with the Japanese people over their new woman.

I would not that the scholars in my ideal school should develop into the New Woman such as I have heard tell of several times in Tokyo. I would have my girl's education and Christianity permeate her whole life and fill her with true self-respect, so that in a sweet, Christian womanly manner she may perform the duties that come to her in her life. Always speaking a word for Christ and the right when she can and I am certain that in this way she will win the respect of her husband and her countrymen better than by any amount of speeches and lectures. If my school should turn out such girls then I should feel that it was doing a good work. I must confess I find much that pleases me in the German Hausfrau—in the way she attends to her children and to her household—but I think her thrift is often carried to extremes. In this country where it is so essential that a woman know how to cook and sew, of course, I would have these branches taught. While studying in the regular routine I do not see that the girls can do much real work in this time. However, if they learn the general principles underlying, their native wit sharpened by education will see them through all well. In our school we hear a great deal about a class for studying the subject of "Bringing up children." This to my mind is utterly useless—Hygiene ought to be well studied. As far as the bringing up of children is concerned no amount of study helps a mother—experience alone is the grand teacher.

There is one other thing in this course upon which I would lay great stress that is Physical exercise. The Japanese women get far too little of this in their lives and I firmly believe this accounts for the numerous ailments and for the old women at the age of thirty. Each day the girls should have a walk



of at least an hour besides fifteen or twenty minutes of gymnastics. Here the objection comes that Japanese girls can not take these exercises, that their clothes are not adapted. Then let them change their dress, let them wear a sort of regulation dress. I have always thought the *hakama* would be an excellent dress for Japanese women, not only for gymnastics but for all times. This reform dress I would introduce into my school in the hope that it would become general in Japan. Besides this, if it were at all possible I would have a small plot of ground for each girl to take care of. Here she could plant what seeds she wanted and spend all her spare time out in the good, sweet sunshine and air. Nothing gives such good, pure thoughts as this outdoor, natural life.

Now there are two points upon which there are great differences of opinion, and indeed it is a hard matter to decide which is the proper course to pursue in regard to these two matters. They are Bible Study and the Support Question. In my ideal school, I would have Bible Study in the regular course. When scholars applied for admission into the school I should show them the curriculum, so many hours of Literature, etc., and so many hours of Bible study or study of Christian doctrines. They of course would know that the school was Christian and it would be only natural that the doctrines of Christianity should be taught in it. Thus knowing the object of the school their coming in would be a matter of free will. The Christian influence of the school should be strong and the Bible classes made so interesting that the girls would come into them gladly. But I would not have promotion in the school to depend upon the standing in Bible studies. Bible studies and secular studies should

be quite separate.

There should be no supported girls in the school—all should pay their own way; then there would be no danger of their becoming Christians for the sake of the education. There would be no support given by the school, but I would have four or five scholarships, endowments if possible; these should be held by girls who could not pay their way and who passed a certain, strict examination. It is sad to think of the girls who would have to turn away—but they, just as many such girls at home, would have to pass into some of the other walks of life. Not all girls nor even a good percentage of the girls at home get a good education. So it must be here. Now that there is so much evangelist work done these girls will nearly all have a chance to hear the Word. This extensive support system is not fair to the Japanese. The old system of relationship between Daimyo and Samurai and between Samurai and his servants inculcated a spirit of dependence in the people of this land. Now all is changed—civilization and the Christian development demand independence and we must help the people in this line. Instead of helping them gain the true independence, I fear that in many cases we have only helped them to remain in their own stage.

Just as at home the Theological Seminary comes after the collegiate course, so here the training of girls for Bible Women should come after they have gone through the usual course of mathematics, science, etc.,. The more intelligent and the better-read the girls are, the better they will be able to teach the Bible. This is providing their hearts are right and they feel called to the work. The best preachers are those who have made special preparation for the work and so it will be found

with the girls. Of course there are many shining examples of preachers who have done a noble work of salvation without much education. These are the exception however and not the rule. I have often pitied some of the girls here from the bottom of my heart—these after an ordinary school girls' education are sent out to cope with the serious problems of life, not as young girls and learners but as teachers. How many American college girl graduates could stand the test. One of my most earnest wishes is that in connection with all the Girls Schools in Japan, there may be a Bible Department, a sort of Theological Training School for girls into which the graduates who feel called to work for the Master may enter. Here she may prepare herself not

only in theoretical work but also in practical work by going with her teachers and thus learning how to win the hearts and minds of her people.

This then would be my Ideal Mission School. The main school to make good gentle Christian wives, mothers and mothers-in-law. The Bible School for those who feel called to work in the vineyard. Not all are called, indeed perhaps few. In many cases it was a temptation to make my school *very* Ideal, indeed flowery, but I resisted the temptation. I have tried in my poor way to describe the school I should plan for the education of Japanese Woman.

*Read at the Woman's Missionary Conference, Sendai, by Miss Mary C. Hollowell.*



Conducted by Miss CLARA PARRISH.

**MOTTO:** "For God and Home and Every Land."

**PLEDGE:** "I hereby solemnly promise, God helping me, to abstain from all alcoholic liquors as a beverage, including wine, beer and cider, and that I will employ all proper means to discourage the use of, and traffic in, the same."

**OBJECT:** To unify the methods of woman's temperance work the world over.

**BADGE:** A knot of white ribbon.

**HOURLY PRAYER:** Noon.

**METHODS:** Agitate, Educate, Organize.

**DEPARTMENTS:** Preventive, Educational, Evangelistic, Social and Legal.

THE POLYGLOT PETITION has been circulated throughout the world and signed by representatives of over fifty countries. It asks for the outlawing of the alcohol and opium trade and the system of legalized vice. The chief auxiliaries of the W. C. T. U. are the United States, Canada, Great Britain, Australia, South Africa, India, Japan and the Sandwich Islands.

At a meeting of the Central Temperance Committee held at the Ginza M. E. Church, Wednesday afternoon, May 11th, the following was provisionally adopted, and recommended to all existing Tem-

perance Societies in Japan as a suitable Constitution for the proposed National Temperance Alliance. Mr. K. Ito was appointed a Committee to present this draft to the several Temperance Societies for ratification.

*Constitution of The National  
Temperance Alliance  
of Japan.*

I. NAME AND OBJECT.

ARTICLE. 1.—This organization shall be known as The National Temperance Alliance of Japan.—“Nippon Kinshu Domeikwai.”

ARTICLE. 2.—The object of this organization shall be to unite all existing organizations, that make the signing of the Total Abstinence Pledge the condition of membership, for the purpose of unifying the Temperance Movement in Japan.

II. HEADQUARTERS.

ARTICLE. 3.—The Headquarters of this Alliance shall be located within the city of Tokyo.

III. OFFICER.

ARTICLE. 4.—The Officers shall be a President, Vice-Presidents (number not fixed), three Managers, and a Treasurer.

ARTICLE. 5.—The Officers,—except the Vice-Presidents,—shall be elected by the Annual Convention from among members of the affiliating Societies residing in Tokyo, for the term of one year—the same persons being eligible to re-election at the expiration of their term of office.

ARTICLE. 6.—The President of each Affiliating Society, having over one hundred members, shall be a Vice-President of the Alliance, ex-officio.

IV. ADVISORY BOARD.

ARTICLE. 7.—There shall be an Advisory Board consisting of *ten* members of the Alliance.

ARTICLE. 8.—The Advisory Board shall be elected by the Annual Convention from among those members of the Affiliating Societies, residing either in Tokyo, or in localities within *fifteen* Ri of Tokyo having railway

connections,—the said Advisory Board being elected for the same term as the officers and like them eligible for re-election.

V. SUPERINTENDENTS OF DEPARTMENTS.

ARTICLE. 9.—The President shall, according to the needs, classify the work of the Alliance under different Departments, and with the advice and co-operation of the Advisory Board, shall appoint a Superintendent for each Department from among those members of the Affiliating Societies residing in Tokyo—they holding office for the same term as the officers of the Alliance.

VI. AFFILIATING SOCIETIES.

ARTICLE. 10.—Any organization, that makes the signing of the Total Abstinence Pledge the condition of membership, may become an Affiliating Society of this Alliance, by endorsing the Constitution of the Alliance, and promising to pay an Annual Due of *Five Sen* for each of its members.

VII. INDIVIDUAL MEMBERSHIP.

ARTICLE. 11.—In case a person, who has signed the Pledge through the direct efforts of the Alliance, resides in a locality where there is no opportunity of joining an existing Affiliating Society, he shall be received for the time being as an Individual Member of the Alliance,—until an Affiliating Society is organized near the place of his residence.

ARTICLE. 12.—An individual member shall pay a monthly due of *Ten Sen* into the Treasury of the Alliance.

ARTICLE. 13.—It shall be the duty of Individual Members to render all possible aid in the furtherance of the Temperance Cause, and try to bring about the organization of an Affiliating Society, at or near their place of residence, of which they shall become members.

ARTICLE. 14.—Individual Members are entitled to receive a copy of the monthly Publication endorsed by the Alliance as its Organ, free of charge.

## VIII. MEETINGS.

ARTICLE. 15.—The Officers shall constitute an Executive Committee, and shall meet at least once a month for the Consideration of important matters connected with the business and work of the Alliance, during the intervals of the meetings of the Annual Conventions,—three constituting a *quorum*.

ARTICLE. 18.—The Annual Convention shall elect the Officers of the Alliance, receive reports, including those of business and finance and discuss all important affairs of the Alliance. The time and the place of the meeting of the Annual Convention shall be fixed by the Executive Committee,—due notice of which having been given.

ARTICLE. 19.—The Members of the Annual Convention shall be the Officers, the Advisory members, the Superintendents of Departments, an Officer and Delegate from each Affiliating Society, the Delegates being chosen for every hundred members, or fraction thereof. Those Delegates who cannot be present at the Annual Convention have the power to authorize members whom they may select to represent them.

## IX. BADGE.

ARTICLE. 20.—The Badge of the Alliance shall be a Bow of *Blue Ribbon*.

## X. ORGAN.

ARTICLE. 21.—The Executive Committee, with the endorsement of the Advisory Board, shall adopt a suitable monthly Publication as organ of the Alliance.

## XI. AMENDMENTS TO THE CONSTITUTION.

ARTICLE. 22.—This Constitution may be altered or amended by a two-thirds' vote of the Annual Convention.

## XII. BY-LAWS.

ARTICLE. 23.—The Executive Committee with the approval of the Advisory Board, shall make all needed By-laws, for carrying out the provisions of this Constitution.

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*From the Newspapers.*

All the principal Japanese Newspapers and Magazines of Tokyo, secular as well as Christian, have devoted much space to accounts of Miss Willard's life and work and in many of them very good pictures of her have been given. The Educational Magazine, (not a Christian publication) has a most appreciative article and an excellent full page picture. The "Sketch" in the Fukuin Soshi is, we are told, a finished literary production, written from a loving sympathetic standpoint.

At least two Japanese Magazines, The Woman's Herald and The Light of Our Land, have issued beautiful memorial numbers in which Miss Willard's life is considered and attention is called to the work she would like to see done in Japan.

\* \* \* \*

*The Woman's Herald.*

The Willard Memorial number of the Woman's Herald is a fitting tribute to the memory of our dear Leader and is full of help for those who are trying, as she did, to "make the world wider for woman and better for humanity." The two fullpage phototypes are beautiful in soft-tinting, delicate shading. The first one is from a much loved



photograph of Miss Willard, giving her best expression.

\* \* \* \*

### *The Temple.*

The picture of the Temple shows better than words can tell, how this "House Beautiful" looks, and must strengthen the wish in every White Ribboner's heart to help carry out the plan to make it WILLARD Temple—a monument worthy of the one who sacrificed so much for it.

The suggestion that Japan should have a part in raising the indebtedness on The Temple is meeting large favor. Mr. Ando, Mr. Ito and Mrs. Yajima are on the Committee appointed in behalf of the Temperance Societies, to collect money for the Temple fund and already they have received encouraging donations. They specially ask for curios, no matter how small and hope that what they are able to get together may be sold for a handsome sum. The Woman's Herald prints a strong appeal for help in raising the Temple debt and after the appeal follows extracts from Miss Willard's addresses on the subject, showing how earnestly she felt about the matter. The following extracts along the same line may be of general interest:—

"Knowing that faith without works is dead, I have already given the birthday fund, of \$3,000, presented me by white-ribbon women, and have publicly put my home in jeopardy for the payment of the bonds. I have consecrated this, my fifty-ninth year, to try to help clear off the \$300,000 worth of Temple Bonds, so as to have the record of our white-ribbon women worthy of the successors of those Crusade mothers, whom history will hold in hallowed remembrance."

Anna Gordon tells us in those last sad days before the departure of our Saint Frances to "those other

worlds" she longed to explore, the Temple lay heavily on her heart. She says, "Sunday afternoon, February 13, Miss Willard talked much of the Temple and told Dr. Hills its history; the forces that had helped and the forces that had hindered the enterprise so dear to her heart, and the doctor said, 'If you will only get well, Miss Willard, we will create a great enthusiasm and get the Temple paid for, but to get well is the first consideration.' 'Oh, no,' she said, 'I think you could do it better if I didn't get well.'"

\* \* \* \*

### *Official.*

We, the General Officers of the National Woman's Christian Temperance Union, desire to announce that it is our purpose to carry out the plan of our great leader, Frances E. Willard, with reference to the retirement of the Temple Trust Bonds. Miss Cornelia M. Dow, daughter of Gen. Neal Dow, of Portland, Me., who was appointed by our President as custodian of this fund, will continue to receive all money contributed to Miss Willard's Temple fund, and will place the same immediately upon interest, to be drawn out only upon order of the General Officers. There will be no expense whatever attending the care of this fund. As Miss Willard's sister officers we regard the speedy furtherance of her plan as our own sacred privilege.

The Temple trustees will proceed upon the line of action outlined by them in their resolutions recently adopted.

Lillian M. N. Stevens, *Pres.*

Katharine Lente Stevenson,

*Cor. Sec.*

Clara C. Hoffman, *Rec. Sec.*

Frances E. Beauchamp,

*Ass't Rec. Sec.*

Helen M. Barker, *Treas.*

*Resolution by the Temple Trustees.*

In view of the life and labors of our beloved leader, Miss Frances E. Willard, of her great interest in the Temple enterprise from its first inception, her unswerving devotion to its interests, her resolute determination to free it from debt, and the desire of her great and sorrowing constituency to establish a fitting monument to her memory, one which will not only perpetuate her name, but continue the work to which her life was devoted, and thus become to her an adequate and appropriate memorial, we, the Temple trustees, in session assembled February 25, 1898, do hereby resolve that when we have secured for the National W. C. T. U. the capital stock of the Temple, the name shall be changed from that of The Temple to that of Willard Temple.

Mrs. Matilda B. Carse, *Pres.*

Mrs. W. Jennings Demorest,  
*Vice-Pres.*

Mrs. Marion H. Dunham, *Sec.*

Mrs. Susan S. Fessenden.

Mrs. Annie W. Clarke.

Mrs. Rebecca B. Chambers.

Mrs. Mary C. Upham.

Mrs. Lucie B. Tyng.

Mrs. L. A. Hagans.

Mrs. Caroline M. Woodward.

Mrs. Evalyn N. Graham.

And just one thing more; can we not push the work among children? Miss Simons, (221 Bluff, Yokohama,) and Miss Miyama are ready to help in any possible way, in the organization of the Loyal Temperance Legion.

If the children of Japan can only be enlisted under our banner now, the future of the Temperance Question is settled for Japan; and can we not make special efforts now for

YE NEXTE THYNGE.

## Woman's Department.

Conducted by Miss ANNIE S. BUZZELL.

ONE important part of the Woman's work in Japan is the Bible Woman's work. The Japanese woman, while she is not as closely confined at home as are the women of most Oriental countries, is still expected to stay at home most of the time, at least until she has a son old enough to bring home a wife, who can care for the house, and thus leave her free to come and go. It is against the law for a house to be shut up and left without some one to guard it, and the men cannot be expected to stay at home, so the women must have that re-

sponsibility. Thus it happens that there are many, many women who would never have the chance of hearing the gospel unless some one carried it to them. This is what the Bible Women do, going from house to house, where they can gain an entrance and a hearing, reading and explaining the Bible, telling the old, old story, which is ever so sweet and new. The story has usually to be told over and over and over again before it takes root. Some of these women need to be taught for months before they know that they are sinners, and then

several months more before they *feel* their sin and their need of a Saviour. And even then there is all the difficulty of learning to worship a Spirit instead of an image; of living for the glory of God instead of that of their ancestors; of living a life of faith through Jesus Christ instead of the blind stumbling through the darkness that hangs over their numberless gods of wood and clay and stone; of being aroused from their carelessness and indifferent acquiescence to fate, to a life that is replete with earnest purpose and joyous hopefulness. It requires tact and love, patience and Christian zeal to do this house to house work successfully, and it is not easy to find women who are fitted and free to undertake it.

There are many young women, educated in our Christian schools who are called Bible Woman, but their power is limited. There is much work that they can do, especially in company with the lady missionary, but there are many homes that they can not enter and many whom they are not fitted to teach; and, besides, they must be married before they get too old, or else they are looked upon as out of their proper sphere in life. These girls whom we are educating now will become wives and mothers, make Christian homes, and train children for the Lord; and some among them, in another ten or twelve years, will be in the position to become real Bible women, making the teaching of the gospel their life work. The women who are fitted for this work now, are few indeed. A woman who is able to read and think intelligently; who has been married, but has no home duties to bind her there; who is old enough to go about freely without being criticised; who can talk and yet not gossip; and, above all, who truly loves the Lord and has a burning

desire for the salvation of her people, such a woman is not easy to find. There are a few in Japan who truly deserve the name, and we thank God for them. Of one of these, I want to tell you a little. Her experience is a very common one in many ways. She is the daughter of a retainer of the lord of one of the northern fiefs, but as she was only a child at the time of the Restoration, she did not feel so keenly as did many the changes which swept over the country at that time. She was young enough to profit by the change, for while she was still young a missionary lady, the first foreign lady to come so far north, came and taught of Jesus Christ. She believed and was baptized and then studied with this lady and became quite an efficient helper, so efficient that a young evangelist wanted her as his helper, and she became his wife. But in a very few years, he died of that dread disease, so common in Japan, consumption, and left her with a baby girl and his mother dependent upon her. As she was the only child the responsibility of the "house" now fell upon her, and she married again, not giving herself to be the daughter-in-law in another home, but "receiving" a son for her mother-in-law, he taking their family name. This seems rather a complicated state of affairs to you, no doubt, but it is often done in Japan, where the individual is lost in the family, and individual happiness is never to be thought of in comparison with the honor of the "house." This young man was a professing Christian, but he proved to be a wolf in sheep's clothing, and so it was not long till his connection with the house was severed and our friend was left with *two* little girls and the mother dependent upon her, then she worked hard with her hands for their daily portion of rice, but found

her greatest joy and comfort in teaching of her Lord and Saviour. After a while she was found and led to give her whole time to the work which is such a delight to her now. The older daughter is in a Christian school, and the younger is taken care of by the grandmother.

During last January and February she helped the missionaries in some special relief work among the poor, in this way entering more than sixty houses, and teaching of Christ in every house. She has written some of her feelings and experiences in that work, which we give you here. You will see that in all her visiting, she has found but very few truly worthy, deserving poor, that is, but few who have not been brought to poverty by their own sin or idleness. She has faithfully taught of Christ in every call she has made. She says, "I could not always read the Bible, and even if I had, they could not have understood it, but I never left a house without telling of Christ and his love."

### WORK AMONG THE POOR.

By MRS. TATSU SATO.

Translated by Mariya Osaka.

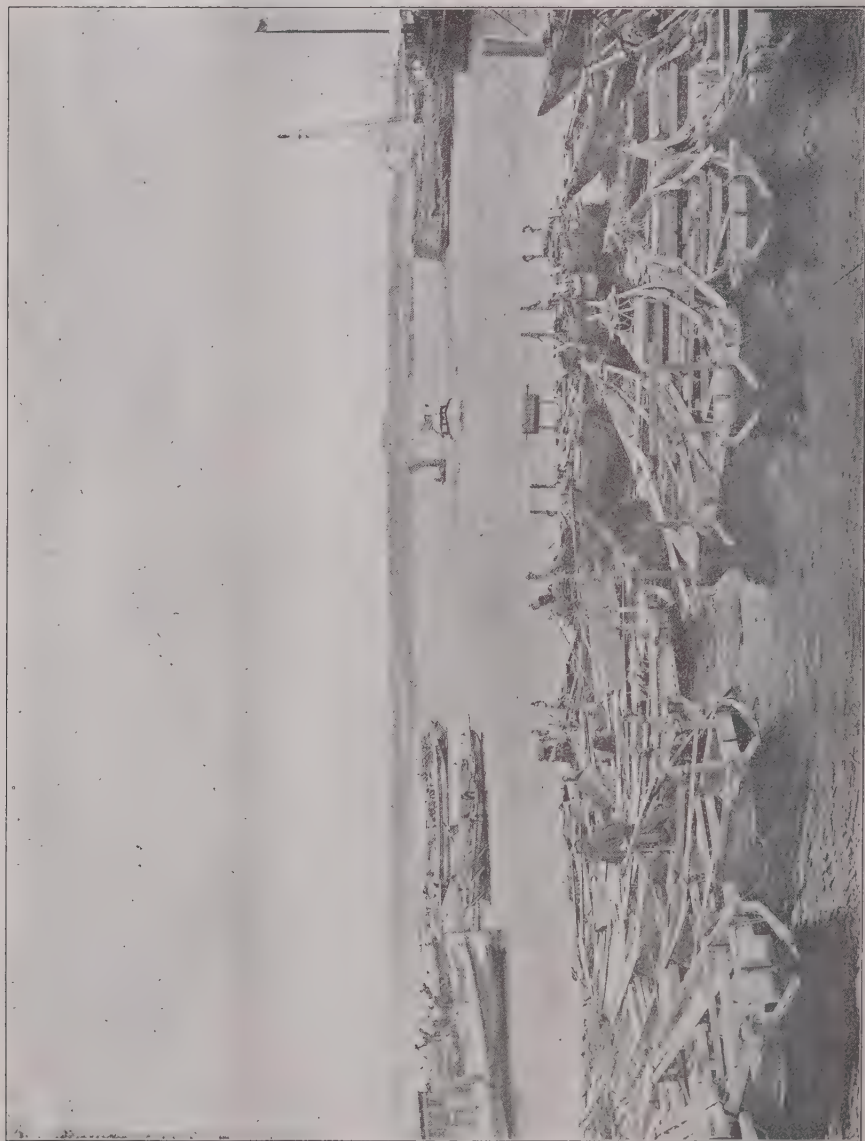
There have been poor in all ages of this world, but they seem especially many at this time. There are several reasons why they become poor. Sometimes they meet with accident or trouble, have debts, meet robbers, have a fire, or lose property; and sometimes they can not make a living, even though they work hard every day and every hour. But we found out the true reason why they became poor, by doing some work among them. Almost half of about sixty houses that we visited became poor because they were self-willed, or went out from their houses and became profligate, when they were young. Is it not

dreadful? First they did not walk in the way that men should walk; did not have self-esteem, only thinking of their own satisfaction; did not fear God or did not know God, and did not have the mind to know Him; they lost the eyes of their souls, and did not know where they were walking north or south, east or west. There are many such people for whom we must have pity. What is their hope? We can not but have heart-ache and sadness for them. They were made by God, God gave them souls. But why did they become thus? Because they did not know God and had no education. So they had no leader. The women were displeased with their husbands, they abused other people, cheated others, took things by flattering people and in an extremity would even steal. In the world these people not only suffer by themselves but become trouble for other people.

But with what eyes do other people look upon them? Is there any one who has taught them with a true, kind heart or thinking to pity them? I do not know, but with my foolish thought, I suspect that the rich people do not pity them from their true heart of love, even though sometimes they give them some help. Is it rich, wise, learned, or religious men who pity them from their deep sympathy and think of them with true love? Some will give, but do so for their own fame. I believe there is no one but the children of God who know God and want to follow His command, that pity them and become their friends.

Even such a weak ignorant person as I, believing God, can know that man stands above all things and has a soul which was made in God's image. So when we think that, even though they are men, they are in such a condition, there are no





A SCENE IN YOKOHAMA.

words to express our feelings and heart-ache. If any man believe Christ with the right heart and trusts Him, he will have noble desires and can advance step by step, but in contrast, if he is not he will do worse acts than birds and beasts, and so, of course, his hope is mean. So these people's homes are like beast's homes. They have no dresses to wear, have no thing to eat. Indeed we can not bear to see them and have no word to express their actual condition.

The Lord has said; "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?" "Consider the lilies of the field, how they grow; they toil not, neither do they spin." So if these people were not lazy and had worked hard, surely they had not been in such a miserable condition. I am very much troubled how to teach about God, the Father's will to them. I have talked to some of them many times, but they want to hear of the worldly blessings, but have no ear or eyes to their souls. But if we let them alone, not only must they live in unhappiness, but in the future must have the Lords judgment, so we must work.

Even if they do not believe it is our duty to talk and teach them, and perhaps they will find God if we teach them with instant earnest prayer. It is my request that you, brothers and sisters in Christ, will pray for these poor people.

I thank God that He has saved me early from among these people and that I have the privilege of calling Him Father, with a hope that gives joy and courage.

One day when going to visit poor people I met a friend who said; "Just out of town on a hill back of Hachiman temple, there is a house.

If you go there you will find a family to teach." I did not know the way, but I tried hard to find the house. I went on and came into a solitary road. At almost half a mile distant from the hill I met a girl eleven or twelve years old, who was wandering in a very muddy field. "Do you know the house of Hotta?" I asked, "It is my house, and you must go this way," she answered willingly, and led me to the house. It looked like a country house and the family could barely live by gathering the brush-wood every day. Just three people live in the family, an old man seventy-one years old, his daughter of thirty-nine years, and her daughter eleven years old. The daughter lost her husband eight years ago, and the same year, but a week later, lost her mother. So she is now supporting the two people, her father and child, by her labour alone." She has been obedient to her parents and was true to her husband and she has been trying very hard to send her child to school. When I saw her face, which shows her true heart and that she is working earnestly I felt joy and happiness to find that among all the miserable poor, I had found one worthy one. That day was a cold day in winter and the roads were bad, but after I saw this true-hearted noble woman I forgot all my trouble and I was so happy that after I came back home I told it to all. I found many poor houses, but this was the only house where the family was working earnestly with the true heart even in poverty.

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#### BAPTIST MISSION NOTES.

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THE Conference of the American Baptist Missionary Union in Japan met in its Annual Meeting in Tokyo on April 22nd. It brought together perhaps the fullest representa-

tion of any of these conferences thus far, and was in many respects the best Annual Session in the history of the Conference.

The Sermon by Rev. E. H. Jones of Sendai, from words found in 1 Cor. 1: 21, "It pleased God by the foolishness of preaching to save them that believe," was an earnest plea to exalt the method of Evangelization and soul saving set forth in the New Testament, namely, direct Evangelistic work. This Sermon together with the half hour devotional services at the beginning of each session was most helpful to the spiritual life of those assembled.

The Statistician's report though recording a slight decrease in some instances indicated on the whole a healthy though slow growth throughout the churches, and the report of the Sunday School Committee showed advance in Sunday School Work. The report of the Committee on Bible Women's work was not characterized by the same encouragement. There was an urgent call for trained and efficient women to visit the homes of the people, but there seemed to be no way of supplying the need and it was suggested that the ladies adopt the plan of holding series of special meetings for Bible study among our native sisters with a view of not only deepening their spiritual life but also for seeking out for special training those whom the Lord may call to His work.

Publication work showed no great advance during the year, much to the regret of those who wish to see a Baptist Literature for the use of Baptist Church Members. It should be mentioned however that the Union Conference of Baptist Missionaries in Japan, comprised of the missionaries of the A. B. M. U. and of the Southern Baptist Convention has a committee that is publishing Baptist Sunday School Lesson Helps, and that a History of Doctrine has been translated for use in the Theological School. Progress was also reported on the

Revision of the New Testament with references added. It may be added that one of our number, has translated a number of F. B. Meyer's tracts for Publication by the Tract Society. It is trusted that another Conference will witness a great advance in Baptist Publication work than the one just held.

The report of the Committee on Evangelistic Work was a very exhaustive one, including a survey of the whole field from Nemuro, in the far North, to Liu-Chiu, in the South.

"The stations of the A. B. M. U. in Japan are eight in number and the out-stations in connection with them 80. The number of missionaries on the field during the year was, married men, 15; single women, 16; total including wives 46, a decrease of 10 since last year. Of native evangelists, ordained and unordained, there were 50, an increase of 2; of Bible-women 20, a decrease of 1; other workers 46. Baptisms for the year 1883, an increase of 7 over the number of the previous year. One new church has been organized and one has ceased to exist so that the numbers remain the same as last year, 25. There has been a serious falling off of over Yen 300 in the amount contributed by the native Christians, there being contributed this year only a little over one Yen per member." (This is explained by the fact that in the Tokio Independent Church there was a difference of 391 Yen between their contributions of this year and last, owing no doubt to the building of their chapel last year.)

"The total membership is 1,852, a decrease of 36 since last year." This might be accounted for by the fact that one or two of our stations found it necessary to do considerable pruning. On the whole the report was distinctly encouraging showing that the foundations of our work were being broadened and deepened all over the field.

The Executive Committee of the Theological Seminary presented a very pleasing and encouraging report for the past year. Much effective work has been accomplished and the Seminary seems to be growing and is gaining more and more the confidence of the native churches. It deserves the hearty support of the missionaries as it has now, with its fine equipment and competent corps of professors, a wide field of usefulness opening out before it.

The Tokio Baptist Academy, in the words of its able Principal, has had an eventful year. With typhoon, sickness, moving and death it has had its full chapter of trials, but much blessing and advance was reported along several lines. The industrial and self-support department has been well pushed forward. The need of better accommodations for the School and Principal is most urgent and it is to be hoped that this will be met by suitable buildings before another year comes round.

An interesting feature of the Conference was the reading of the reports by the Principals of the various Baptist Girls' Schools on the field, including Sendai, Tokio, Yokohama, Himeji and Chofu,—also reports from the Kindergartens of Tokio and Kobe.

Some of these reports show increase in numbers and a happy, prosperous year: all have at least held their own and kept on their way with a patient perseverance that promises a most hopeful future.

In this Conference, as in the recent Conferences of other Missions, the absorbing topic of discussion was the all-important one of Self-support. This question is coming more and more to the front and is being pushed, not only by the missions on the field, but by the Home Boards.

It was realized by all to be an exceedingly perplexing problem to lay down any definite rules that would wholly cover the case, or that would enable the Mission to attain the object

desired. Much thought and prayerful attention was given to the subject during the four half-day sessions devoted to the discussion, as it seemed so difficult to formulate anything which would meet with general approval. The discussion was earnest and most profitable and the conclusions reached, it is hoped, will help to bring about a much better state of affairs among our churches. The great point desired was some harmonious plan which would meet with the approval of our native churches and in which they could co-operate with the missionaries in the solution of the question.

Three excellent papers were read during the Conference:—"The Great Character Former," by Mr. Fisher of Tokio, who controverted what he considered some mistaken ideas concerning the results of the Holy Spirit's influence upon the character of men.

"The Teaching of English as a Factor in Evangelistic Work," by Mr. Wynd of Osaka. This paper brought out a lively discussion as, there was considerable diversity of opinion on the value of secondary methods of Evangelization.

"The Mission Prayer Meeting," by Miss A. S. Buzell of Sendai: who presented this subject in a bright and attractive manner.

Among other resolutions were the following:—

Resolved: That we express our gratitude to Mr. Robert S. Allan, of Glasgow, for the renewed evidences of his interest in evangelistic work in the Mission and the very substantial way in which he has manifested it.

Resolved:—That we hear with satisfaction of the possibility that the University of Chicago may extend the scope of the "Barrows Lectureship" so as to include Japan, as well as India, and express our appreciation of the probable benefit resulting, especially to the educated classes from the coming to Japan of Principal Fairbairn, of



England, and such other scholars as may be called to fill the Lecture-ship.

Resolved:—That we express our sympathy to the family and Mission of the late Dr. Verbeek, and deplore the loss that we, in common with all other Christians in this country, have suffered in his death.

Resolved:—That in response to a request from the Woman's Christian Temperance Union we urge the churches with which we may be working to observe the week from November 13th to November 20th as a time of special prayer and effort on behalf of the Temperance movement in Japan.

Resolved:—That we express our sympathy with the American Baptist Missionary Union in their present financial distress, and assure them of our prayers that they may receive strength and wisdom adequate to their every emergency.

Resolved:—That we place on record our conviction of the paramount importance of direct Evangelistic work on the part of every missionary; but also our conviction that indirect methods and subsidiary means, whenever employed, should be left, in each case, without comment of this Conference as such, to the careful and prayerful consideration of the missionary concerned.

The Conference also passed by a rising vote the following:—

Resolved:—That, while we deplore the necessity of resorting to war, we avow our gratitude that the United States has decided to champion the cause of the oppressed of Cuba and we petition the God of battles to vouchsafe success.

In regard to the first of these resolutions it may be said that Mr. Allen's beneficence makes possible the opening of work in the inlets and bays of Japan's "Inland Sea."

The general opinion prevailed that this year's Conference was unusually

interesting, harmonious and profitable.

Condensed from *Gleanings* by  
S. W. H.

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### BRIEF OUTLINE OF THE HISTORY OF THE JAPAN METHODIST EPISCOPAL MISSION AND CHURCH.

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#### I.—*Planting of the Mission, 1872-1875.*

NOTHING but the briefest outline is possible, in the limited space accorded for this subject. Robert Samuel Maclay, D.D. was the leader in founding this Mission. His attention and heart were first drawn to Japan, August 9th, 1853, by Commodore M. C. Perry, who that day returned with his squadron from Japan to Hongkong harbor and announced his successful commencement of negotiations for opening Japan to the whole world. Bishop Kingsley, on his way to our China Missions, touched at Yokohama in 1869. He went on shore and found a Presbyterian missionary who told him there were probably not more than 8 native Christians in the Empire. Before the departure of Dr. Maclay from China in 1871, the Foochow Mission forwarded to our Missionary Society, an appeal for the establishment of a Mission in Japan. In 1872 Dr. Maclay made strong appeals through our Methodist papers for the same purpose. The attention of the Church was now turned in the same direction, and our General Missionary Committee, in November, took the first step towards establishment by appropriating \$25,000 for the purpose.

On November 16th, Bishop Peck handed to Dr. Maclay his commission as Superintendent of the Japan Mission. His success in China had

already won for him the confidence of the Church in his new field. December 25th, 1872, our veterans J. C. Davison and Julius Soper were appointed to this field, and on March 10th following, our genial Dr. Harris received his commission. On June 11th, 1873, Dr. Maclay and wife, accompanied by Dr. J. P. Newman and wife, reached Yokohama, and Dr. Maclay almost immediately located at No. 60, Bluff. July 9th brought Bishop Harris and Dr. J. W. Waugh of our India Mission, Dr. Ross C. Houghton of Northern New York Conference, and Dr. W. A. Spencer of Central Illinois Conference. On July 22nd, I. H. Correll, then in Yokohama *en route* to Foochow, China, was transferred by Bishop Harris to the Japan Mission.

The first Business Meeting of the Mission was held at Dr. Maclay's house July 31st. On August 8th, Revs. Davison and Soper, with their wives, reached Yokohama; and on the same evening the first Annual Meeting and the Mission were organized. Bishop Harris presided, and the members, Maclay, Davison, Soper, and Correll were present; as were also the visiting brethren, Drs. Newman, Waugh, Houghton and Spencer; and the Rev. Geo. Cochran, D.D., and Davison Macdonald M.D. of the Canada Methodist Church.

Interesting fraternal addresses were made by each of the brethren present. Dr. Newman spoke of the advantages of Hakodate as a field of missionary effort. Dr. Spencer mentioned his visit to Fuji Yama and hoped that the many pilgrims to that shrine might soon be turned to the cross of Christ. Dr. Waugh professed to be greatly impressed with Japan as a mission field. Drs. Cochran and Macdonald expressed strong desires to co-operate with our missionaries in Japan. Of ladies present there were Mrs. Maclay,

Mrs. Davison, Mrs. Soper and Mrs. Correll, and Miss Combs of our W. F. M. S. work in Peking, all of whom expressed great sympathy with the new Mission. And then, like loyal Methodists, the leaders of this band proceeded to map out "four old fashioned Methodist circuits; the first and second to be called the Yokohama and Yedo circuits, together with other portions of the island of Nippon, on which these cities are situated, as we may be able to occupy. The third to be called the Hakodate circuit, embracing the city of Hakodate and such other portions of the island of Yezo, on which it is situated, as we may be able to cultivate. The fourth to be called the Nagasaki circuit, comprising the city of Nagasaki and such other portions of the island of Kyushu in which it is situated, as we may be able to occupy."

On August 12th, our missionaries framed their first estimates to the Board, and did it as though they had been taught to "ask largely."

August 31st, Bro. Davison and family reached Nagasaki to begin their important work; and on September 9th Dr. Soper occupied rented rooms in Tokyo to begin his attack on the capital of the Empire. On September 19th our present Nagasaki property was purchased. December 14th brought to Yokohama Dr. Harris and wife, who reached Hakodate, their new field, *January 30th, 1874*, and in spite of a hurricane of snow and ice they found a warm reception. And they also found our lasting friend Kikuchi Takuhei, head teacher in an English school. Thus by the end of January,

1874.

our pioneers had planted themselves in the four quarters of the empire.

True to their history our women saw their opportunity and heard their call. On May 7th they sent \$54.50, their first contribution to the work in Japan.

Reconnoitering tours were made by Drs. Maclay and Harris to Niigata in April, and by Maclay and Correll to Kobe, Osaka and Kyoto in May. The property at Nos. 10 and 11 Tsukiji, where our first Church and house were located, were purchased June 19th. On July 5th Dr. Soper entertained his first audience with a sermon in Japanese. Our first Methodist Chapel in Japan, and the first but one of any Church outside the foreign concession, was rented on Furocho, Yokohama, near our present Gospel Society, August 11th, and Dr. Correll on August 16th opened the place with a Japanese sermon from Matt. I. 18-25.

On October 4th our first Methodist converts, Mr. and Mrs. Kichi, were baptized by Dr. Correll in his own house, 217 Bluff, at which service he first used his own translated Methodist Ritual. October 28th, brought the pioneer W. F. M. S., Miss Dora E. Schoonmaker. October 31st Dr. Soper presented to the Mission Part I of our Methodist Catechism in Japanese. Thus early did our workers begin to prepare the means by which to make a Church strong in doctrine. The fruits of that labor are now visible. On November 15th Miss Schoonmaker opened her school near the residence of Tsuda Sen in Tokyo, with 8 or 10 girls and boys in attendance. In spite of having to move her school five times in nine months, it grew in numbers and interest. On December 18th John Ing began work in Hirosaki. During the same month, Mr. Harris and wife occupied their new house erected on a plot of land donated by the Japanese Government, and upon which our missionary dwellings

and the Girls' School in Hakodate now stand.

1875.

On January 3rd, 1875, Mr. Soper baptized Mr. Tsuda Sen and wife, the first converts of our Church in Tokyo, and on the same day administered the Sacrament of the Lord's Supper in Japanese. No. 222, Bluff, Yokohama was purchased in January, and upon it Dr. Maclay erected the dwelling which burned in 1896. On January 17th Mr. Soper began services at Mr. Furukawa's, Nishikicho, Kanda, Tokyo, out of which grew Kudan Church. On May 9th he began services at Mr. Tsuda's, and we may regard Mita Church as the result. On March 25th Dr. Maclay purchased No. 224, B. Bluff, of the Baptist Missionary, Johnathan Goble, the reputed inventor of the *jinrikisha*. Upon this lot was a partly completed building, which was finished for a Church and became our Ten-an-do, removed to 221 Bluff, and reopened June 3th, 1877. In this our first Church in Japan Matsumoto Sogo and Kawamura Tenju first heard, from Dr. Maclay, the preaching of the Gospel. This Church was opened for regular services by I. H. Correll, June 20th. In connection therewith a Christian bookstore was established. On June 5th John Ing baptized 14 young men at Hirosaki, the fruits of his own faithful work and that of Honda Yoitsu who had been converted in 1873, baptized by James Ballagh, and belonged to the Dutch Reformed Church in Yokohama, the first Christian Church in Japan. On Sept. 4th, the first Quarterly Conference of the Yokohama Church was held, and on that same day began the erection of the Deshima, Nagasaki, Church, on the site of the historic old Dutch Factory. The Church was dedicated Jan. 30th, 1876. The

first Methodist Class was organized in Tokyo, Sept. 16th, by Mr. Soper, at the house of Mr. Furukawa, Kanda, and on Oct. 2nd was held the first Tokyo Quarterly Conference, at the house of Mr. Soper. There were present at this Conference Dr. Maclay, Mrs. Maclay, Tsuda Sen. Furukawa Masao, Miss Schoonmaker, Julius Soper and Mrs. Soper. The work then showed 2 Full Members, 5 Probationers, 1 day-school of 30 pupils, and 2 preaching places. On the next day was held the first lovefeast, a precious meeting; 20 persons were present, several of whom became probationers. Mr. Soper occupied the new dwelling, 11 Tsukiji, on Oct. 27th, and on Nov. 7th baptized three of Mr. Tsuda's children, Motochika, Jiro and Fuki. On Nov. 24th, public services were commenced at Kanagawa by Mr. Correll. The labors of Bro. Harris had been blessed by two conversions. He had secured a good chapel in Hakodate city, and regular work was being carried on. Thus were rounded up the years of planting of the Mission, and in spite of many obstacles the work had in this brief time been established, property secured, and good work begun at every station occupied, and none of those points have ever been dropped.

\* \* \* \*

## II.—*Under Mission Superintendence to the Organization of the Annual Conference, 1875-1884.*

During the first period, no one came to reinforce the original pioneers; in this period reinforcements appear, more school work is opened, publishing interests begin to receive attention, touring becomes common, and the work of the Mission spreads upon natural lines of growth. Details must be omitted, and only a few dates having special importance can find place.

1876.

On Jan. 16th, Mr. Soper baptized Mr. Furukawa and family of Kanda. On Jan. 30th, the new church at Deshima was dedicated. Impressed with the importance of opening a Training school in Yokohama, a special meeting was held Feb. 14th to consider this subject. On April 9th, Bro. Soper baptized 4 girls, Viz: Arai Tsune, Tsuda Koto, Iwamura Chio, and Mizushima, Ito, in Miss Schoonmaker's school at Azabu. Three of these are still living and are good Christians. Miss Arai became Mrs. Iwasaki, an earnest worker in Aoyama Jo Gakuin. Miss Tsuda is the wife of Mr. Uyeno, a Christian business man. They attend the Presbyterian Church near Shinagawa. Miss Iwamura is the wife of ex-president Kozaki Hiromichi of the Doshisha. The heart of Mr. Davison was gladdened when on April 16th he was permitted to baptize his first converts, Asuga Kenjiro and family. This year for the first our native brethren took part in the Annual Meeting. Mr. Correll's first evangelistic tour, under a passport granted by the Government, was made in August. On Sept. 6th, Mr. Soper organized a class near Shiba with Onuki Bunshichi as the leader. Miss Olive Whiting, afterwards Mrs. Chas. Bishop, joined the Mission Sept. 27th. On Nov. 10th, John Ing was transferred to the Mission. He had met with much success in Hirosaki, had baptized many of the students of the To-o Gijiku, and on Dec. 23rd all the Hirosaki Christians joined the M. E. Church in a body. S. Kurimura was first employed as a helper Dec. 30th.

In January the W. F. M. S. were able to occupy their new building at No. 13, Tsukiji. On Jan. 29th the new Church at 11 Tsukiji was dedicated, and on the 31st lot No. 221 Bluff Yokohama was purchased. On April 28th Y. Honda was admitted on trial in the Newark Conference and elected to the office of Deacon. On



June 3rd Ten-an-do was reopened on lot No. 221 Bluff. June 5-16th, Dr. Maclay made a journey to Nishio, baptized 5 persons, and organized a class with Ohara Eikichi as its leader. On the 18th of the same month, Onuki Bunshichi and Kikuchi Takuhei were first chosen as helpers. In July Messrs Chinda Suteki, Kawamura Keizo, Sato Aimaro, and Nasu Izumi left for study in De Pauw University, followed a little later by Kikuchi Yunnosuke, making 5 of Mr. Ing's students already in that Institution. July 10th Mr. Davison presented our first Japanese Hymnal, containing 27 hymns and doxologies, which he had arranged for temporary use, and this became the basis of our present valuable Hymnal, the work, chiefly, of Mr. Davison. In August, by request, Mr. Harris baptized 12 of the students of the Sapporo Agricultural College. Mission work was somewhat impeded by a cholera epidemic in Tokyo during Sept. and October. Our Matsumoto work was opened in October by Mr. Correll, as also a girls' day-school in Yokohama by Mrs. Correll, the same month, which was the predecessor of our present girls' school. Mr. Soper's first evangelistic country trip was begun Nov. 14th, when, in company with B. Onuki he visited the latter's home in Shimosa and organized a class of 16 members and 8 probationers. Arrivals this year, W. C. Davidson, and wife, Nov. 8.

1878.

The country now began to open to the Gospel; great openings appeared in Shinshu, Hamamatsu, Nagoya, and earnest requests came for the establishment of girls' schools in Hakodate, Nagasaki, and other places. From this time on the Mission has never been able to meet the demand for workers, either native or foreign. 17 native helpers were now in employ, and interesting events in the Mission's growth constantly appeared. On Feb. 7th Bishop

Wiley, wife, and daughter reached Yokohama, and the Bishop visited every station and studied every phase of our Mission work for two months. The good results of that visit are incalculable. To his dying day Bishop Wiley was an enthusiastic supporter of our Mission, and his public pleas in America in its behalf have never been excelled. He visited Hakodate in February, assisted in the dedication of our new Church, and ordained Y. Honda Deacon. At a Mission meeting in March, he warmly advocated the opening of a Theological School in Yokohama. He returned to America early in April. July 8th the first joint meeting of Japanese Methodists, that is, members of the Canada Methodist Mission, the Evangelical Association, and the M. E. Mission, was held, and the idea of having one hymn-book for all Japan Methodists was adopted, and the plan for uniform terms in our disciplines received approval. In November Dr. Maclay organized a class of 9 members and 8 probationers in Nagoya, making the foundation of the present Nagoya Church.

Arrivals this year, Miss Susan B. Higgins, Miss M. A. Priest, Miss M. A. Spencer, and Miss M. J. Holbrook, all Oct. 21st.

*(Continued.)*

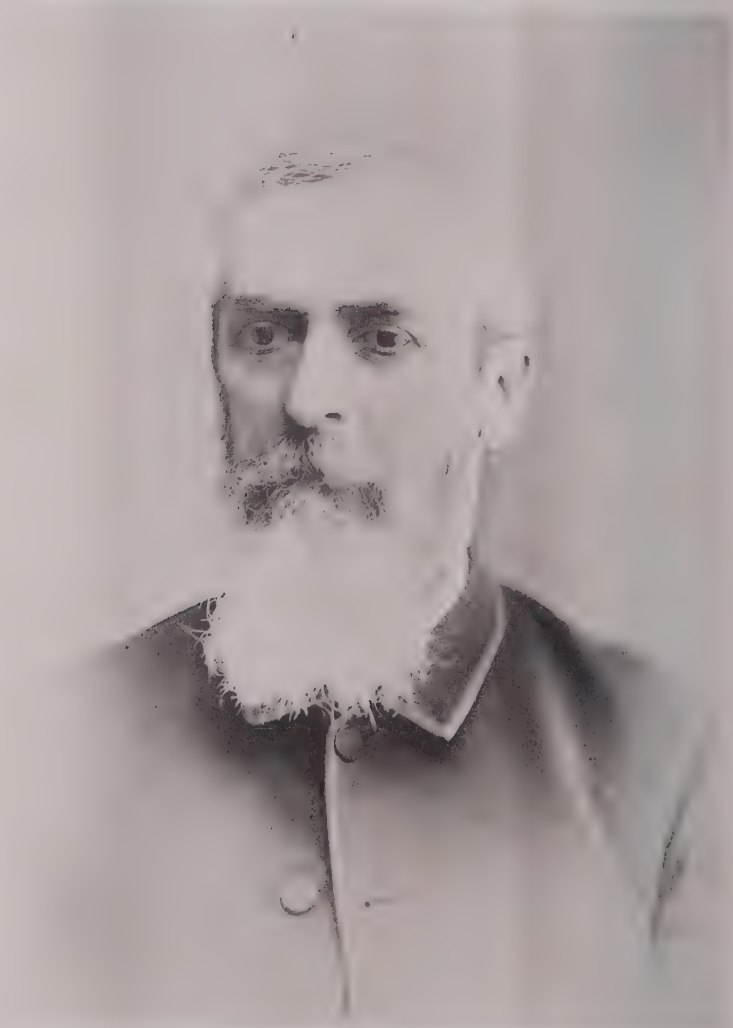

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Rev. DAVID THOMPSON, D.D.

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## BRIEF OUTLINE OF THE HISTORY OF THE JAPAN METHODIST EPISCOPAL MISSION AND CHURCH.

### II.—Under Mission Superintendence to the Organization of the Annual Conference, 1876-1884.

(Concluded.)

THIS has been called in our Mission progress "a year of disaster and growth." During the year the total membership was almost doubled, and the amount raised for self-support totalled four times that of the previous year. The spirit of the people toward our work seemed to improve much. Hakodate Church made signal progress under the direction of Y. Honda. On March 23rd, Bro. Davison organized the Ka-

goshima Church, baptizing 44 adults and 15 children. The religious interest there seemed wonderful. Drs. Maclay and Davison made a tour of the island of Kyushu and found remarkable openings for work. Bro. Soper dedicated a new chapel at Fukama May 2nd, and opened work at Mito and Tsuchiura. The Japan Conference Seminary was opened at 221 Bluff, Yokohama, Oct. 1st, and the same month, Dr. Goucher gave \$10,000 to encourage our educational work. Dec. 1st, Misses Russell and Gheer opened Kwassui Jo Gakko with one student, closing the year with nine. The New Testament Translation Committee, of which Dr. Maclay was a member, completed the translation of the New Testament Dec. 2, and this became our standard version of the New Testament in Japanese. Dr. Maclay had given almost continuous attention to this work since the spring of 1874.

Death first entered our Mission ranks this year. First Mr. and Mrs. Harris, while on the steamer returning from San Francisco, were called to give up their little daughter. On July 3rd, Miss Susan B. Higgins, after but eight months of missionary experience, went to her reward; and on July 28th Mrs. Henrietta C. Maclay, after 29 years of missionary toil, passed by a sudden and glorious translation to the bright home above. This was not the only Mission sorrow. Dec. 7th our school and church buildings in Hakodate were destroyed by a fire that devoured nearly the whole city; and on Dec. 26th, during a terrible conflagration in Tokyo, our entire Tsukiji property was burned. Even the trunks containing the cloth-



ing of missionaries caught fire as they were carried to the street and had to be thrown into the sea. Our workers in Tokyo were left without homes, without books, without food, and almost without clothing. Their suffering must have been intense but for the kindness of friends, Japanese and foreign, who came to their immediate relief.

Arrivals this year, Chas. Bishop and M. S. Vail, Sept. 13th.

Miss E. Russell }  
Miss J. M. Gheer, } Nov. 13th.

Departures, Miss Schoonmaker, Nov. 3rd.

1880.

It required much of this year to recover from the disasters of last year. It was like beginning again from the foundation. Tsukiji Girls' school found a home on the Ginza until their building was re-erected. A boys' school was opened in Tokyo in January, in charge of Charles Bishop. The rebuilt Tsukiji Church was dedicated Sept. 11th, and the Hakodate Church in May. There was very little increase in members, and less baptisms than the previous year.

Arrivals,—

G. F. Draper and wife, March 20th.

C. S. Long and wife, March 20th.

Miss J. S. Vail, May 25th.

Miss Kate Woodworth, Oct.

Departures, Miss Priest, in June.

1881.

Three points deserve brief mention here:—The question of self-support made its definite appearance this year, and earnest efforts were made to adopt plans for its development. Our whole work was hindered by the fact that the members were over-worked, and several were compelled to return temporarily from the field, and thirdly, the necessity of reinforcing the Mission, and of giving it better financial support or of

abandoning some of the stations became apparent. This matter received careful attention in the presence of Bishop Bowman, whose presence and councils were invaluable. The evangelistic work made good progress, but not rapid. On August 28th Bishop Bowman ordained C. Bishop, S. Kurimura, B. Onuki, E. Aibara, K. Asuga, T. Kikuchi and S. Abe to the office of deacon, the first instance in which natives converted in our own Church received ordination.

On June 11th J. Soper organized Tendo Church. On Sept. 13th the new school building at 13 Tsukiji was opened, as Cobleigh Seminary had been earlier in the year.

Arrivals,—

Miss M. S. Hampton, June 9th.

L. W. Squier and wife, Sept. 25th.

Mrs. C. W. Van Petten, Sept. 25th.

1882.

The salient points of our history this year are,—

1.—Large increase of evangelistic efforts.

2.—The further development of self-support plans in the Churches.

3.—Growth of educational work. Offer of Dr. Goucher of a special gift toward the establishment of a Methodist College in Tokyo; the removal of our Conference Seminary and dormitory building from Yokohama to Tokyo; a plea from the Mission to the home Board to establish a union theological seminary.

4.—Advance in publishing work. From this time the Berean Sunday School Lessons began to be regularly translated and published in Japanese.

5.—Special religious awakening in the Tsukiji Girls' School, 21 of them professing Christianity; but no large awakening in the work as a whole yet appeared.

6.—The opening of Kwassui Jo Gakko new buildings by Joseph Cook, May 29th.

## Arrivals,—

C. W. Green and wife, Aug. 20th.  
 Miss A. P. Atkinson, Nov. 1st.  
 Miss E. J. Benton Nov. 1st.  
 W. C. Kitchin and wife, Oct. 2nd.  
 James Blackledge, Oct. 13th.

1883.

Two things stand out prominently in our Mission work this year, first, a successful opening of our educational work in Aoyama, and, second, the remarkable outpouring of the Holy Spirit which this year came upon the work and workers. On Jan. 1st, the money was paid over for a portion of the Kaitakushi property at Aoyama, and active preparations for opening the school began, and on Oct. 1st, the College was opened, and about 150 students were in attendance during the year, of whom 11 were theological students. Day schools received greater attention in Tokyo and Yokohama, 8 schools in the latter place having about 700 children. Revivals appeared in all parts of the field this year, and were confined to no one denomination. Wonderful demonstrations of spiritual power were manifested. There appears no human connection between the revivals in central and those in Southern Japan. The greatest manifestations of power were in the schools. Among the girls in Tsukiji school, 27 were converted in one evening. Of 66 pupils, 47 were soundly converted. Similar results accompanied the work in Kyushu. Want of space forbids further enlargement, but every department of work felt the influence of this spiritual uplift, and its effects upon our Mission will never be lost. On Jan. 1st, Sapporo Methodist Church was dissolved, and the resultant Independent Church formed. On July 26th, we graduated our first theological class, viz. T. Doi, H. Hirata, T. Yamada, and H. Yamaka a noble quartet. The first has gone to heaven, the other three continue faithful with

us in this ministry. On July 22nd, K. Kosaka, T. Kawamura, and S. Matsumoto were ordained deacons; B. Onuki, S. Kurimura, E. Aibara and K. Asuga were ordained to the office of elder by Bishop Merrill, the second instance of ordination of our own converts, and a wonderful showing for the first ten years of mission work.

## Arrivals,—

Miss R. J. Watson, June 6.  
 D. S. & J. O. Spencer and wives,  
 Sept. 23rd.  
 Miss F. N. Hamisfar Dec. 13th.  
 Miss E. A. Everding, Dec. 13th.

Departures, Miss Kate Woodworth in February. Married to J. J. Quin of the British Legation.

\* \* \* \*

### III. *From the Organization of the Annual Conference to the Present. 1884-1898.*

The chief features characterizing the work in 1884 are the increase of converts, as the result of the previous year's revivals and consequent enlargement of the work; the opening of the Korean Mission through the Japan Mission; and the organization of the Japan Annual Conference. The number of converts in Japan in 1883 alone was about equal to the entire number converted during the first twenty years of mission work. On Aug. 15th, Bishop Wiley reached Japan, and Aug. 28th, organized the Japan Conference in our Tsukiji Church, with 14 elders, 4 deacons, and 14 probationers as charter members, all transferred from Annual Conferences in the United States.

To sketch minutely the further history of this period would require a small volume. Only a mere mention of the salient points of these 14 years is possible. A comparison of statistics will indicate our growth:—

	1884.	1897.
Ordained Preachers ...	9	56
Unordained Preachers ..	7	49
Full Members .....	708	3524
Probationers .....	235	1198
Sunday Schools .....	29	129
S. S. Scholars .....	1244	8055
High Schools .....	5	10
Pupils in same .....	300	1047
Churches .....	11	47
Charges, .....	18	82

Besides these we have 11 day schools with 2421 children, 3 Gospel Societies with more than 400 students connected with their night schools, and 4 Industrial schools doing good work. The growth in our educational work has not been so much in numbers as in quality. Our schools have done good work, our graduates have taken first class positions in all lines of employment at home, and high standing in the universities of Europe and America.

Nor has the evangelistic work been neglected. We have 66 Japanese and 11 foreign members of Conference constantly preaching the Gospel, besides 33 local preachers, 30 Bible women, and all the evangelistic work done by our women, and by the Japanese and foreigners in our schools and publishing department, all of whom have a part in this work. The Publishing Dept. has grown from almost nothing in 1884 till our sales now reach 12,000, Yen annually, millions of pages yearly bear the impress of our house, and we have the kindly patronage of all Christian denominations, as well as supplying large orders of books to the Government.

Our Church polity, though not perfect, has proven unequalled as an agency for permanent evangelism. Since 1876 when our Japanese brothers began to take part in our Annual Meetings until to-day, they have always out-numbered the foreigners, sometimes almost five to one. Yet with equal rights secured by our polity, and with the grace of God and of mutual confidence controlling the hearts of the workers, there has been no occasion for the rise of race questions between us. *We be brethren.*

Our doctrines, too, have had their relation to our history. We dare preach our doctrines fully and freely, to all classes and every where. We have had no heresy trials, no typhoons of suspicion, no doctrinal earthquakes. Even our co-workers in other churches have come to acknowledge our Methodist doctrines as the anchor to Japanese Protestant Christianity.

Of the missionaries who have arrived since 1883,—of a total of 91 connected with our Mission at various times from the first 57 have arrived since October 1894,—and of those who have withdrawn from the work, I have no time to speak, nor can I mention such related subjects as the disestablishment of Buddhism, and Shintoism, the adoption of the Constitution and parliamentary institutions, the revision of the treaties, and many other things which have had their influence upon our work.

The conservative reaction of the past ten years has seriously affected our growth, as it has that of all other Missions in Japan. We have not been unconscious of the presence at times of heathen opposition, even persecution, of the rationalistic waves which have swept some other churches, or of the stolid indifference which is, if possible, worse than either; but we have held our own, have marked the splendid loyalty of our people, especially of our workers, and have made steady progress right through the storm. We are stronger and in better fighting trim to-day than we ever were before. Glorious have been the past twenty-five years! What an outlook the next quarter century presents!

DAVID S. SPENCER.

(An article read before the Conference at the Twenty-fifth Anniversary of the planting of the Mission of the M. E. Church in Japan).



## GOD'S CHOICE.

THE thoughtful student of both sacred and secular history cannot fail to observe that as among the artisans of earth, the master-workman makes special selection of the materials with which he intends to construct his work, so the Divine Architect makes choice among his many servants of each one for the special task to be assigned to him in advancing the cause and kingdom of God among men. Probably in few instances is this more observable than in the laying the foundations of the Christian church in unevangelized lands. Peter and Paul both, in some sense, Apostles to the Gentiles, as well as to the house of Israel, were remarkable examples of this selection of God for their individual and collective work. It is with such reflections as these that we approach the subject of our present sketch, viz : an account of some of the services rendered by our beloved, and esteemed brother, Rev. David Thompson, D.D., in laying the foundations, and in building up of the Church of Christ in Japan. Dr. Thompson's heredity had no small influence in rendering him a fit instrument for this work. Descended of Scotch-Irish stock he might be expected to have all the grit and daring of those peoples, as well as the staunch principles and thorough indoctrination of the descendants of the covenanters and the men of Ulster. Born and educated in America, he had in addition, the love of the largest personal and civil liberty, as well as that liberty of conscience and of worship that animated the heroic upholders of "Christ and His covenant" through the fierce fires of ecclesiastical persecution that assailed them. The descendants of such men are not likely to easily surrender convictions of conscience or duty to any one, through fear of sacrifice, of self-interest or of not being considered law-abiding or subservient "to the powers that be."

Dr. Thompson was a native of Ohio ; and after his Collegiate and Seminary education was settled a short time in the work of the Ministry as supply at Point Pleasant in his native State. In 1863, three years after the pioneer medical Missionary of the American Presbyterian Church, Dr. Jos. Curtis Hepburn, had commenced his successful medical and philological work at Kanagawa and afterwards at Yokohama, Rev. Mr. Thompson was sent forth as the first church representative of that influential and orthodox body. How he a young man from the West, with no influential support came to be selected is unknown to the writer of this sketch ; unless it were another instance, happily so frequently exhibited in the history of Mission Boards, that the persons preëminently called of the Master have not been sought after but like Isaiah of old, are the Lord's selection and on their part are found saying, "Here, Lord, am I ; send me !" Mr. Thompson's going forth, while yet a stripling youth, alone and by sailing vessel on a four to five months voyage to an almost unknown land, had some of the elements of daring that animated the youthful champion of Israel's hosts. On his arrival in Japan, *Month of May, 1863*, he was domiciled with Dr. and Mrs. Hepburn in their comfortable house, No. 39, Yokohama. He began at once to take part in the pulpit ministrations of the American Missionaries for the foreign community, held at that time in the American Consulate rooms, Yokohama, and chiefly under the acceptable supervision of the Rev. Dr. S. R. Brown of the Reformed Church Mission who had maintained these services from the first arrival in Nov. 1859, with Dr. Hepburn's and other brethren's hearty assistance. Mr. Thompson's originality and forcefulness as a speaker and teacher, soon induced some of his friends and advisers in Mission work to counsel him to start an independent work—or Sabbath



service in Dr. Hepburn's Dispensary. He made trial of the experiment through his marked spirit of conciliatoriness till he satisfied himself it would not be to the general interest of the cause of Christ, nor be other than an interference with his duties primarily in the acquisition of the language, and the hope to render service to the Japanese.

This first stand of the youthful Missionary was significant of others that were to follow. Union work of the Representatives of the Reformed and Presbyterian Missions at Yokohama in religious services, soon led to similar united work in education.

An Interpreters' School, for the Custom House officials, was started by the chief interpreter, Mr. Ishibashi, and Drs. Brown and Hepburn, and Messrs Thompson and Ballagh were teachers therein. No salaries were paid but an occasional present of a package of silver ichibu kin 100 in a package, were given till declined by the Missionaries. The disastrous fire of Nov. 26th, 1866, soon cut short the history of that school; though not without several of the pupils becoming distinguished teachers and officials of the Government H. E. Ando Taro was one of that number.

From the beginning, the younger members of the Presbyterian and Reformed Church Missions working together in all Japanese work foresaw that the organization of the native church would likely devolve upon them, so they agreed that so far as they were concerned there should be no Reformed, nor Presbyterian Church in Japan, as such, and in connection with the Home-land, but a single Church of Christ in Japan with presbyterial government and of a Scriptural Calvinistic faith. When the first converts were baptized there was this same union of interest and responsibility. Dr. Hepburn, long an elder of the Presbyterian Church in America, took part in the examination of the first

convert baptized in Nov., 1864, and he and Mr. Thompson in the examinations of Messrs Ajiki (Awazu) and Susuki baptized in May, 1868. They would have both been invited to participate in the organization of the first native church in Nov. 10th, 1872, but both were at the time absent from the field. Their wishes however were respected and their interest regarded in the choice of Mr. Ogawa Toshiyasu, for elder, who had been baptized by Mr. Thompson in 1869. That this union of interests was meant to extend beyond the two denominations and missions chiefly conceived was manifest in the presence of the three pioneer Missionary ladies of the Woman's Union Missionary Society of America, and the admission or incorporation into the church of a convert of Rev. Mr. Ensor's of the C. M. S., baptized at Nagasaki in 1871, and who had suffered persecution and imprisonment, it was alleged, for his faith. He had been shortly before released from imprisonment and was made deacon of this first Church of Christ in Japan. The name was of the church members' own selection as voiced by their elder Mr. Ogawa. The Church had been organized in the school or lecture room of the present Kaigan Church, Yokohama. But on Dr. Hepburn's return and that of Mr. Thompson for great usefulness, it was transferred to Dr. Hepburn's dispensary and, owing to Mr. Ballagh's illness, Mr. Thompson took charge of the services, till a new church of seven members was set off for Tokyo with Mr. Ogawa for their elder and Mr. Thompson for their pastor in 1873, or eighteen months from the first organization at Yokohama.

It was the important part this second church organization was to effect in accomplishing the future union of the two missions hitherto coöperating, and in securing the future coöperation of all Missions holding the Presbyterian polity, as also the results of the Reformed Episcopal Church work in

Japan, that its history and that of its first pastor Dr. Thompson becomes "Newly illustrious," as its name *Shin Sakae* would apparently indicate. Owing to the increase of clerical representatives of the American Presbyterian Mission, its Board instructed its missionaries to form a Presbytery of that Church in Japan, of which Mr. Thompson, as all its representatives, became a member. A church organization on those lines had already been effected at Tsukiji, Tokyo, and one followed later at Yokohama, and it was expected on the part of the promoters of this denominational scheme, that Mr. Thompson and the Shin Sakae Church would fall into line, and abandon the Union with the churches organized on undenominational lines by the Reformed Church Mission at Yokohama and at Nagasaki. This was a time that tried both native and foreign constancy, but as might have been anticipated of the man of Scotch-Irish stock he was equal to the emergency. He declined to bring his church under the Presbytery, and on the threat of being recalled or cut off from the Mission support, he bravely replied he was no Jesuit. He had taken neither a vow of poverty, obedience or celibacy, and that for the present he would secure his own support, which he did by his most satisfactory services to the U. S. Legation as Interpreter, which at that time was represented by his distinguished townsman, Judge Bingham, long a Senator to the U. S. Congress.

The prosperity of this Second Church with its numerous offshoots in Tokyo as of the other Churches of Christ soon led to wiser councils on the part of members of the Presbyterian Mission and suggested a union of their churches with those of the Church of Christ in Japan, which union was happily effected October 3rd, 1877; and owing to the union of the churches in connection with the Presbytery with the churches under the Chiu Kwai of the Church of Christ in Japan, a new name was adopt-

ed viz., that of: "The United Church of Christ in Japan." This also served to record the fact that a third Mission, that of the United Presbyterian Church of Scotland, had joined the Council of Missions to labor for a common church. Rev. Mr. Thompson as Moderator of the United Church preached an appropriate sermon on the text, Acts 9:31 "*Then had all the Churches rest etc.*"

This was indeed a triumph of peace and tranquility that augured much for the future of the church in Japan. The two oldest elders of the Shin Sakaye and Kaigan Churches, and one of the Tsukiji Church, viz. Messrs Okuno, Ogawa and Sasukawa were ordained that day to the Gospel Ministry. The two former, venerable and faithful, are still efficient ministers of the Word. Since then the adhesion of the Southern Presbyterian Church and the Reformed (German) U. S. A., and the Cumberland Presbyterian, together with the formal enrollment of the Woman's Union Mission makes a union of seven Missions, or representatives of seven different denominations, in Great Britain and the United States, all combined in labor for the one Church of Christ in Japan—to which glad consummation one man's constancy, contributed so much.

Of Mr. Thompson's labors in educational circles, in private classes, and at times in Governmental Institutions, as a translator of Old Testament portions from the original, in a knowledge of which he made commendable attainments, and his knowledge of the Japanese written as well as spoken language obtained while acting as interpreter for the U. S. Legation, I need not speak; nor of his weighty and powerful utterances of the truths of revelation whether in English or Japanese. They are too well known to need comment. In approach to the throne of the Heavenly Grace, whether in his own tongue or the Japanese he was always reverential and made the hearer feel what is recorded of Bossuet or

Massillon's preaching that "God alone was great." This was due to his own deep piety and reverential spirit, as also to his intimate and familiar knowledge of the Scriptures of truth in which he found utterance for the loftiest and holiest emotions of the heart. Mr. Thompson's peacefulness of disposition, his extreme gentleness, and considerateness of others, and his readiness to help all men, and sympathy with the lowly, has made him a wise counsellor of individuals and churches, in which latter capacity as superintending Evangelist he has devoted much of his time and energy during recent years—and while entailing much labor, and some privations they have been cheerfully bestowed. The one anxiety that has haunted his mind is the tendency to aberration observable ever and anon, on the part of Japanese brethren as exhibited in their teachings and in the press. In no case as much as when the Dai Kai deliberately set aside its accepted standards of faith, viz: of the Shorter and Heidelberg Catechisms, the Westminster Confession of Faith and the Canons of the Synod of Dort, and substituted for them an abbreviated Creed, concentrated simply upon that of the Universal Church and called the Apostles' Creed. That this was done as a preparatory step to a wider union of Christian Churches did not mitigate the disappointment at the readiness displayed to lay aside the tried and well-known, for the untried, and unknown, and especially in the church's infancy, and the temptations to loose doctrines, and lax practices that are so general in society and insidiously at work in the churches. Could he as some others in the church and one in particular, could he have seen it ever he passed into glory, I allude to Dr. Verbeck, see these standards in their full substance at least reinstated in the affections of the people and practiced in their lives, he would be ready with the aged Simeon to say, "Now Lord, lettest Thou Thy servant depart

in peace, for mine eyes have seen Thy salvation." This complete satisfaction we devoutly trust it will be given to this devoted servant of Christ to see, before called away from the church he has loved and served so faithfully, to the servant that awaits such constancy in heaven. A devoted friend and brother.

(Communicated.)

### YOUNG JAPAN.\*

Ladies and Gentlemen:—

THE Japanese nation is very old. It is perhaps the oldest nation on the earth. And at the same time it is very young; is probably the youngest nation in the world.

It is but natural that Old Japan is old. But what a cause for regret and sorrow it is, that Young Japan is aged so soon! The people are looking backward. They are longing for the things of the past. They are cherishing old thoughts and old memories. They are going back to their old ultranationalism and exclusivism, self-conceit and egotism. What do these signs indicate but the oldness of the nation? The people are aged, the nation is old. What comes next old age? Is it not decay and death? Every man desires to live long, but who would be old? If the people abhor decay and death, they must become young again. How can people become young when they are old? Before we ask this question, we had better ask, what the causes are that make men old.

Among them I count weakness and shallowness of nature. That weak and feeble natures soon fade and decay, and that the narrow and shallow are easily filled and satisfied, is too evident to need explanation.

Another cause is moral impurity. As "the canker galls the infants of the spring," impurity is eating into the

\* A ten minutes address delivered at the Literary Anniversary, Tohoku Gakuin, Sendai.



very heart of physical, intellectual, moral and spiritual strength, and thus the very foundation of home, state and society is shaken.

A third cause is the lack of lofty ideals and aspirations. The poet speaks of the

“ Olympian bards who sung  
Divine ideas below,  
Which always find us young,  
And always keep us so.”

Indeed noble ideals and aspirations keep men young.

I might mention half a dozen more causes, but I shall hasten to give the last and greatest which in reality includes all others. This is the lack of belief in God, the living without God. A fatherless child grows old prematurely. Sad to say, orphans are often distorted and stunted in growth, and their ugly dispositions and their lack of lovely sentiment and noble character are referable to their orphanage. The destiny of men without God is like that of children without parents. They can not enjoy a normal growth and full development. But to have a God is to have everything. God is all in all. All wants and needs are answered in God; all longings and cravings are satisfied in the Father. Man can grow fully and normally only in a right relation and attitude toward Him. He is the source of Light, Life and Love.

Old Japan may be proud of its long, unbroken history, of its refinement, culture and virtues. But however its people may laud it, Old Japan is Old Japan. Its history has significance only in its relation to that of Young Japan. Our better days will be, I hope, in the future. Do not look backward to seek our glories in the dead Past, but look forward for hope and promise in the Future. Hope and Youth are inseparable sisters, and the

former is found only in association with the latter. Our nation must become young again. And the way we can become young when we are old, may be inferred from what we have just observed. True rejuvenation means regeneration. To become young again, one must be born anew. To be born in the bosom of God the Father and grow up there is the only way by which we may have eternal youth.

The cry, “Dai Nippon” (Great Japan), resounds everywhere in the streets of villages and cities. Yes, Japan, let thy ambitions be as great as possible, thy aspirations as high as possible. But know thyself and humble thyself. For true rejuvenation implies humiliation also. Know that thou art at best a mere youth, and give up thy self-conceit and self-assertion; cast away thy exclusivism and egotism. No one lives for his own sake alone. One's happiest days are those when he lives for others. This is the case with a nation. As Emerson has said, “Only by the supernatural is a man strong: nothing is so weak as an egotist. Nothing is mightier than we, when we are vehicles of a truth, before which the state and the individual are alike ephemeral.”

Thou Young Nation, be truly young. Be free, generous, open, and ready to appropriate and assimilate all the best of all ages and all nations. This is the only way to grow and to be great. Thus wilt thou be able some day to bless and glorify mankind. Be not hostile, but be hospitable; be not exclusive, but be friendly. Be honest and earnest. Be pure and holy. Be true and faithful both to thyself and to others. Again I say, thou beloved Young Japan, be young, but never lose the dew of thy youth! To be young is very Heaven!

J. MAEDA.



# World's W. T. U.

Conducted by Miss CLARA PARRISH.

MOTTO: "For God and Home and Every Land."

PLEDGE: "I hereby solemnly promise, God helping me, to abstain from all alcoholic liquors as a beverage, including wine, beer and cider, and that I will employ all proper means to discourage the use of, and traffic in, the same."

OBJECT: To unify the methods of woman's temperance work the world over.

BADGE: A knot of white ribbon.

HOOR OF PRAYER: Noon.

METHODS: Agitate, Educate, Organize.

DEPARTMENTS: Preventive, Educational, Evangelistic, Social and Legal.

THE POLYGLOT PETITION has been circulated throughout the world and signed by representatives of over fifty countries. It asks for the outlawing of the alcohol and opium trade and the system of legalized vice. The chief auxiliaries of the W. C. T. U. are the United States, Canada, Great Britain, Australia, South Africa, India, Japan and the Sandwich Islands.

*A touching letter from the Lady Henry Somerset to the workers in Japan.  
Miss Willard's biography. Glimpses of the Spring's campaign, and  
brief summing up of Mr. Miyama's work. A telling incident  
of travel. The men's national organizing convention  
called. An interview with the Minister of  
Education. Mrs. E. Spencer Large.*

## EASTNOR CASTLE, LEDBURY.

Dear Sisters and Comrades:—

The most cherished possession that I hold is a worn, brown, ragged Testament. The cover is torn, the leaves are blotted with ink, on every page there are pencil marks and notes in a beloved hand-writing, dates and names of places, and records of conventions for which special strength was needed. It is the Testament that travelled with Frances Willard on her long weary journeys, from which she read day after day on the cars, and night after night, after her heavy meetings, the pages that brought to her inspiration and comfort and encouragement, and this small, five cent book is as sacred to me as any of the historic

Bibles chained to the shelves of our Cathedral libraries, or the editions in our great museums. Within the pages of this book there lies a little picture—it is a print of the first design for the Woman's Temple, and in Miss Willard's hand-writing, faint with years, is written this inscription.

"Tillies Temple, 1888. God grant that it may take material form, and that ere long. F. E. W. Philadelphia, 1888."

("Tillie" is Mrs. Matilda B. Curse who originated the scheme for the Temple.)

In the last address that she ever gave to the United States National Convention at Buffalo, she pledged

herself to go out to collect the necessary money to pay off the debt on the great Woman's Temple in Chicago. She imperilled all her little earthly possessions, and then went forth upon her holy task, the last she ever undertook "for God and Home and every Land." For six weeks she toiled, speaking at meetings and interviewing private individuals, and I have letters from her telling me how weary was this work, how distasteful and how hard, and yet how strongly she was convinced that this great monument of woman's labor must not be lost, and that somewhere in the world there should rise up the material expression of the hopes, and the prayers and the work of the white-ribbon women. You know how, in the midst of this stress, she fell on the battle-field; you know how, in almost her last words, she commended this enterprise to those who were near her, and of all the memorials that can be raised, I think what she would wish the most is that the debt, which so heavily weighted the work, should be removed, and the Temple given to the women to stand, forever, a monument of their faith and their devotion. And now my sisters, how can we carry out her wish? How can we prove to her, whose eyes "yet behold us in Eternity's stillness," that she has not lived and worked and died in vain, but that she "built better than she knew." *By each one of us contributing something to the world's fund that shall give the Temple to be a monument to America for Frances Willard.* I believe if every woman would give half a dollar, throughout our local and national societies, this could be accomplished without difficulty. Will you begin such a collection immediately? Will you send the money to the President of your country who will forward it to me? Will you help that her prayer shall be granted, that the Temple may "take material form, and that ere long"?

That tireless hand will write no

more; that eloquent voice can plead no more for the objects which were dearer to her than life itself; that busy brain will no more plan the work for her willing followers, and give to each the task best fitted for her talent, but yet it seems to me that that little faded point in that torn Testament, must take a message to our sisters everywhere more eloquent than words, more suggestive than the strongest appeal from her pen.

Yours in our white-ribbon bonds,

ISABEL SOMERSET.

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"The Beautiful Life of Frances E. Willard," in Japanese, appeared almost simultaneously with the English edition. It did not seem wise to the friends here to wait for Miss Gordon's book, so the choicest of things were selected from her auto-biography, "Glimses of Fifty Years," together with dates, places, etc., to which the latest and crowning achievements of her life were added. The prime effort of those who compiled and translated was to produce something that would be an unparalleled inspiration to the young men and women of Japan, by showing them, under what unusual difficulties, she achieved such great success. Those who have read it tell me it is the most helpful and fascinating life story they have ever seen, so the white-ribbon women are very happy in believing that they have made the most valuable contribution of the year to the Christian literature of the land. In August, *Do Everything*, Miss Willard's hand-book for workers, will be published in Japanese. It was one of the great desires of her heart that this book might be put into the language of all peoples to whom her beloved W. C. T. U. had gone.

\* \* \* \*

The Rev. K. Miyama has just returned from Nagasaki, which means that our work has reached, directly, every part of the Empire during the

past twelve months. He has made nearly five hundred addresses, and if we add to this the speeches of other leaders in various parts of the country, methinks we should be safe in saying that fully a thousand special temperance meetings have been held since last July. Twenty new societies, including several children's bands, have been reported since the Annual Meeting in April, which adds more than three hundred women and several hundred children to our ranks. Miss Belle Allen has organized her tenth Loyal Temperance Legion. Of the other new societies six are in the girls' schools; the Kanazawa Girls' School; the Presbyterian and Congregational Schools of Osaka; the Doshisha, and the Fukuoka and Hirosaki Schools. One day in Osaka one hundred four girls joined, and we telegraphed Mrs. Yajima the good news. Kobe College Y, and the two girls' societies in Nagoya had a large increase in membership during our pilgrimage in the spring. In fact nearly every school organized has doubled its membership this year. There are now more than nine hundred pledged girls in the schools, alone. Regular monthly meetings have been held. I have attended a number of these, a detailed account of any one of which would make a most readable page of the evangelist if there were space for details. All this is due of course, to the genuine interest of the foreign teachers. A ten by twelve picture of Miss Willard now hangs in ten of the schools, and will be put in the others soon.

The outlook for the temperance work in Japan is more promising to-day than it has been at any previous time. Sometimes Mr. Miyama had audiences of fifteen hundred and eighteen hundred in the spring, and often and often the largest auditoriums would not hold all who came to hear; The editors of secular papers, both English and the vernacular, had gladly inserted all facts which the press department

could furnish them; the friends generously responded at once to the appeal for four or five hundred dollars for the Rescue Home, and so from every quarter the most cordial sympathy has been given.

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The Buddhist world has not been slow to note that it is the Christians who are active in temperance work. Not long ago when a gentleman was passing through Japan who did not know a word of the language, some natives asked him to drink. He shook his head, and then, he supposed, they asked why he refused, for when they found they could not make him understand in that way, one of them took a book and drew a cross on it with his finger. To this he assented by nodding his head. Then they smiled and troubled him no more.

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The men's national organizing convention has been called for October 1st and 2nd, in Tokyo. The Saturday will be devoted to business, and Sunday to gospel temperance meetings. With the better foundation which this will give, much more substantial work can be done another year. The call is signed by Dr. Julius Soper, and several Japanese leaders. Let all the friends who contemplate making a visit to the capital about this time, come on these days, and so help to "swell the chorus," and give "God speed" to this good citizenship league.

Through the kindness and coöperation of our Honored United States Minister a Committee of white-ribboners were privileged to call upon Dr. Toyama, recent Minister of Education a few days ago, and put into his hands a set of the text books used in the Schools of America.

They were very cordially received, and found him most courteous and approachable. He told them that he used neither liquor nor tobacco in any form; that he had been doing, and



expected to continue to do, all he could to prevent their use by the youth of the land; that no teacher had a right in the school-room who had formed such habits, and other similar statements equally strong.

It seems too bad that a man of such thought, practice and courage could not have been retained in office, but Japan is to be congratulated that even for a few weeks there was one so clean at the head of the Educational Department. Indeed it would be a compliment to the people of any country to say of them that they had put their schools into the hands of a man who was so entirely free from the diseases caused by these things.

Dr. Toyama is as witty as he is wise, too, and took advantage of the opportunity to remind the ladies, in the most clever way, that the Japanese got their tobacco from us. When the present war was mentioned, and his attention was called to the fact that of the young men who had volunteered, in the states, 90%, of those who used cigarettes were rejected as unfit to serve their country, while only 10% of nonusers failed to pass their medical examinations—a fact which we had sent out to all the news papers of the land—he seemed quite serious for a while, and then, with a merry twinkle in his eye said: “If that is so, the American Indian is getting his revenge, isn’t he? I do not know but that it is divine revenge,” adding—“If this gets out I fear that all the boys who do not want to go to war will begin the use of cigarettes at once,” and then, with further assurances of his interest and good will, he bowed the Committee out. The next week the *Gazette* said: “The Educational Department is thinking seriously of taking measures to prohibit the use of tobacco by school-children.” We do not mean to infer that this had any connection with the visit, but it was gratifying to have it come at this time. It certainly is true that wide-awake teachers in

different parts of the Empire are beginning to see that something will have to be done. The ashen hue of the flesh, the dull eye and sunken cheeks of so many of the half grown boys whom we meet, must soon compel their seniors to stop and inquire what is the matter, at least. And it will only be necessary to investigate, the cause is not difficult to determine.

About a month ago, taking the train at Nagoya for Tokyo. I set myself the task of noting carefully what proportion of the passengers smoked, and also what quality of tobacco they used. To my great surprise, I found that of all the scores, and I do not know but that I may say hundreds, of those who come into and left my car during the day, or up to the time that we reached Yokohama, there was one, only, who did not use tobacco, (and that one was a man) and there was one only who used a pipe. Think of people who are extremely sensitive to tobacco having to breathe such an atmosphere for twelve consecutive hours!

I learned on this occasion, too, what I had not noticed before, viz: that the smoke from the pipe was a very clear blue, while that from the cigarettes was gray—a dense gray, with sometimes a streak or two of the some blue that curled up from the pipe mingled with it. Now what did this prove? It seems to me it proved that the tobacco used in the pipe was pure tobacco—that is, the real stuff, while the cigarettes contained only a very small portion of the weed, the other materials being some cheap substance that makes the cigarette so inexpensive, and therefore within the reach of even the smallest boy.

I haven’t the figures in my possession now, but Mr. Stevens, of Akita, has kindly sent me a table, furnished him by one of the public school teachers of that city, showing that the average grades of non-smokers, in every class, except one (and that one is just about



equal) are higher than those of the users. If the friends of temperance in every place would take the trouble to collect this information we might "snow" the Educational Department knee-deep with such testimonies. The Japanese are easily convinced when we set actual facts and figures before them, and in my opinion there is nothing that would count for more just now, than the carrying out of such a plan. Who will respond? One large school of seven hundred pupils, in Osaka, has already asked for scientific temperance books.

\* \* \* \*

And now I have saved the best news until the last: Mrs. E. Spencer—Large has been appointed by the

World's Executive Committee to succeed me in the work in Japan, and will take charge in October. Mr. Miyama is to be associated with her, and these two will form, as one of the friends has said: "A strong vanguard for the young but invincible, cold-water army." I want to take advantage of the opportunity which this letter affords to thank all the friends for the coöperation which they have given me, and to bespeak for Mrs. Large the same unstinted sympathy. No matter how many other countries I may visit, the workers here must always have a place in my heart all their own. God bless them, and may we each have must of the true missionary spirit:

"Lest we forget—lest we forget."

## Human's Department.

Conducted by Miss ANNIE S. BUZZELL.

THE following article is a paper which was prepared and read by the editor of this department for the last meeting of the Sendai Ladies Missionary Conference. It was prepared without referring to any of the authorities on the subject, but by talking with the common people, here and there, and getting their ideas, as well as telling what has come under our own observation in the few years that we have had the privilege of working for the women of this land, both in house to house and school work. The Bible women with whom we work agree with us in saying, that the ancestral worship and worship of the spirits of the dead, the two being closely connected, are the hardest things to get the women, and especially the old women (and men, too,) to give up. It is not strong enough to hinder the onward progress

of the kingdom of our Lord. Nothing can do that, you know. It will not be many generations, perhaps not more than two or three, ere it will be entirely gone, and ancestral tablets be kept, if at all, only as relics of a long-gone past. But that happy time has not come yet. The *ihai* have their places in most of the homes in Japan, if we can judge of the whole country by the section in which our lot has been cast. Ancestral tablets are being made and blessed by the priests to-day, and the old ones of ages ago are tenderly and carefully guarded in the homes, loved and cherished. There is need of power and tact and wisdom from on high to guide us in our work in these homes.

Another note which should be made here, is that the ancestral tablets are said to have been introduced from

China. As the Chinese written characters gave the Japanese a means of expressing themselves in writing, so the wooden tablet was something which they could see. It would be a reminder to their eyes, and being ever before them, would prevent their forgetting the duty which was so urgent upon them.

### *Ancestral Worship in Japan.*

One of the most difficult, if not *the* most difficult thing which we meet in our work for the women of this land, is the worship of the spirits of the dead, or *Hotoke*, as they are called. This does not seem so prominent as in China, where it is the chief worship of the country, and is so strictly and carefully followed, but while it may not show so much, it is here, rooted and grounded in the superstitions of the people, and so deeply impressed on their hearts as a Japanese custom handed down from age to age that it seems almost impossible to root it out of a woman's heart; and not only are women slaves to it, but men also, even young men, who boast that they have no faith, no religion, that their reason leads them above and beyond religion; even such ones are, more than they imagine, tied by their family traditions to the worship of their ancestors. To be sure they do not prepare the offerings or place them before the shrine; they do not arrange the decorations for the festival days. Such things are for women to do, and it is for women to believe that the spirits return on certain days and abiding at home awhile, leave again, and such things as that. But the men, in more practical ways, show their bondage to the ones whose bodies have long ago returned to dust, and they are no more free to accept the Christian religion than are the poor, ignorant women who are bound by—they know not what; for it is true that the women often do not understand what they are doing, or why they do

it, when worshipping their *hotoke*. The most prominent thing in the heathen homes which we enter is the god-shelf, and below or beside it the shrine of the ancestral tablets. The god-shelf contains the gods which show the special bent of the family. The gods of wealth and good luck are there usually, for every one wants those things, you know. Then there may be the patron god of the merchant, scholar, scribe or whatever profession is carried on by the head of the family or aspired to by the rising generation. But almost as important are the Buddha and the ancestral tablets which are contained in the shrine, and these are the ones to which the heart clings the longest. As Christ and the One God religion are taught in these homes, and the people begin to believe the true God and to see the fallacy of so many images, it becomes an easy matter to remove the contents of the god-shelf, but not so with the *hotoke*. We go into homes, where the mother and grandmother and daughters will listen with kindling eyes to the sweet words of Jesus, and then they will say, "We have given up our idols. We worship the true God now," and, sure enough, the god-shelf is empty. But our eyes fall a little lower and there is the shrine, and the tablets, and, if we happen in on the anniversary of the death of any of them, there will be the fresh offerings and tiny lamps burning before them. If we ask, "If you have given up your idols, why do we see this?" the answer is quick, "Oh, that is only *hotoke sama*," and they will explain that the offerings and lights are there because this day is the anniversary of the death of one, and that this light and food was placed there that he might know that he was remembered. "Who is this ancestor? and what great thing did he do?" "Why, I don't know." "Is this his name written here?" "The name that was given after his death. I don't know his real name, but he is an ancestor of this house, so I worship him."

"But you just told me that you worship only God."

"Oh, but this is the ancestor of my husband's home."

"Yes, but why do you worship him?"

"Indeed I don't know. There is no reason. But it is a Japanese custom. We have always been taught to do it, and if we neglect it, we will be thought unfilial."

We hear this over and over again from women of ordinary intelligence. When they have something especially nice to eat or a pretty new garment, they go before the shrine with it and show it to the wooden tablets that stand there. They do not think that the souls of the departed ones are there but that from the spirit-land they look and see whether their descendants are showing proper respect to their memory, and gratitude for what has been done by them for posterity. But there is one time in the year, when the spirits return and dwell in the tablets for a few days, and for this time special preparations are made.

As nearly as I can find out and understand the obscurity which seems to surround so many of these customs, ancestral worship is both Shinto and Buddhist, but the Shinto worship seems to be that of spirits in general, while the Buddhist rites are more especially for the ancestors. Yet Buddhism and Shintoism are so mixed in the minds of the masses of the common people that they do not know which is which and simply live on, from day to day, doing as their parents and grand-parents have done before them, not really knowing what they worship or why; not understanding what they believe or why, but just drifting on with the current of custom and tradition, drifting on and on—where?"

The Shinto worship of the spirits of the dead seems to have always existed in Japan. In fact we can trace it clear back (if we believe all that is told us) to Izanagi and Izanami, the god and

goddess who lived on the Heavenly Plain, and walking out on the Floating Bridge of Heaven, stirred the thick mists beneath with their spear, from the point of which fell the sparkling drops that made the beautiful islands of Japan. Their beautiful daughter, Amaterasu, the Sun-goddess, sent her grandson down to rule over these islands, bequeathing to him the sacred treasure which is guarded so zealously and carefully to-day in the Ise Jingū shrine, with these words, "That is the place in which you, the Imperial descendant, shall rule. The prosperity of the Imperial throne shall be as eternal as the Heaven and the Earth. My grandson, take this mirror and pay respect to it as you respect me." This ruler, sent from the Heavenly Plain, was the grandfather of Jimmu Tennō, the first real Emperor of Japan, the founder of the present dynasty and the first ancestor of the Yamato race.

(All this is mythology or tradition. There are scholars and historians to-day who have their various theories as to the origin and meaning and historical connection of these myths, but it is not possible nor necessary to consider them here.)

When Jimmu Tennō ascended the throne and established his Capital, two thousand five hundred and fifty-eight years ago, he built a shrine for the sacred treasure, the mirror, the jewel and the sword, and worshipped the Sun-goddess, with these words, "Our Imperial Ancestor's spirit has protected our person, sending divine help from heaven." It seems to be from this time that ancestral worship received a more or less definite form. The mirror, and jewel, and sword are still guarded in the shrine of Ise Jingū, entrusted to the care of a Shinto priest. Until lately this shrine was always under the care of a virgin daughter of the Emperor. Twice each year, on the last day of the sixth and twelfth months, there is a ceremony called Ōharai, meaning



"grand cleaning," observed in the shrine and in the Imperial Court. This is to ward off all evil influences for the coming season. This festival is a very ancient one. There is another which is more modern, the great festival of the dead, called the Shōkonsai, which means calling together the spirits of the dead, and paying honors unto them. Especially at this time the souls of the brave soldiers, who have died for the Emperor and his subjects, are recalled and worshipped. But these festivals are not strictly for the worship of ancestors, but of all departed spirits; and besides these two, there are smaller festivals, local or family, called *Mitama Matsuri*, or "Festival of the Spirits."

If we turn our attention to the more specific ancestral worship, as it is practised in the country now, we will see that it is, as we have already said, carefully followed in the homes, where the tablets are kept, enshrined as the household gods. Besides this, there are two national Buddhist festivals, called the Urambon (or as we commonly say Obon) and the Higan, the former celebrated once a year, and the latter twice.

The Buddhists of Japan say that these festivals were introduced from India, and established as national festivals, some twelve or thirteen hundred years ago, by the command of the Emperor Shomu who was an earnest worshipper of Buddha. The story they tell of its origin in India is very interesting, but how much of it is really Indian, or how much of it is introduced into the story from the ancient Japanese belief, is not for me to decide. I doubt if many Japanese themselves know. But I give you the story, as it explains some of the ideas which the people have (when they have *any*) in regard to the worship of the Ancestors.

The Urambon festival is held for three days, beginning on the fifteenth day of the seventh month (Moon Calendar). The word Uran means "head downwards" and represents the inten-

test suffering, while the word *bon* means salvation, the union of the two signifying "salvation from suffering." Elaborate and careful preparations are made for this festival in every home. An altar three feet high is placed in the most prominent place in the room, and covered with matting made of rushes. In the exact centre of this is placed the image of Buddha, seated upon the lotus, and directly in front of him a roll containing his sacred writings about sufferings and salvation. In front of this is the incense burner, to the right and left of which are arranged the ancestral tablets taken from the shrine for this occasion. In front of these are placed the offerings, food (rice, both cooked and uncooked, and fruit) water in a small saucer, flowers and lighted lamps. The food is offered on a lotus leaf, or on a small tray called a *bon*. This is called the *kaeribon* or "return tray," as it is placed in readiness for the return of the spirits. At the north, south, east and west of the altar and in the centre, are raised the banners of the gods, blue, white, red, black and yellow. During the three days that the festival continues, the people worship often before this altar, and at least once they go to the graves and worship. They call the priest to the house to read the teachings of Buddha, and also go to the temples to hear his sermons about obedience to parents, and remembering their blessings with gratitude, and also about the sin of covetousness. The latter subject has close relation to the story of the origin of the festival, which is as follows;—

One of Buddha's most faithful disciples, named Mokuren, had power to look into the world of the departed spirits, and there he saw his father in Paradise but his mother amidst the sufferings of Hell. The sin for which she was put there was the sin of covetousness. While she was living, her son tried and tried in vain to have her join him in giving food to the hungry, but she would never do it, and would ever



deceive her son when he would entrust such things to her. So it came about that she was cast into hell, where the form of her suffering was to be always hungry, constantly starving. Mokureu was in such distress for her that he gave her food, which she gladly received, but only to be disappointed; for, when she attempted to eat, it turned to fire before reaching her lips. The son, in despair, not knowing how to save or help her, and unable to endure the sight of her suffering, went to Buddha himself, and begged him to tell how he could save his mother and raise her from hell into Paradise. At Buddha's command, he called together all the priests and they united their prayers and efforts for three days, at the end of which time they were rewarded by seeing the salvation of the soul for which they prayed, and its entrance into Paradise. From this time, it is said, this festival was established, to be kept every year, that the united prayers and efforts of all the people might avail for the salvation of the souls of any of their parents which might be in suffering.

On the last night of the festival, all the offerings are thrown into the river, and tiny boats, containing lighted candles are made and sent down the river with the current, to be used by the spirits on their return. That same night the ancestral tablets are returned to the shrine, and the next day is the great day of rest, when no work is to be done. There is rest even in hell, for its cover has been taken off for the day, and the spirits are returning to earth, where for two weeks they inhabit the tablets and hear and see all that goes on in the home. At the end of the two weeks, special offerings are placed before the shrine in little trays called the *okuri bon*, the one used to speed the departing souls, who now enter Paradise.

The Higan, or equinoxial festivals, are held for one week at a time at the spring and fall Equinox. The graves are cleaned and decorated, and offerings

made at the shrines. The meaning of the characters used for the word *Higan*, is "the opposite bank," and the festival is kept to send the departed spirits across the dangerous river to the opposite shore in the boat of salvation, which is Buddha. There is a certain portion of the Buddhist scriptures which can be repeated one million times during one week, if one continues night and day without stopping, and there are many who attempt it during these festival weeks, thinking to gain great merit thereby.

There are many more interesting things connected with this worship, which we have not time to tell; and there is much more, no doubt, that we have not been able to search out. The more I have talked with the people since I began to prepare this paper, the more I see how deeply it is rooted in the heart of the Empire. As one writer has said, the Japanese family means not only parents and their kindred, but grandparents and their kindred, and great-grandparents, and all the dead behind them.

There is much that is beautiful and touching about it, where the reasons for it are understood, but as we have said before, so large a proportion of the women, especially, do it mechanically, just because they have been taught to do it, and because they will be unfilial if they neglect to pay proper respect to the pieces of wood which represent to them their honored dead. How to teach them the fallacy of it all is a difficult question. To rudely attempt to tear it from their hearts would be only to insult and wound them in their tenderest affections and turn them forever against a religion that could teach disrespect to parents, for they would so regard it. Better to take what ever is sweet and beautiful in it, and from that lead them into higher and better things, to the place where they can learn to *know* Jesus and be able to give a reason for the hope that is within them. May the time soon come when,

while they still remember the departed ones with respect and love, it will be *Christ* who shall be enshrined in hearts and homes and this nation may be able to say "*We know* whom we worship."

### COUNCIL OF MISSIONS.

THE Council of Missions co-operating with the Church of Christ in Japan met in Karuizawa July 21st, 1898, and continued in session until Monday July 25th. The attendance was not so large nor the interest so great as last year. Yet because of the desire on the part of many to hear the results of the action of the Council last year, especially on the subjects of co-operation and self-support, the attendance and interest were by no means small.

The Council was opened with an able and instructive sermon by the Chairman, Rev. T. M. MacNair. The theme was the necessity of holding the form of sound doctrine. It is the desire of many, who listened to his able argument that doctrine is the basis of life, to have the sermon printed. It is not the purpose of this paper to give in chronological order the proceedings of the Council but rather to give what we remember of the proceedings without reference to the order.

The statistics presented to the Council show that during the year there have been 812 baptisms. There are 7402 pupils in Sabbath-schools, and the total amount contributed by the Native Church for all purposes was  $20,530\frac{00}{100}$  yen. The Whole number of communicants are 9,613. The average congregational expenses per member are  $5\frac{06}{100}$  yen; of this amount the Church contributes  $2\frac{14}{100}$  yen and Missions or outside parties  $3\frac{44}{100}$  yen. The gathering of statistics it was

discovered was attended with great trouble and the labor made more arduous by the want of uniformity in statistic blanks. The Committee found trouble in tabulating even the statistics obtained for this reason. Therefore the Committee recommended that there be a thorough revision of Church and Mission blanks so as to bring the whole system of obtaining statistics into thorough harmony. Also that the Committee on statistics with a view to bringing into operation this uniform system of blanks confer with the Synod's Committee and also with Mr. Loomis. It is hoped that the work of this Committee will prove successful and that the work of gathering and tabulating statistics in the future will be more uniform and more correct. As it stands there is a discrepancy between the statistics as gathered by the Synod and those gathered by the Council. This however is not due to any lack of painstaking labor on the part of the Councils' Committee.

From the report of the Committee on publication we learned that several works of great value to the Church have been published during the year; among these the most extensive is Rev. MacNair's Commentary on Genesis. A resolution was introduced asking that this Council take steps to have good commentaries on the whole Bible prepared and published, also a tract on baptism. This question was referred to the Committee on publication.

The Committee on Sunday-school Literature reported, giving a history of its work during the year. The instructions of the Council had been carried out. Rev. E. R. Miller had added Rev. Hoy of Sendai to the Committee. Arrangements have been made with the Methodist Committee by which in the future the two Committees will unite. The

lessons will be issued to be used in harmony with and at dates corresponding to the International Series instead of six months later as at present. A plan of co-operation has been drawn up and put in operation temporarily. The Methodist Conference has approved the same. The plan was also approved by this Council. The new plan is expected to go into permanent operation from October.

The Permanent Committee on Self-support made a very interesting report. The Committee sent out a list of questions growing out of the action of last year's Council on this question. They received replies from eighteen out of thirty one stations.

The replies elicited showed that some missions adopted the recommendations of the Council on this subjects without any modification, others with slight modifications in the second or third recommendations, others have taken no action. Some missions have put the plan in full operation, and some not at all. All agree that the time since the plan was put in operation was too short to give an opinion as to its success, but those who have tried it seem to think on the whole there is improvement. As to further suggestions on the subject in the light of more mature consideration and experience, some say that the working of the plan calls for greater consecration on the part of Missionary and Native Church. Some advise to make haste slowly, some advise the use of common sense in putting the plan in operation. Some recommend that we emphasize the fact that giving is part of worship. Others still that we make few changes. Others advise that funds be not used carelessly.

As for the report blanks for Evangelists they are satisfactory.

As to the question whether the way money is used in conducting Mission Schools is a hinderance to the cause of self-support and detrimental to the general cause of Evangelization, there was a great variety of opinion. Some say that it is no hinderance, some say it is. Some say it is detrimental, some say not; some say we cannot run a Mission without the school money. High salaries paid teachers some thought would lead Evangelists to seek the school work. Some thought that supported pupils are a great hinderance to self-support.

As to the question of uniform salaries to be paid Evangelists by Missions working in contiguous territory, some thought it impractical, some advisable, some desirable but impractical, others that it was both desirable and practicable. — (The subject of salaries of School teachers also came up as a separate item on a request that it be thoroughly discussed at this Council meeting and the subject was finally relegated to a Committee appointed to bring in a report at the meeting of the Council next year).

The Committee made several recommendations and one announcement. One of which was that the question of the scale of salaries of school-teachers be discussed at this meeting of Council. That a Committee of one from each Mission be appointed to report a scale of salaries for teachers and Evangelists. As there is difference of opinion as to the meaning of the action of last Council on co-operation, especially as to the words: "Missions conducting their own Schools" etc., it was recommended that a Committee be appointed to interpret these words. (A Committee was appointed on the interpretation. They brought in a majority and a minority report. The majority report



held that the Church of Christ has the Ecclesiastical control of the whole Church even to the unorganized companies of believers. And the Missionary has this Ecclesiastical control only as it is delegated to him through the Church courts. The minority held that the Missionary has Ecclesiastical control and may exercise the rights by virtue of the powers conferred on him by the Church at home, until the believers are organized into a Church and turned over to the Church of Christ in Japan. After some discussion the matter was laid on the table).

It was announced that the plan of self-support known as the Nevius plan has been translated into Japanese. The Committee finally recommended that the present plan be continued.

During the year just closed three of our brother Missionaries have been called home to Heaven. Among them were two from the C. M. S. Mission, viz.: Bishop Bikersteth and Venerable Archdeacon Maundrell. The third was Rev. G. F. Verbeck, D.D. A communication from the C. M. S. Mission to this body conveying their sympathies with us on the loss of Dr. Verbeck was read, and the Secretary of the Council was directed to send a reply conveying at once our thanks for the sympathy manifested, also our sympathies with the C. M. S. Mission in the loss of their eminent and useful Missionaries.

As for Dr. Verbeck the Council expressed a sense of its loss, and appreciation of his character and services both in a series of resolutions to be spread on the Minutes and also in a very beautiful Memorial service held on Sunday afternoon.

The Council appointed a Committee to take into consideration the desirability of holding a General Missionary Conference in the year

1900. This Committee reported that in its opinion it was very desirable. Whereupon a Committee was appointed to correspond with the leading Evangelical Protestant Missions of Japan with a view to securing their co-operation, and also to make preliminary arrangements for the holding of the Conference and report to the next meeting of the Council.

The Committee appointed by the various Missions on the advice of the Council, to meet the Committee appointed by Synod, to communicate to the Synods Committee the action of the Missions on the subject of co-operation, was represented by Rev. Ballagh, Dr. Thompson, and Dr. Alexander. They had met the Committee and as both parties were under instructions they failed to agree. The Synod's Committee was not empowered to yield the Synod's definition of co-operation. And the Committee from the Missions was bound by the instructions from their Missions. The Council regretted that there was a failure to agree on some definite basis of co-operation. They think with the Synod that it is best for the present to let the matter rest where it is. The Council reciprocates the wish of the Synod that while a plan of co-operation has not been brought to a successful issue, we recommend an attitude of mutual helpfulness.

Thus this subject is left in this shape. On the part of the Church of Christ the Synod does not recognize that there are at present any co-operating Missions. As to whether there are co-operating Missionaries it is left to the Presbyteries to determine. The Synod however recognizes that there is a heart co-operation and that Missions and Missionaries are useful to the Church of Christ. The Missions hold that there is true co-operation. And that the Church of Christ is also



helpful in the work of the Missions as such. The recommendation of both sides looks to mutual heart co-operation.

The question of the probable relation of Christianity, and Mission work to the Government after the revised treaties go into operation was discussed. Several interesting facts as to the relation of the Government to the Buddhist and Shinto religions were brought out. After various motions and counter motions a Committee was appointed to watch proceedings and to report to the Missions.

There were those in the Council who felt deeply the necessity for a greater knowledge of the Word of God on the part of the native Church. A Committee on methods for the promotion of Bible study was appointed and brought in an excellent report in which they earnestly recommended that the Churches through Missionaries, Pastors, Evangelist and workers be urged to sustained study of the Scriptures. It was brought out in the report and the discussions that followed that at present Bible study is carried on and encouraged by means of Bible Conferences, and Institutes, and Correspondence Schools, and Scripture Union. But still there remains a vast amount of ignorance of the Bible.

Among the recommendations were these: That the Missionary lead in this work. An edition of the Bible be brought out in Kana suitable for the old women. That Bible Institutes be held. Bible readings be frequently given. That the Old Testament be emphasized in the teaching more than at present. That the Bible as a whole be emphasized as the only infallible rule of faith and practice. That the treatment of secular themes in the pulpit be discouraged. That the Council magnify the office of the Ministry of the

word. That Bible Classes be encouraged. That the Bible be studied historically, dogmatically and spiritually. And that the whole Church be encouraged to study the Bible in the Sunday School.

A resolution urging the duty of teaching more liberal giving on the part of the native Church. The subject of Tithing was recommended to their consideration.

Fraternal greetings were sent to and received from several Christian bodies.

The Council was greatly benefitted spiritually by the addresses and Bible readings of Rev. and Mrs. Needham.

The Annual report was an excellent condensation of the reports received from the whole field, and gave us a good general view of the work as a whole. The tone of the report generally was very encouraging.

The Council meets next year in Karuizawa on the 4th Thursday or the 3rd Friday in July. The time to be determined by the meeting of Synod. The 30th of October was recommended to be observed as a day of prayer and humiliation before God for the awakening of Japan.

The above is an outline of what was done. Some points are left out because they were matters of minor importance or were questions of order.

For a full memory of the whole spirit of the Council measures introduced that failed to pass or were tabled should be noted. But of these motions and resolutions there was but one or two that was not covered by positive action.

On the whole the Council was one of sustained interest to the last. The spirit displayed in all the discussions was candid, frank courteous and Christian. Those of us who were there for the Council alone felt amply repaid for attending and bear away with us pleasant

memories of the Council and if possible still more pleasant memories of the generous hospitality of the residents of Karuizawa.

J. B. HAIL.

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ANNUAL MEETING OF THE A. B. C.  
F. M.'S MISSION IN JAPAN.

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THE 26th Annual Meeting of the A. B. C. F. M.'s Mission in Japan was held in Kobe, July 6-13. There were fifty adults and twenty children present. One of the special features of our mission is the Club which enables us to meet three times a day in the most social and jolly manner, so that we are in reality a large family.

Besides this, there is every year a meeting of the children's Christian Endeavor Society, which is one of the most enjoyable parts of the session. Their recitations and songs at this meeting on Sunday afternoon were a conspicuous proof of what this splendid institution does for children.

The mission Consecration Meeting on Sunday evening, and the devotional exercises of the week, were most helpful and inspiring.

The Kobe Boat Club, as usual, kindly gave us bathing privileges, and nothing was more refreshing after the day's sessions, than a plunge in the cool waters of the bay.

The meetings were characterized this year by a greater faith in our calling to work in Japan with God. We have for several years felt some hesitation in planning for the future, because we were in part undecided with reference to increasing our mission forces, or holding what we have, or letting the mission gradually decrease. But there were no uncertain trumpets sounded at this meeting. We feel that God calls us to press on and to aid as much as possible in hastening the evangeliza-

tion of the Empire, which we believe to be open more than ever before to the message of life through Christ. Thus there is an especial looking forward to welcoming the children of missionaries. Dr. Davis' and Dr. Learned's daughters graduate next year, one from Oberlin, the other from Mount Holyoke, and both, being volunteers, are cordially invited to join us. Other additions also are called for, and our estimates for evangelistic work, including the training school, are larger than ever before.

Perhaps the most striking event of the session was the coming of Pres. Yokoi, at his own motion, to explain the course of the Doshisha, and to try to end present misunderstandings. But, altho he made a very able and impressive appeal from his standpoint, he did not change in the least the unanimous conviction of the mission that the trustees of the Doshisha have violated the sacred trust left in their hands, as the following full resolutions show:—

Kyoto, July 15th, 1898.

My Dear Mr. Yokoi,—After you left us the other day we had a very full and free discussion of the various points touched upon in your able address. The up-shot of the whole matter was the unanimous adoption of the series of statements and resolutions which I enclose.

As you will see, the Mission cannot approve of the plan of reconciliation and co-operation you so earnestly advocated. But the interests at stake are so momentous that the Mission could not rest content with a merely negative reply but, acting upon your urgent request, have here outlined a constructive proposition and appointed a Committee to meet the Board of Trustees to explain more fully, if necessary, its nature and the reasons we have for making it, in its essentials, the necessary basis of future co-operation. If such

a meeting with yourself and the Trustees be practicable we shall be glad to have you appoint its time and place.

In the earnest wish that the Doshisha may yet do a great work for Japan, I remain very sincerely,  
yours,

M. L. Gordon.

For the Committee.

*Action of the Japan Mission of the American Board taken at Kobe, July 13th, 1898, in reference to co-operation with the Doshisha.*

In view of the fact that President Yokoi made an elaborate statement to the Mission at its annual meeting July 11th, 1898, in regard to the recent history and present condition of the Doshisha; and

In view of the fact that he has expressed a desire for some basis of reconciliation and co-operation between the Doshisha and the Mission and has suggested a plan for carrying this into effect in the conduct of the Theological Department of the Doshisha; and

In view of the fact that he has appealed to the Mission to make some constructive proposition in case his own proposal be deemed unsatisfactory;

Therefore the Mission makes the following statements and passes the following resolutions:—

1.—We most heartily appreciate President Yokoi's desire to remove all misunderstandings, and we are glad to recognize his desire for reconciliation, than which nothing could be more in accord with the wishes and prayers of the Mission.

2.—Furthermore, we appreciate his frank and manly statement in regard to certain recent actions of the Doshisha Trustees, and are glad to have heard from him an expression of his solicitude for the evangelization of Japan, and of the high moral ideals which he would hold up before the youth of the land.

3.—We are also glad to say that President Yokoi has shed light on some matters that hitherto have not been clear to us, and has thus helped us to see the whole question more nearly from the standpoint of the Trustees.

4.—Nevertheless, we are compelled to affirm that in regard to the vital points at issue, President Yokoi has not only failed to point out any misunderstandings on our part, but rather it has become increasingly clear that as to matter of fact there have been no misunderstandings.

5.—It is also clear that, contrary to the specific requirements of the fundamental articles of the constitution of the Doshisha, in view of which a large portion of the endowment and the entire administration were passed over by the Mission and the American Board to the Trustees, Christianity is no longer the foundation of the moral education of all the departments of the Doshisha.

6.—We are therefore constrained to declare that the action of the Doshisha Trustees in changing, without consultation with the donors, and in direct violation of their known wishes, those fundamental principles which the constitution itself declared to be unchangeable, and which the Trustees in taking office had themselves solemnly promised to maintain, still remains unrelieved of its moral blame-worthiness.

7.—The act of their Trustees whereby they have taken a portion of the fund sacredly set apart by Mr. Harris for instruction in science under the most favorable Christian auspices, and "for the promotion of the cause of Christ in Japan," and are using it for the recently-established Ordinary Middle School of Doshisha—a school which, according to President Yokoi's own testimony, is pledged to the Government to make

something other than Christianity the basis of its moral education—was and is a breach of trust which no stress of financial embarrassment and no plea of expediency can excuse; and, viewed from the standpoint of Christian ethics, the claim that the closing paragraph of Mr. Harris's first letter of gift (a paragraph left unguarded by reason of the implicit faith of the aged philanthropist in the Christian loyalty of those receiving his gift) gives them the right to make such use of the funds, is utterly invalid because of Mr. Harris's earnest desires, repeatedly expressed later, even down to the time of his lamented death.

8.—Whether we consider the pledges made to the Government,\* the *personnel* of the Board of Trustees, or the present religious leadership of the institution, we are unable to find in the Doshisha of to-day any satisfactory basis of co-operation; and we hereby express our conviction not only that the restoration in substance of the fundamental principles of the constitution is necessary, but also that nothing but a thorough reorganization of the institution so that its President, its Trustees, its Heads of Departments, and its Teachers shall be earnest evangelical Christian men, putting their spirit—the Spirit of Christ—through and through the Company and School, can form a satisfactory basis for further co-operation on the part of the Mission.

9.—We hereby express our full accord with our Mission Board in its desire and efforts to restore the Doshisha to its original, evangelical Christian status and spirit, and, if every effort to accomplish that end

fail, to secure the return of the money bestowed upon the institution.

10.—With a view to aid in the attainment of these objects, a Committee to be known as the "Committee on the Doshisha Question" be appointed by the Mission and instructed;—

- (1) To ask for an interview with President Yokoi and the Doshisha Trustees in order to present to them the grounds of our dissatisfaction with the present administration of the institution, and also with President Yokoi's plan of reconciliation and co-operation as stated by him to the Mission and outlined in the preamble to these resolutions.
- (2) To make a clear and positive statement of the essential conditions on which co-operation in the future is possible.
- (3) To take such other steps in the matter as shall seem to them wise.

11.—That a copy of these statements and resolutions (which received the unanimous vote of the Mission) be sent to President Yokoi, and also that copies be furnished for publication to the press.

The members of the Committee herein provided for are Messrs. Davis, Albrecht, and Gordon.

J. H. DEF.

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\* In September 1895 the following pledge, still regarded as binding, was made to the Kyoto Government by the President of the Doshisha:—"The moral education of the Doshisha Ordinary Middle School will be founded on the Imperial Education Rescript."



THE ANNUAL SERMON PREACHED  
BEFORE THE COUNCIL OF MIS-  
SIONS, PRESBYTERIAN AND  
REFORMED, AT KARUIZAWA,  
JULY 21st, 1898.

By Rev. THEODORE M. MACNAIR.

"Hold the pattern of sound words which thou hast heard from me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee guard through the Holy Ghost which dwelleth in us."

WHEN Paul wrote the second letter to Timothy he was in Rome, and it was shortly before his martyrdom in the last year or thereabouts of the reign of Nero. The Roman people were then at the lowest depths of corruption ever reached by human kind. Inhumanity in its most brutal and sickening forms was overwhelmingly dominant amongst them, and there was present the most vivid of contrasts between the world of evil men and the Kingdom of God then building up in their midst.

The facts of the situation illustrate two great truths: the one, that wealth and culture, if unsanctified and, so to say, unspiritualized, tend to produce extremes of wrongdoing and vileness undreamed of amid barbaric surroundings; and the other, that the Christian life which the Spirit of God has brought into being through the preaching of the word amid sufferings by fire and sword and the terrors of the arena has known no superior—it is doubtful if it has known its equal.

We cannot be certain as to where Timothy was laboring at the time this second epistle was written; but it was probably at Ephesus, or somewhere in the region of that city: and this fact reminds us of scenery and incidents in the life of the great apostle made memorable in the nineteenth chapter of Acts, and of a status of opposition to the faith of Jesus, which has had its parallels ever since both in the superstitions of unbelief and the self-interest that springs up directly in their defense.

"Great is Diana of the Ephesians!" Great also to the silversmiths of every false faith are the name and the cult, if not also the material image, of the influence which inspires it.

The epistle may be looked upon in the light of a dying message from Paul to the preacher Timothy, and also to all such as stand in like places of influence and responsibility. On this account it seems peculiarly worthy of attention. A dying message it really was; although the apostle earnestly hoped that he would again see his beloved fellow-worker and "true child in faith" in the flesh. "Do thy diligence," he writes, "to come before winter," and bring with thee "the cloke that I left at Troas, and the books and the parchments." And yet the constant succession of warnings and entreaties and charges throughout the epistle, coupled with references to the past, Paul's own and Timothy's, and to a near future in which he should himself finish his course and receive the crown of righteousness laid up for him, all point to the covert fear that this would be the last opportunity he would have for the giving of loving counsel.

The verses I have chosen for my text are amongst the most important which the epistle contains. They indicate the purpose that should animate and direct Christian living, and refer us to the only power there is that can make this purpose effective. Let us consider these two points separately.

I observe in the first place that the purpose which pervades right Christian living is to maintain a doctrine or philosophy of life, with which as Christians we have been entrusted. This doctrine is the Gospel of the Lord Jesus Christ, or, as elsewhere stated in Timothy, it is "sound doctrine according to the glory of the blessed God."

To maintain a doctrine presupposes its possession in the form of certain definite tenets; a truism undoubtedly, but also a fact that needs to be emphasized, because of the tendency with

many nowadays to slight dogma in their desire to magnify character and life. Dogma is of course valueless without life; but it is equally true that life is impossible without some measure of dogma. "He that believeth on me" was no less a condition of discipleship laid down by the Master than was the "Follow me." "Before Abraham was I am," "I and the Father are one," "I am the bread of life" which "came down from heaven," "And I, if I be lifted up, will draw all men unto me," "I am the resurrection and the life," "Touch me not, for I am not yet ascended to the Father"—are all words of the Master which may not be lightly set aside with a view to giving more diligent heed to the command, "Feed my sheep." And in the same strain Paul bids Timothy guard well the "good thing" or deposit of truth, the "pattern of sound words," which had been committed unto him. In disobedience to this command by Christians to-day there lies a danger for the church that should not be disregarded, and especially by all such as are engaged like ourselves in spreading a knowledge of the truth in a land where the popular mind is so largely controlled by pantheistic and heathen ideas that have influenced its philosophic thought and religious life for ages, and where the mind of the infant church is so ready to lend itself to the latest importations of so-called "New Theology." Christian apologetics may not be ignored whenever and wherever the foundations of the church are threatened. When the trustworthiness of the revelation contained in the Bible is questioned, and it is asserted that all religions, Christianity inclusive, are evolutionary in character, and when the objective theories of the atonement are pronounced antiquated and an imposition on the faith of the unlearned, it is both appropriate and necessary that the Gospel of Christ, which has been the salvation and solace of great multitudes of believers, should be held and preached in a pattern of sound

words, in the definite dogmatic dress of the creeds; and the Christian apologist in his thus meeting dogma with dogma is undeserving of the scorn which is so often heaped upon him for doing so.

One of the most fruitful sources of error in religious belief is the much talked of theory of evolution, to which reference has just been made, and this, notwithstanding the fact that evolution as a law or method of development may be accepted as true. The fault lies in the method of its application and the extremes to which it is carried. Even in the domain of physical science it has its limitations, as scientists like Virchow, speaking of the alleged physical evolution of the human body from lower animal forms, are quite ready to admit. But there are theological writers who have come to be so dominated by respect for natural science that they have ceased to allow any place in their thought for direct divine revelation. Take for example the philosophy of religion as expounded by the Berlin professor of Theology. The system centres in two main principles: the one, that religion like every thing else is evolutionary; and the other, that there is nothing at all of the supernatural about it, the miracles for example being nothing but myths. In Christianity it has reached its highest and most ennobling form after a long course of development through and out of the many ethical systems of the past. These all, including Paulinism and New Testament teaching in general, are "obsolete phases of thought," useful enough in their day, but long since discredited with the progress of knowledge and the growth of the race up to religious manhood.

Other examples of this same trend of opinion we may find nearer home, and though not so extreme, they are nevertheless alike subversive in greater or less measure of the faith once delivered to the saints.

It is not to be denied that there is

development in religious thought; but it does not follow that Christianity may rightly be linked with evolution to the extent of saying that there are forces resident within it to whose presence and working alone its history and present embodiment are to be attributed. These resident forces, it is true, are often declared to be divine; but their operation is regarded as evolutionary according to a fixed order arranged at the outset, and not providential in the ordinary and Biblical acceptance of the term.

It is needless to say that this reasoning is unscriptural and possible to such men only as approach the Bible in a spirit either of eclecticism or of indifference to its claims to pre-eminence as a revelation of the divine will.

Another important element in the deposit of sound words with which we have been entrusted concerns the nature of God. Is he a being transcending the creation, or is he immanent in it? This is an old question, and it may seem strange that attention should be called to it as to a thing of particular importance just now; but we hear men making such statements as the following: "It is abundantly evident that pantheism is one of the perils of the higher thought of our day;" and again, "Faith and freedom, morals and religion have no more dangerous foe than the pantheistic current which has set in toward English speaking lands;" and if this is a present danger in the West, how much more appreciable is it to us in these lands of the East with the very atmosphere we breathe surcharged, as it were, with pantheistic sentiment, and with what is a corollary thereto, the negation of the divine personality? It is sometimes urged that we should avoid philosophical preaching, proclaiming instead only the simple truths of the Gospel of Christ; but who is there amongst us that has not come to realize the difficulty, not to say impossibility, of preaching Christ intelligently without re-

sorting to definition and illustration of the terminology employed? How can Christianity be presented as divine to a people who know nothing of divinity in the way we have been taught to regard it, unless in his preaching one enters into the realm of theology and dogma? Would the eager, inquiring, modern Japanese be satisfied with anything less? Is not the danger which most threatens the church in Japan that simply of reducing the wonderful life and work of our Lord to a mere system of superior ethics?

Now the pantheism of the East with all its degrading accompaniments has no appreciable attraction for western intelligence; but Western pantheism is become a thing of real danger wherever its influence is markedly felt, because of the subtle forms in which it is taught, and the fact that amongst its exponents are men of large influence who call themselves Christian. To illustrate this teaching it is asserted that "the inmost life of man and the life of God so indivisibly blend that they may be said in a certain sense to be identical." "All things are modes of God's eternal substance and eternal life, to which he imparts a certain degree of delegated individuality." Man is rather an emanation from than a creation by God, and is therefore not his image but his self-differentiation. It is not right to say that God rules *over* man, but that he rules *in* him, etc.

But all this, however philosophical some may regard it, is not the teaching of the Scriptures, which declare emphatically *per contra* that God transcends the world of created things, and yet is in positive contact with its every part. The theism taught and implied with such clearness and force throughout the Bible "differs on the one hand from deism in that it keeps the world in touch with God, and on the other hand from pantheism in that it keeps God and the world as creator and creation absolutely distinct the one from the other." With this boundary line



kept clear all is order and discrimination; whereas obliterate it, and all becomes "pathless morass," as the wild imaginings of the darkened foolish heart of man has abundantly shown.

There is a further point round which unscriptural theories still gather and of which it is therefore necessary to take note. The question is asked by many, and perhaps an increasingly large number, whether Paul was right in what he wrote concerning the incarnation of the Son of God and the character of his atonement for the sins of men. It all depends on whether or not man is a being essentially distinct from God and an alien from God's Kingdom on account of disobedience to his will. If there is no real rupture, then there is no need of reconciliation, and the incarnation was not in order to "the healing of a breach" but to "the manifestation of a unity," an essential unity between the natures of God and men. In other words there is much of latent divinity in humanity, and the function of Christ in becoming man was simply to secure its more rapid and complete evolution, and Christian history is the record of the process. Salvation remains as a feature of the case on this view; but it is made to depend not upon the death of Christ, as the scriptures assert, but upon his incarnation: and the atonement is not what we have been wont to regard it, an objective thing, i.e., a result of the satisfying of God's justice through the sufficient and voluntary sacrifice of the Son; but it is a subjective change wrought in the sinner under the influence of the example and moral teaching of Christ. It is "a righteousness not imputed but imparted," as a recent writer of the Ritschlian school has expressed it.

Now without arguing the matter from the standpoint of logic, as for example that, given the nature of God, holy and loving but also just, the forensic view is necessary, it certainly follows from what is said in the New

Testament taken as a whole, that "no statement of the atonement is sufficient which ignores the words of our Lord spoken at the last supper: 'This is my blood which is shed for the remission of sins.'" True, it is become the fashion with many to say that these last five words, "unto the remission of sins," are not the words of Christ, but of the evangelist who thought this was what Christ meant; but one may be pardoned for believing that the men who knew our Lord in the flesh and sat at his feet were in a better position to rightly interpret his sayings than any one now, however learned and acute, can possibly be.

The name of Ritschl is attached to much of this anti-scriptural reasoning, and a word or two of reference to what Ritschlians teach is therefore in place. It is claimed by the members of this school that theirs is "a pure, unadulterated and practical Christianity," and that we should not vitiate the faith by formulating theories concerning the nature of God or Christ or sin etc. Our beliefs on these subjects they call "value-judgments," i.e., "every thing is to us what it is worth and nothing more." It is quite true that "the most important aspect of a thing is the good or the harm it can do us;" but our knowledge concerning it does not stop at this point, is not merely utilitarian; it is also speculative or analytic, going deep into the nature of the thing; and if this is the case with natural science, why should it be otherwise with the things of religion? To quote from one of the followers of Ritschl, "Is Christ in himself objectively considered divine? No \* \* the predicate deity merely expresses the value which Christ's human historical work has for the mind or consciousness of the believer. \* \* If deity is to be attributed to Christ, it is solely that such is the value set upon him by his church. \* \* It denotes nothing that exists objectively and independently of our consciousness. The deity of Christ exists only in our minds."



Now in all this and much more that might be said in expounding the system so much is denied of what we find taught in the scriptures that we cannot but regard it, to use St. Paul's phraseology, as "another gospel," and not the "good thing" or deposit of "sound words," which he speaks of to Timothy, and which we like Timothy have been set to guard.

In considering positively how Timothy is instructed to hold the truth, we may well recall the apostle's own experience as reflected in his second injunction, "*in faith and love.*" "Hold the pattern of sound words \* \* *in faith and love.*" "Love to God and love to man" has become a sort of shibboleth to many modern exponents of Christian doctrine. It is somehow assumed that in teaching the doctrine of divine justice all thought of divine love was lost sight of, or at least relegated to a secondary place, by the Fathers; that the Pauline teaching as to human depravity and an angry God demanding a divine-human sacrifice in order to redemption leaves but little place for the exercise of divine love toward mankind, and naturally awakens in man but little real love toward God and deadens human sensibility of the needs of brother man. But in the text we have the forensic Paul, the inventor, as some would have us believe, of Christian theology, urging, almost commanding, his son in the Lord to hold the pattern of sound words—in which sin, sacrifice, atonement must all be included—to hold this all "*in the faith and love which is in Christ Jesus.*" Without this all knowledge of doctrine would resolve itself into empty words. Surely none since St. Paul has loved more than he. And strangely enough, although we may follow him almost to the gates of death, we are not permitted to know through what physical agony he grasped his crown; but no one acquainted with the horrors of the Neronian persecution may venture to hope that so bold and faithful a disciple can have escaped the

malignant hatred of the fiend-possessed emperor. Nevertheless in the latest words ascribed to the apostle we find him ever exulting in the love of Christ Jesus his Lord, and manifesting by word and deed his love to the brethren. Verily he who follows St. Paul need not fear betrayal into a loveless life. He who would go "back to Christ" may safely take for his guide thither the great philosopher, who was so intense a lover of God and of man as well as of what he conceived to be truth in Christ Jesus.

It is needless to dwell at length upon the evident meaning which underlies the charge to guard well the good thing that has been committed. It implies a trust, not a benefit for the receiver alone. We nineteenth century Christians are heirs of the good things preserved for us by custodians who proved worthy of their office. In turn the trust becomes ours to guard, and we are told as definitely as was Timothy by what means we shall be made equal to our responsibility.

II And this brings us to the second division of our subject. The energizing influence which pervades the sort of Christian living that is real and trust-guarding in its nature is *divine*. It is "the Holy Ghost which dwelleth in" us. St Paul does not command self-reliance, but reliance on a power distinct from human personality, yet dwelling within it.

It is probably not going too far to say that to many earnest and devoted Christians the work and office of the Holy spirit have been somewhat vaguely apprehended as a generally sanctifying influence in the Christian life. At any rate that the acceptance of the Gospel of salvation through the Second Person in the Godhead must be complemented by the becoming possessed by the Third Person, is certainly finding a larger place in Christian literature than formerly, and by some is unconsciously treated as if it were a late discovery of divine truth. But this it is not. It has

been from the beginning an integral part of the Gospel. On the one hand there is the work of the Spirit at conversion. This is called a new creation, and as such is distinctly the parallel of the first creation; for as it was the Spirit that brooded over primitive chaos and reduced it to order and beauty, and also breathed itself into man to the end that he became a living soul; so it is the Spirit of God which brings into being a "new man in Christ Jesus." Every sinner "converted from the error of his ways" is a result of the "fresh putting forth of the power of the Spirit of God." And then on the other hand the spiritual life implanted in man continues there because of the Spirit's continued indwelling. "If the Spirit of Him who raised up Jesus from the dead dwelleth in you, He that raised up Christ from the dead shall quicken also your mortal bodies through his spirit which dwelleth in you." "Know ye not that ye are a temple of God and that the spirit of God dwelleth in you?" And there is similar teaching in the Old Testament: "I will sprinkle you with clean water and ye shall be clean. \* \* I will give you a new heart, and a new spirit I will put within you. \* \* My spirit I will put within you, and I will make you to walk in my statutes, and my judgements ye shall keep and do."

Such words as these awaken a great confidence that when we endeavor to "hold the pattern of sound words which we have heard" we shall not fail in the attempt. As the Jews of Ezekiel's time were promised a new Spirit by which they should be enabled to walk, so our Lord promises yet more fully to those who should follow him, "He that believeth on me, out of the depths of his life shall flow rivers of living water"—words spoken of the Spirit which they that believed on him were to receive. Not for believers only was the promise given. The Spirit they were to receive was to be a life-giving influence proceeding forth from

their lives and affecting the lives of others. Thence comes the church, which is an organization made up of individuals, not only called out from the world, but also called together in Christ and his Spirit. Thence comes also the moral elevation which marks eventually the whole community of men wherever a living church exists.

A careful study of this naturally mysterious subject leads to the conclusion that, in the special sense in which spiritual living was to become a characteristic of the new dispensation, the Spirit was not given to man either before or during the incarnation, because, as is said, "Jesus was not yet glorified;" but it was the reward of faithful waiting upon the promises, and the name of Pentecost is indissolubly linked with its first bestowal. Ever since the Day of Pentecost the Spirit has been the active agent it was promised it would be both in the lives of individuals and in the corporate life of the church. "Other teachers than Christ have imparted knowledge and set before their pupils a worthy example; but Christ (now) puts his own life in his servants, his own intelligence to enlighten them, his own moral strength to make them strong and his own love to be the mainstring of their life," and this takes place by virtue of the indwelling of the Spirit, the Spirit of Christ.

But the question is raised as to whether this teaching can be true in the light of natural science. There is no stronger temptation to many a Christian than the temptation to follow the guidance of natural reason and natural science at the expense of a right reverence for Holy Scripture. Not only is there a fascination about being looked upon as possessed of a religious belief in harmony with what scientists declare to be true; but deep down in the heart of every man is hidden the root of evil that was implanted on that distant, misty morning of human history when man deliberately chose to rule his life,

taking the position, and that too, it may be said, on scientific grounds, that he as incompetent to decide the momentous question whether or not he should guard the pattern of sound words committed to him, and obey the commands of the same Spirit of whom we are reading to-day.

This temptation, however, like every other, is powerless to overcome when it is met in the heart of the devout and cultured believer by a science of God and the world that is spirit-filled and spirit-guarded, and by a knowledge of spiritual things born of actual spiritual experience, which leads the believer to say with Paul "*I know him in whom I have believed, and I am persuaded that he is able by his spirit which dwelleth in me to guard that which he has committed unto my care.*"

The one all-important condition on which this resting secure in the faith depends is the surrender of self in every detail of life to do the divine will, speaking to God in the prayer of Augustine, "Give what Thou bidst, and bid what Thou wilt." Given a heart obedience of this continuous and all-pervasive type, and we have a condition similar to that of the united branch and vine which our Lord used as a figure in emphasizing the necessity of a vital union of believers with himself through the Spirit. "Except ye abide in me ye can do nothing."

There are two kinds of union with Christ that Christians habitually maintain, and these have been well illustrated by a comparison with the storage battery and trolley systems of electrical propulsion. Take a car whose motive power lies in a storage battery. The power is there, but it lasts only for a time. The battery needs to be frequently recharged or the car becomes useless as such. In the trolley system, however, a continuous current is poured in from without, and all that is required in order to get the full benefit of it is that a connection be kept up with the overhead wire. The electric supply

may come from the same source in both cases; but in the one case only can the union with the source be pronounced complete. Now if we surrender ourselves to be joined to the Lord Jesus Christ through the Holy Spirit in a similarly intimate way, we become, not temporarily charged, but continuously filled with a power that is not our own, which enables us to do deeds the which we are incapable of doing in our own strength, and to withstand temptations otherwise entirely too strong for us.

Returning to the subject of the committed trust: the most if not all of us hold that the creeds to which our faith has subscribed are but the pattern of sound words, the faith once delivered to the saints, collected from Holy Writ and preserved in a compact form for our edification. But there are many to whom these same creeds are merely the inventions of men, which envelope the simplicity of the original Christ teaching in a clothing of Greek philosophy hard to be accepted by the enlightened of to-day. The difference between these views is radical; but can it be doubted which of them is the right one? Canon Gore in his book on the Incarnation has pointed out that the creeds were formulated by the early church, not in order to set limits to Christian thought, but for the safeguarding of vital truth. They were like "signboards which warned men off from false avenues of approach to God." As the experiences of actual danger multiplied, sound words became more and more necessary, and these were spoken after the pattern of those already set down in the Scriptures. Undoubtedly new needs spring up in the course of time, new dangers arise, and also new characteristics appear in human thought, which require to be treated in ways unknown to the fathers; and there is therefore a permissible because natural progress in doctrinal statement, or "theological reconstruction"—to use a phrase now current: but there are



limits beyond which such progress or reconstruction may not rightly go, and these are set by the Spirit of God speaking in his Holy Word. The Spirit was promised to be with men always, even unto the end of the world, and its high function is to preserve as well as impart the life of the church, and in order to its life, its fundamental beliefs on all these great points of philosophy and faith, the characteristic features of Christianity.

There are some highly significant words in the Epistle to the Hebrews, which present in the form of a comparison first the mount that burned with fire and was enshrouded in blackness and darkness and tempest and awakened great fear in Moses and the people who were with him, and that other mount, Mount Zion, the City of the Living God, to which we Christians are come, the Heavenly Jerusalem, the place of God the Judge and of Jesus the mediator of the New Covenant, and there follows the command to heed him that speaketh through the blood of sprinkling, and further the promise yet once more to shake both earth and heaven in order to remove the things that are shaken as of things that have been made, that those things which are not shaken may remain. The things here spoken of as to be shaken and removed were the types of the work of Christ as an atoning savior; whereas thereafter the kingdom was to be unshakeable, unchangeable. The Old Testament is full of prophecy which interpreted the types of Christ and his Kingdom. It is full of the teaching of a progress that was making toward a certain goal, that is, toward Christ; but there is no prophecy anywhere in the New Testament of better things to come, save of the entrance into a rest that remaineth for the people of God. There is no foreshadowing of any new gospel or any new theology to supersede the old. There is, however, the definite command to render service in the bonds of the old and tried Gospel,

which service would be well pleasing to God, and the giving of which should be in reverence and awe toward him and with love toward the brethren.

Let us adhere unswervingly to this unshakeable body of truth, and because of the Spirit which abides in it still, as throughout the ages that are past, let us give over all fear as to what the ultimate issue will be. Our Christian duty lies clearly along but one path, and that is certainly not the path taken by such as cannot "endure sound doctrine" but must needs turn away their ears from spiritual truth and aside unto human fables. No, the Spirit that is within us does not lead in the direction of his own antithesis in the "profane babblings and oppositions of the knowledge which is falsely so called." He leads rather—and in this dear way by the grace of God we shall go—to the "faith and love which is in Christ Jesus" and the pattern of sound words by which these are best embodied. The Spirit has no purpose apart from the purposes of him who sent him, and no more should we as spirit-filled and spirit-empowered have any purpose or desire apart from the will of him who has also sent us.

We cannot better conclude our meditations than by repeating the words of admonition and counsel which appear at the close of Paul's first Epistle to Timothy—from the eleventh verse of the sixth chapter:

"But thou, O man of God, \* \* follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on the life eternal, whereunto thou wast called, and didst confess the good confession in the sight of many witnesses. I charge thee in the sight of God who quickeneth all things, and of Christ Jesus, who before Pontius Pilate witnessed the good confession; that thou keep the commandment, without spot, without reproach, until the appearing of our Lord Jesus Christ: which in its own times he shall shew, who is the blessed



and only Potentate, the King of Kings, and Lord of lords; who only hath immortality, dwelling in light unapproachable; whom no man hath seen, nor can see: to whom be honor and power eternal. Amen."

### SYNOD OF THE CHURCH OF CHRIST IN JAPAN.

THE twelfth regular meeting of the Synod was held—July 14th to 19th—in Van Schaick Hall of the Ferris Seminary, 178 Bluff, Yokohama.

The meeting was opened with a sermon by the retiring Moderator, the Rev. Mr. Yamamoto, pastor of the Shiloh Church of Yokohama. The text was 1 Cor. 15; 57, 58, and the sermon a plea for an earnest faith based upon the truths and principles of Christianity. Many are prone to be content with a purely numerical increase of believers and churches. But this is not the sort of success that we should seek to attain. What we need to aim at is the promulgation and establishment of the fundamental truths of the Gospel. Again, there are some who are inclined to rest in a sort of idealistic faith. Christianity, they say, is a spiritual religion. We need not concern ourselves about the form either in doctrine or in Church organization. One form is as good as another, and all forms are imperfect and inadequate. Hence, keep fast hold of Christ, sit at His feet, look always to Him, and all will be well. The preacher admitted that in this position there is a large element of truth, but at the same time declared it to be a dangerous one. Christianity is not a system of purely spiritual ideas, or notions. It is not subjective only, but also objective. As a system, it rests upon certain well defined and firmly esta-

blished truths. It is, therefore, important that each Church should formulate these truths for itself and hold fast to them. The Church of Christ in Japan has a short, simple, and evangelical creed; upon this creed we Ministers should unite; upon the truths embodied in it we need to lay the greatest emphasis; we should see to it that they are taught, and as far as possible accepted, in the Churches over which we have charge, because we believe these truths to be essential to an intelligent and Scriptural faith. The discourse was an able one and was listened to with interest by all present.

The sermon being ended, the Synod at once proceeded to the election of officers. The Rev. K. Ibuka was chosen Moderator, and the Rev. Mr. Yamamoto, Clerk, instead of Mr. Wada, who asked to be relieved of the office.

Reports of Committees were first in order. The Committee on the State of Religion presented an interesting report. According to it the whole number of Churches connected with the Synod is 71; preaching places 102; ordained Ministers 88; whole number of believers 11,131; number baptized during the year 683; total of contributions for all purposes *yen* 23,354.417.

Another report of great interest was that of the Committee on co-operation. This Committee was appointed by the Synod at its previous meeting to confer with the missions said to be co-operating with the Church of Christ in Japan with a view to securing co-operation of a closer and more formal character than that hitherto in existence. The committee reported that, in accordance with the instructions of the Synod, a conference had been held with representatives of the various missions, but with no very

satisfactory results. The committee found that the missions, though not averse to co-operation in a general and somewhat vague sense of the word, were nevertheless wholly unwilling to co-operate upon the plan suggested by the Synod. The committee regarded this as very unfortunate, and had used every means in their power to reach a satisfactory conclusion in the matter, but in vain. It was, therefore, with regret that they felt constrained to report that "co-operating missions," in any formal, or official, sense of the term, do no longer exist. At the same time, the committee could not forget the great work done by the missions in the past, and would recognize the work still being carried on by them. The Committee would also recognize the value of that informal and moral kind of co-operation which the missions propose to carry on. As to what should be done under the circumstances the Committee was somewhat at a loss to say. There seemed to be nothing left but for the Church and the mission to go on very much as heretofore, each party working on its own lines. The Committee, however, suggested that, hereafter in making up the statistical tables it be indicated in some way what work is being done by the Japanese Church and what by the missions, as a matter of information. A prolonged discussion followed the presentation of the report. A large majority of the Synod was in favour of simply accepting the report and letting the matter drop. The minority, however, strenuously insisted that, as the question of co-operation was one of the greatest importance in the work of the Church, a Committee be appointed to negotiate further with the missions, and if possible, secure co-operation of a more definite kind and more in accordance with the views of the

Synod on the subject. As the discussion seemed likely to go on indefinitely and without any satisfactory conclusion, it was at length decided to refer the whole matter to a Committee with instructions to consider the subject carefully and recommend what action should be taken. At a later session, the Committee thus appointed brought in the following resolutions, which were adopted by a large majority, to wit:

1. That the Synod express its thanks to the Committee on Co-operation and direct that its report be printed in the Minutes.

2. That, inasmuch as it appears that the Synod and the Council of Missions differ in opinion regarding the wisest method of co-operation, further consideration of the subject be postponed for the present.

3. That, since the obligations of the Church of Christ in Japan to the Missions are certainly very great, although unhappily in the matter of co-operation no agreement has been attained, nevertheless it is wise and proper to maintain a feeling of cordial friendship between the parties and to promote a spirit of mutual helpfulness.

4. That the clerk of the Synod be directed to transmit a copy of these resolutions to the Secretaries of the several Missions. Although, as stated above, these resolutions were adopted by a large majority, a few members of the Synod were still much dissatisfied. They, therefore, pressed the matter further by addressing inquiries to the Synod in reference to two points. The first was to this effect, viz.: that since it has been made clear that there is no longer any such thing as official Co-operation between the Synod and the Missions, How shall Churches and preaching places which receive aid from the Missions be regarded? To this it was replied that, according

to a previous action of the Synod,—of which mention will be made later on—such Churches and preaching places are hereafter to be distinguished, in the stable of statistics, from those belonging entirely to the Synod, and should be regarded as under the care of the Presbyteries within whose bounds they fall.

The second inquiry was in regard to the relation of those missionaries who are not full members of Presbytery. Since all formal co-operation has ceased, have such missionaries the right to be elected as advisory members of the Presbyteries and the Synod? To this it was answered that such cases are fully provided for in the Canons of the Church—see Canon 23, Sect. 6. There still being dissatisfaction on the part of some, the Synod passed a resolution directing the Presbyteries to strictly enforce the Canon on this subject. With this the long discussion on the question of co-operation came to an end, and everybody drew a sigh of relief. The whole subject is a delicate and complicated one growing out of the transitional stage through which the Church, as a whole, is now passing. As long as the Church was entirely supported by, and largely under the control of, the Missions there was little difficulty. When the Church shall become able to assume responsibility, financial and otherwise, there will be plain sailing again. In the meantime, the situation calls for prudence and forbearance on the part both of the Church and of the Missions. Of this the Synod was fully aware, hence the evident anxiety of all present while discussion was going on and the great relief when the question was at last disposed of.

Bearing on the same general subject, the Synod at a previous session, took the following action, viz :

1. That in statistical reports here-

after the churches and preaching places receiving aid from the Missions, or other outside sources, be indicated.

2. That preaching places under control of the presbyteries, but receiving aid from the Missions, be put in a separate column.

The Committee on the examination of presbyterial records, found that in Naniwa Presbytery a certain preaching place had been placed under the care of a Committee consisting of ordinary Church members. The Committee inquired whether under the Canons this was allowable. The answer was in the negative, only ministers and elders being competent to take such responsibility.

The same Committee discovered in the records of Miyagi Presbytery that certain preaching places had been cut off from connection with the Presbytery. The Committee stated that inquiry had been made into the reasons which led to such action on the part of the Presbytery, and while in a measure the circumstances seemed to justify it, at the same time in the judgment of the Committee the action was unwise. After some discussion the report of the Committee was adopted as rendered.

An interesting case of appeal came before the Synod and was referred to the Judicial Committee. The case was that of an elder in the Ushigome Church, of Tokyo, who some time ago became convinced that immersion is the only proper form of baptism. He, therefore, had himself re-baptized by immersion, and proceeded to teach in the Sunday School of the Church in which he was an elder that baptism by sprinkling is not baptism at all. The session of the Church then took the matter up and decided to remove him from his office as elder. From this decision he appealed to



the Presbytery, which sustained the action of the session. From the decision of the Presbytery he then appealed to the Synod. The report of the Judicial Committee on the case was as follows:—The mode of baptism differs in different churches. In the Oriental Churches the common mode is immersion. In the Roman Catholic Church, the Church of England, the Lutheran Church, and in the Presbyterian and Reformed Churches, the common mode is sprinkling. The Church of Christ in Japan, as most of the Churches of Christ throughout the world, holds that the mode is not essential. Both immersion and sprinkling are valid. To insist upon a different view is to oppose the great principle of Christian liberty, and to make Christianity a religion of forms. This is contrary to the spirit of the New Testament. The Church of Christ in Japan has great respect for the rights of conscience. It is for this very reason that it insists that the mode of baptism shall not be made an essential. In all matters excepting those immediately connected with the fundamental truths of Christianity this Church will ever exercise the utmost forbearance towards any of its members who hold their views in such a way as not to disturb the peace of the Church. But to hold and teach that persons should be re-baptized has a manifest tendency to divide the Church into parties and to destroy the spirit of love. An officer, or private member, who deems it his duty to propagate such views should apply for dismissal to some other Church with whose principles he is in harmony. The Synod therefore confirms the decision of the Presbytery.

Another item of interest was the appointment of a committee of three to prepare a pastoral letter to be sent to all ministers, evangelists,

and Church sessions urging upon them the importance of looking carefully after Church members who change their residence from one place to another, and to see to it that such persons obtain letters of dismissal and recommendation and thus keep up their connection with the Church as a whole. Similar action was taken by the Synod at its previous meeting a year ago, but the matter was deemed to be of sufficient importance to merit further attention. Among other important resolutions passed were such as these —

That a committee of three be appointed to consider the method of Church Sustentation now in operation in the Free Church of Scotland, and to report as to the wisdom of adopting some such plan for the Church of Christ in Japan. This Committee is to report at the next regular meeting of the Synod.

That the report of the Board of Home Missions for the past year be accepted, and that the Board be authorized to raise and expend upon the work in the coming year the sum of *yen* 3,600.

That the request of the First and Second Presbyteries of Tokyo to be united be referred to a committee. This committee reported at a later Session in favour of the union.

The report was adopted and steps taken to consummate union in the near future.

The committee on the revision of the Hymn Book having reported progress, three members were added to the committee and it was authorized to complete and publish the revision as soon as possible.

Appropriate resolutions in reference to the death of the Rev. G. F. Verbeck, D.D., were adopted, to be recorded in the minutes and a copy of them sent to the bereaved family.

The Synod adjourned to meet in Tokyo in July, 1899, the day of



meeting being left for the Standing Committee to determine later on.

In regard to the meeting just held, several things could not fail to impress the sympathetic observer.

1. Full and free discussion of all important questions was allowed. No restraint whatever was put upon the expression of opinion.

2. At the same time, business was despatched in a manner at once expeditious and dignified.

3. Though there were serious differences of opinion in regard to some of the questions discussed, a spirit of unity and brotherly love pervaded the entire meeting.

4. The religious and devotional spirit was very strong throughout the meeting. A prayer meeting, well attended, was held every morning at six o'clock in which the members of the Synod prayed earnestly for one another, for the Church, and for the speedy coming of the Kingdom in this land.

5. The meeting of the Synod was preceded by two days of conference and prayer. Important problems, doctrinal and practical, were earnestly and thoughtfully discussed by leading men in the Church of Christ in Japan and by Mr. Kozaki of the Congregational Church.

6. Again, one could not but be impressed with the fact, that notwithstanding all difficulties and drawbacks, Christianity is already taking deep root in this country, and that the day cannot be far distant when it must be recognized by all as one of the potent factors in the making of the New Japan.—*Japan Mail*.

T. T. ALEXANDER.

#### BOARD OF HOME MISSIONS OF THE CHURCH OF CHRIST IN JAPAN.

THIS Board recently made its fourth annual report to the Synod. It may be worth while to call attention to some interesting features of the report. The Board has been carrying on work throughout the year in the following places, to wit:—Ueda, Minami-Saku-gun, and Kita-Saku-gun in the province of Shinshu; in Mito, Ota-mura, and Shimotsuma in Ibaraki Ken, and in Taihoku and Tainan, Formosa. From these centres the work branches out in all directions and is gradually assuming larger and larger proportions.

The present report, as compared with that for the previous year, shows a decided falling off in the number of baptisms, the whole number for the year being only thirty-two. Of these, seven were in Taihoku and vicinity, twenty-two in Ueda, and three in Ibaraki Ken. In Taihoku there are many inquirers, also in Minami and Kita Saku Gun, and it is expected that a considerable number will be baptized in all these places in the near future.

In the matter of self-support good results have been attained. It is sometimes said that the policy of the Board tends to hinder self-support, rather than to promote it. The facts do not seem to justify this criticism. The Church at Ueda, which has been for some two years under the care of the Board, became self-supporting during the year covered by the present report. The Church has received no aid since the end of March. It pays its pastor twenty-five *yen* a month and defrays all other expenses. The work in Minami and Kita Saku-gun, also, has become self-supporting, paying the minister's salary and all other expenses. Indeed, it has been the aim of the Board from the beginning to push

self-support as rapidly as possible. It is firmly believed by the members of the Board that the best way to secure financial independence on the part of the Churches and preaching places under its care is by the timely and judicious use of money, thus encouraging the believers and gradually assisting them up to the point where they are able and willing to take care of themselves. It is hoped that the Church in Taihoku, which now pays one-half the pastor's salary, may become self-supporting at no very distant day. The believers there, however, are making strenuous efforts to build a chapel, and this may delay progress in the direction of self-support.

The work at Tainan was begun a little more than a year ago, and has gone on under difficulties. It has had from the start the sympathy and generous assistance of the Missionaries of the English Presbyterian Church, who are working there. But unfortunately the Rev. Mr. Hirayama, who was sent there by the Board, was compelled to resign his position and to return to this part of the empire on account of the serious illness of his wife. He returned last spring and the Rev. R. Hosokawa, until recently pastor of the Kaigan Church in Yokohama, has been sent to take his place. Those who know Mr. Hosokawa will feel a deep interest in his work, will sympathize with him in his separation from home and friends, and follow him with their prayers. He is an earnest and consecrated man, well fitted for the work he has undertaken.

The report shows that the finances of the Board were, as usual, managed with care by the Executive Committee. It may not be known to some that the Board itself consists of twenty members, one half of whom are elected at each regular meeting of the Synod. Care is always taken

in the elections to secure a thoroughly representative body of men, so that every Presbytery is represented in the Board. The management of financial matters and of the work in general is, however, entrusted to an Executive Committee residing in Tokyo and Yokohama. The Board's fiscal year has hitherto been from July 1st to June 30th, but hereafter will correspond to the calendar year, in accordance with the action of Synod at its late meeting. For the year just ended the Board was authorized to raise the sum of *yen* 3,600. The amount actually raised was 2,891.152. There was, however, at the beginning of the year a balance in hand of 4,455. There was also in hand 65.365, balance from a fund raised for the purpose of sending a committee to Formosa. This balance the Synod authorized the Board to expend upon its regular work. Adding these balances to the amount raised during the year we find that the entire sum at the disposal of the Board was 2,960.972. The sum expended was 2,892,694, leaving a balance at the end of the year of 68.278.

As the Board has just completed its fourth year it may be interesting to note the advance that has been made from year to year in the amount of contributions received. The total contributions for the

1st year were	...	...	...	...	562.196
2nd year	...	...	...	...	1,469.763
3rd year	...	...	...	...	1,909.968
4th year	...	...	...	...	2,891.152

Of the amount raised last year churches and preaching places connected with the Board itself

Contributed	...	...	...	...	363.800
Other Churches and preaching places	...	...	...	...	945.936
Individuals (Japanese)	...	...	...	...	802.749
Missionaries in Formosa	...	...	...	...	250.000
" in Japanese proper.	...	...	...	...	159.000
Woman's Societies (Japanese)	...	...	...	...	93.098
Methodist Protestant Church for Work in Formosa	...	...	...	...	25.719

Japanese Church in San Francisco	25.510
Raised in Connection with Special Meetings in Celebration of the Church's 25th Anniversary	225.340
Total	2,891.152

Thirteen churches contributed over 25 *yen* each, viz. :—

Taihoku Church	130.000
Ueda	85.100
Kaigan	80.000
Kochi	72.000
Ichi Bancho	57.097
Shiloh	46.850
Nagoya	37.786
Daimachi	35.307
Yamaguchi	33.755
Shinsakai	33.010
Hakodate	27.825
Sapporo	27.000
Kyoto	25.890

Of the above churches only the Kyoto Church receives aid directly from the Mission, and it pays one half the pastor's salary and all incidental expenses. Eight churches contributed to the Board 10 *yen*, or more, and less than 25, each, as follows :—

Nagasaki Church	23.210
Kojimachi	16.000
South Church (Osaka)	12.770
Chiba	12.000
Shitaya	11.649
Hongo	11.500
North (Osaka)	10.000
Seigen	10.000

No one of these is dependent upon mission funds.

Out of a total of about sixty-eight Churches for the Church of Christ in Japan, twenty contributed nothing to the Board. These twenty are for the most part directly dependent upon the missions.

The total number of preaching places is about one hundred and twenty. Of these fifty-five gave nothing. The preaching places contributing most liberally were :—

Minami Saku Gun	50.00
Two places in Ibaraki-ken	71.07
Ichigaya	12.05
Aki	10.20

These are all independent of mission aid. In short, a careful examination of the figures shows that only a comparatively small proportion of the Board's income for the year was from Churches, or preaching places, directly connected with the missions, probably from ten to fifteen per cent. In this particular the present report does not differ materially from that of the previous year, an account of which appeared in the *Japan Evangelist* for September, 1897.

The estimate for the work of the incoming year, as approved by the Synod, is *yen* 3,700. The work formerly under the care of the Board at Ueda and elsewhere in the province of Shinshu having become self-supporting, it is purposed to begin new work. The Board has already completed arrangements for taking the Kobe Church under its care. The Church, aided by Missionaries, has agreed to take a large share of expenses from the start, and, it is expected, will soon be able to pay everything.

The Board is also authorized to open up work in Kumamoto, or some other important point in Kyushu, and at some place within the bounds of the Miyagi Presbytery.

It is the purpose of the present members of the Board to push the work as rapidly as possible and to secure greater results during the incoming year than ever before, God willing. Let us not only wish them success in their efforts but also encourage and help them forward in every possible way. For, it is to such institutions as this Board, now small in their beginnings, that we must look for a large share in the ultimate evangelization of this country.—*Japan Mail*.

T. T. ALEXANDER



## JAPAN M. E. CONFERENCE.

IT is with profound gratitude that the workers and members of the Methodist Episcopal Church in Japan look back over the first quarter century of the work. All of the original promoters of the work are living and either spoke or sent papers to be read at the recent jubilee services held in Yokohama beginning July 9th. Of the five original members of the Mission four are still actively engaged in the work tho' the scene of the labors of one of that number, Dr. M. C. Harris, has been changed from Japan to the Hawaiian islands and the Pacific Slope. No one of the five, however, has made or is making more lasting impressions for good upon the Japanese than the last named, and only one, Dr. R. S. McClay, has retired. Two others, Dr. Julius Soper and Dr. J. C. Davison are in Japan and are in labors abundant for the temporal and spiritual good of the people. The fifth, Dr. T. H. Correll, is now enjoying a well earned rest in the home land and from time to time there comes to us inspiring reports of addresses he has delivered to Annual Conferences, Preacher's Meetings, Epworth Leagues, etc., in the interests of the foreign work.

\* \* \* \*

*Twenty fifth Anniversary Program.*

The services began with a "Consecration Meeting" led by Rev. H. Kawasumi on the evening of July 9th. The following morning we assembled in the new church now being erected on Horaicho. The church which bids fair to be a beautiful and imposing structure is in a very incomplete condition, though none regretted that fact as we secured all the benefit of the breeze and the church had been so nicely decorated

with flags and potted plants as to render one oblivious to other surroundings. The "Love Feast" was under the leadership of Rev. M. Yamaka and lasted from 9-10:30. Then Dr. Julius Soper, one of our veterans, preached the "Anniversary Sermon" from Psalm 112:23. The sermon was vigorous in thought and listened to throughout with the closest attention. Dr. Soper referred briefly to the many changes that have taken place in the past twenty five years and through it all clearly traced the working of Divine providence toward a better order of things. At 2:30 P. M. Bishop Cranston delivered an address on World-Wide Methodism that roused the attention of all and elicited many compliments. This was followed by a sermon by Dr. M. C. Harris who had been enabled to favor us with his presence. Dr. Harris spoke in his usual masterly way and impressed all with the belief that twenty-five years of service had not in the least cooled his zeal nor staggered his faith. At night the house was again crowded to listen to Rev. Y. Honda on the "Religious Situation of To-day" and Hon. Taro Ando on the "Outlook for Christianity in Japan." On Monday morning "Japan Twenty-Five Years Ago" was the topic. The material and political conditions were portrayed by Mr. Sen Tsuda and Rev. S. Matsumoto; "The Religious Situation" by Dr. J. C. Davison. Papers were read from Dr. Maclay and Dr. Correll on "Foundation Laying" and "Early Experiences," and the last thirty minutes were occupied by Rev. D. S. Spencer in a "Historical Review of the Twenty Five Years Work." At 2 P. M. "Educational Work" was taken up and papers were read by Rev. M. S. Vail and Dr. J. O. Spencer on "Beginnings" and "Development;" while "Female Education" was ably represented



by Miss E. Russell of Nagasaki and Miss R. J. Watson of Aoyama. Prof. M. Takagi, Ph. D., followed with a short address on "Opportunities" that was listened to with the closest attention. All indications point to a decided advance in this part of our work. At 8 P.M. a reception for fraternal visitors was held in the Church at which the following named brethren delivered addresses: Rev. M. Mitani, late pastor of the Japanese M. E. Church in San Francisco who will enter the work here; Bro. Mitani has made an excellent record in San Francisco and will be an able man for the work in Japan. Rev. J. H. Worley, Ph. D., of Foochow, in a brief speech tendered the greetings of the Foochow Conference. Dr. M. C. Harris followed in an address that was a pleasure to all present. It is a matter for congratulation that His Imperial Majesty the Emperor, on Tuesday July 12th, conferred on Dr. Harris the decoration of the 4th class of the Imperial Order of the Sacred Treasure in recognition of his service to the Japanese. While Dr. Harris is not the first missionary to receive a decoration from the Emperor, he is the first one, who never having been in the employ of the Japanese government has enjoyed that honor. In the case of Dr. Harris it is a recognition of a Christian life and Christian principles. We rejoice in this event, not only because an honor has come to one of our number, but also because it shows such a liberal progressive policy on the part of His Majesty the Emperor, and those associated with him in the government. Dr. Harris' address was followed by one in Chinese by Rev. Huang Pau Seng, Presiding Elder of the Hokchiang District of the Foochow Conference in China. Dr. Worley was the only person present who was able to understand this address, and as he is unable to speak Japanese, it was

interpreted by a Japanese brother who read the Chinese characters. To those of us who understand Chinese not at all and only little Japanese it was decidedly "omoshiroi." Several others spoke briefly; among them Rev. Mr. Smith of the Methodist Protestant Church; Rev. C. F. Kupfer, Ph. D. of the Central China Mission, and others. These greetings were responded to in a few fitting words by Rev. Y. Aibara and Dr. J. C. Davison. During the evening, music was rendered by a quartette composed of Misses Cranston, Spencer, Allen, and Mrs Alexander, which added greatly to the pleasure of the occasion. After the benediction by Bishop Cranston the assembly dispersed, happy in the good results already obtained and hopeful for more and *better* times in the future.

\* \* \* \*

*"Woman's Conference of the  
M. E. Church."*

The Woman's Conference which closed its fifteenth annual session at 221 Bluff, Yokohama, on July 19th, shows encouraging results of the work done in Japan. The W. P. M. S. of the M. E. Church in the U. S. which works entirely among women and girls, maintains at the present time in Japan, 8 boarding schools, three of which are industrial and 5 literary. In these 8 schools are enrolled 645 girls between the ages of 8 and 18. Many of these girls are supported, wholly or in part, by scholarships, teaching for a time after graduation, in one of the schools. In the Industrial schools the girls are taught foreign and Japanese sewing, getamaking, clay modelling, wood carving, knitting crocheting, drawn work, embroidery, drawing, crayoning and oil painting. In the literary schools they are given a thorough academic and college education, music and English being taught in all the schools. It is scar-

cely necessary to state that all these schools are managed on Christian principles and that the Bible is taught in all. The ten day schools, mostly of primary grade, have a total enrollment of over 2000. There are now 29 foreign lady missionaries, representing this society in this country.

In evangelistic labors these ladies are in the front rank. Six ladies are engaged exclusively in evangelistic work; the others are doing evangelistic work in connection with school work. About 20 native Bible women are working under the supervision of the foreign missionary ladies and very good work is being done. Among the interesting questions up for discussion before the Conference were "The Sunday Question," "The Work of the Native Pastors' Wives," and "The Need for More Evangelists at Large." Interesting papers were read on the following subjects, "Work Among the Japanese in San Francisco," "The Foochow Jubilee," and "Glimpses From Other Fields." A pleasant feature of this year's meeting was a musical given by Miss Dickinson of 262 a Bluff, to the ladies of the Conference. About 40 ladies were present, each one of whom contributed something musical, either vocal or instrumental, towards the evening's entertainment. The affair was a complete success, and was thoroughly enjoyed by all.

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#### *Conference Doings.*

One of the principal items of interest was the separation of Kiushiu from the rest of the work. In spite of an adverse report by the Committee appointed to investigate the merits of the case and an hour's warm discussion, the vote of the Conference stood 30 for and 14 against division; so that with the approval of Bishop Cranston the work

has been divided into two parts and the work in Kiushiu hereafter will be known as the South Japan Mission. This step has been talked of for years and even now some who voted for the division question the wisdom of the step, but when one takes into account the fact that the work is separated by 400 miles of territory now occupied, in part at least, by the M. E. Church South, and the expense and inconvenience of the members in attending Annual Conference sessions, together with the misunderstandings that naturally rise in administering work so widely separated, the step seems to be a wise one. Conference business moves slowly in spite of the greatest effort to hasten it and when investigation cases demand over a day's time for settlement and a good deal of the work has to be gone over in two languages the delay is intensified. Two new men have arrived on the field during the year, Rev. A. M. Brooks of Penn. and C. W. Huett of Colorado. Both have come almost directly from college, though each has had several years experience in the pastorate in the U. S. Among those introduced to the Conference during its sessions were Dr. Mecham of Union Church, Yokohama; K. Uchimura, editor of the Independent Magazine; Rev. H. Loomis of the Bible Society, Dr. Needham, an evangelist of note from America from whom we are expecting good things in the future; Rev. M. Koibashi of the Japan Methodist Church; Rev's Ishiwara and Kumano of the Church of Christ; Dr. T. T. Alexander; Mr. Kita prison evangelist; Dr. J. H. Worley and Rev. Huang Pau Seng of Foochow China; Rev's F. Shimizu, and A. Mito of the Evangelical Association. Nearly all of the above delivered short addresses and together with Rev. H. Kozaki of the Kumiai Church and Dr. C. F. Hupfer of the Central China Mission is a fairly

correct list of visiting brethren. The brotherly feeling existing among the different Christian bodies at work in Japan as evidenced by the earnest words of the visitors is an inspiration to a new comer and elicited many pleasant words from Bishop Cranston. The 133 Psalm finds gracious fulfillment in the workers in Japan.

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#### Statistics.

Our figures show a healthy advance over last year

Probationers	1558 increase over last year	460
Full Members	3619 increase over last year	95

Total	5177 increase over last year	555
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Collected for all purposes during the year yen 9318.99 increase over last year yen 1029.77.

In nearly every department there is steady healthful gain and in no way is this shown better than in the matter of self-support. The amounts pledged by the various churches for their own support during the coming year is truly gratifying. From our point of view it looks as though the matter were in a satisfactory way of being solved in the not very far distant future. Ten new men were ordained at this Conference; six to Deacon's Orders and four to Elder's Orders. Our school work shows the best increase of all though statistics are not at hand to give exact figures. On the whole the year has been one of cheer so that all alike, in spite of the fact that we are greatly hampered from lack of workers, enter into the new year's labors with light hearts and high hopes. The following is a list of the missionaries and their fields of labor for the ensuing year

Sapporo District C. Bishop P. E. P. O. Sapporo  
Hakodate District G. F. Draper P. E. P. O. Hakodate  
Caroline Wright Memorial School

Misses A. Dickerson and F. E. Singer. Evangelistic Work Miss M. S. Hampton.

Hirosaki R. P. Alexander, Girls School Misses E. J. Hewett and A. E. Otto, Miss Southard who is employed by the Mission has charge of the Kindergarten.

Sendai C. W. Huett, Girls School Miss L. Imhoff, Evangelistic Work Miss F. E. Phelps.

Tokyo District S. Ogata P. E. P. O. Tokyo (?)

Aoyama Gakuin; J. Soper Dean Theological School, B. Chappell, Dean of the College and Principal of the Academy, Prof's J. O. Spencer and H. W. Swartz, one new man to be sent; Jo Gakko; Miss R. J. Watson Principal, Miss H. S. Alling and Miss Daniel instructors and Miss F. G. Wilson instructor and Sup. Evangelistic Work Tokyo District, Harrison Memorial Home (Aoyama) Miss E. Blackstock, Sup. Tokyo Gospel Society W. S. Worden; Sup. of Day Schools Miss C. H. Spencer, Shinano District Evangelistic Work Miss B. J. Allen, Yokohama District J. G. Cleveland P. O. Yokohama, Yokohama Gospel Society A. M. Brooks P. O. Yokohama, Bible Woman's Training School Mrs. C. W. Van Petten, Sup of Day Schools Miss A. G. Lewis, Nagoya District, D. S. Spencer P. E. P. O. Nagoya Principal Girl's School Miss E. R. Bender, Nagoya, Evangelistic Work Miss C. A. Hecton, Fukuoka District H. B. Johnson P. E. P. O. Fukuoka Girl's School Misses F. J. Smith and Seeds, Fukuoka, Evangelistic Work Miss J. M. Gheer, Fukuoka, Nagasaki District J. C. Davison P. E. P. O. Nagasaki, Chinzei Gakkwan; E. R. Fulkerson Principal, Nagasaki, M. S. Vail Instructor until relieved, Nagasaki, Girls School Miss M. Young Principal, Nagasaki, Misses A. L. Bing, J. E. Lee, L. Kidwell, M. Melton Instructors. Some new help is expected soon and we understand,



at this writing, that A. M. Brooks is to be transferred to Corea. May the "Lord of the harvest send forth the laborers into His harvest."

C. W. HUETT. Aoyama Tokyo.

### NOTES.

A FRIEND is preparing a sketch of the life and work of Miss Maud Simons, who lost her life in the terrible accident in Yokohama Bay last month.

\* \* \* \*

Dr. Geo. C. Needham, the well-known evangelist, has been visiting some of the Christian Conferences during the summer. Mr. and Mrs. Needham were well received at Hayama, Karuizawa, Arima, etc. Their labors will result in much good for Japan. Earnest prayers for God's richest blessing upon these two faithful servants of the Lord are being offered by their friends.

\* \* \* \*

As one looks over the reports of the various Annual Meetings this year, a decided improvement is noticeable. After several years of uncertainty on the part of both the Japanese workers and the foreign missionaries, things have taken on decided color of hope. Mutual trust and confidence are now the order of the day; and with all forces morally and spiritually united, our Master will surely give the increase.

That the people at large are ready to hear to a greater extent than ever before is also evidenced by what we learn from many reports.

\* \* \* \*

The Passport business brings with it, now and then, an experience worthy of a smile. A gentleman, some years

ago travelling in the interior of Japan, came to a place where he wished to lodge for the night. But what should he do? He had forgotten his passport! The law does not allow any hotel, outside of Treaty limits, to lodge a foreigner without a passport. Here was a question for the landlord and the traveller to decide. At last the landlord said the foreign guest might remain, *if he would sit up all the night.*

Thus was preserved the dignity of the law.

\* \* \* \*

On the 8th of July, the Tenth Summer School was opened, at the beach of Hayama, with Rev. Honda's prayer. He delivered an address of welcome, to which several representatives of the different Christian and government schools responded. They all wished that they could get not intellectual but spiritual nourishment this time. Then lectures were delivered and meetings of different kind were held, according to the programme, for the following ten days. Revs. Uyemura, Honda, Harris, Miyazawa, Fisher, Needham and Kozaki, and Messrs. Uchinura and Matsumura were present as the lecturers. A consecration-meeting, which was held under the green shade of the pine-trees, at the evening of the first day, and a prayer-meeting, which was held every morning, seem to have been specially beneficial. Some sixty students, including some girls, attended the lectures, every day. It was decided by the committee that this school should, with certain conditions, be united to that of the Y. M. C. A., which is to be opened from next year. And a special committee was elected for this purpose.—F. S.

\* \* \* \*

The following is a copy of the letter that was sent to the Rev. Henry



Loomis in response to the presentation of a Bible to the Emperor of Japan by the American Bible Society, the British and Foreign Bible Society, and the National Bible Society of Scotland :—

4 Gochome, Hirakawacho,  
Kojimachi, Tokyo,  
July 16, 1898.

The Rev. H. Loomis.

Dear Sir—

Marquis Ito desires me to inform you that the Bible, which you brought to him some time ago for presentation to the Emperor, was duly forwarded to the Minister of the Household, who has just written him, as per copy herein enclosed, that the book was submitted to His Majesty and graciously accepted by him. The Marquis is requested to thank you and the representative of the British Society. His Excellency further charges me to express his regret that a sudden summons to the Palace did not allow him the pleasure of personally receiving you on your last visit to him, at Nagatacho.

I remain

Yours respectfully,  
M. ZUMOTO.

\* \* \* \*

It is of interest to see how the substance of the following resolutions breathes the same spirit of good-will and helpfulness as the resolutions adopted by the Synod of the Church of Christ in Japan and by the Council of Missions :—

#### RESOLUTIONS ON CO-OPERATION.

*Voted at the A. B. C. F. M. Mission Meeting  
July 12th, 1898.*

Whereas our Japanese brethren have expressed through their Standing Committee their desire that the Japanese and foreign missionary workers should unite in closer fellowship, and

Whereas nothing could be more in accord with the desire of the mission,

Resolved, that while we deem it best that the *Kumiai* churches as well as the mission, both being independent bodies, maintain their separate official organization, we are glad to recognize that we have a common aim and purpose in our work. We believe that this can be accomplished, not by organic connections nor by the adoption of formal resolutions, but by maintaining a spirit of fraternal love which will lead to mutual consultations, and helpfulness, and by the observance of all the Christian courtesies arising from our co-operation in extending Christ's kingdom in this land. We assure our Japanese brethren that, both individually and as a mission, we will endeavor to work with them in the most fraternal spirit of helpfulness, and we rejoice to believe that we can count on a like spirit on their part.

We trust that the pleasant custom now existing of invitations being extended by the two bodies to their various public meetings will be continued, and that by our increased acceptance of such invitations the spirit of harmonious co-operation may be strengthened more and more.

Our evangelistic committee will be glad as heretofore to confer with any committee of the *Kumiai* churches whenever the interests of the work may seem to require it.

*Mission News.*

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# The Japan Evangelist.

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## THE JAPAN EVANGELIST.

EDITOR: Rev. W. E. HOY, Sendai, Japan.

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## THE DEPARTMENT OF PHILOSOPHY IN THE IMPERIAL UNIVERSITY OF TOKYO.

By TETSUZŌ OKADA.

WHETHER philosophy is only a handmaid of religion or religion is but a popular philosophy, none will deny that there is an intimate relation between the two. The promoters of the cause of religion in any country should always keep their eyes open toward philosophical studies in that country. In a country like Japan, which, though she had no original system of thought but that of Shintoism, has for a long time stood under the influence of Chinese and of Indian thought, and which has welcomed the introduction of occidental philosophical systems toward the close

of this century, it is not easy to trace the heterogeneous currents of thought. If one desires to understand these currents, it is necessary to study the writings of the past and to read carefully the publications and periodicals of to-day. But he must know what is being done in the University of Tokyo, especially in its department of philosophy. Thinking these subjects will be of some interest to the readers of *The Japan Evangelist*, I write a few observations of the department, out of my little experiences.

### *The Department of Philosophy.*

The College of Literature, one of the six divisions of the Imperial University of Tokyo, is subdivided into nine departments. The first of these is the Department of Philosophy, the others being—Japanese Literature, Chinese, Japanese History, General History, Philology, English Literature, German Literature, and French Literature. Each of these prescribes a three years' course of study.

### *The Professors and Lecturers.*

The special professors for the Department of Philosophy are:—

Prof. Tetsujirō Inouye. A graduate of the University in 1880; studied philosophy in Germany and France, and became Bungakuhakushi (Ph. D.) in 1891. He has written no standard works yet. Only small treatises have appeared; for example, *Essays*, "On Mixed Residence," "Sonkenshishū" (collection of his Chinese poems), "On the Tribe of

Shaka," and polemical essays against Christianity in Japan, etc.

His lecture at the International Oriental Association at Paris, 1897, was published both in French and German, entitled "Sur le développement des idées philosophiques au Japon" ("Kurze Übersicht über die Entwicklung der philosophischen Ideen in Japan,"—translated by a German professor).

Prof. Inouye is also the Dean of the College of Literature.

Prof. Yūjiro Matora, Ph. D. Formerly in Dōshisha College, then in Boston University (1884—1886) studying theology, and then in Johns Hopkins University (1886—1889) studying philosophy, especially psychology with the celebrated Prof. G. Stanley Hall. Johns Hopkins Ph. D. in 1889, and Bungakuhakushi in 1891. Became a lecturer on experimental psychology in 1889, and soon professor of psychology.

His works are:—"Psychology," "Ethics," and "Ten Lectures on Psychology," etc.

Prof. Rikizō Nakajima, Ph. D. Formerly in Dōshisha College, B. A. of Western Reserve College, B.D. and Ph. D. of Yale University. He was in Yale while Noah Porter was President there. His thesis for Ph. D., "Kant's Theory of the Thing-in-itself" was published in English both in America and in Japan.

His works are:—"Bibliography of Ethical Works," "Compendium of Logic," "Biographical History of Occidental Philosophy," "Ten Lectures on Ethics," etc.

Prof. Raphael von Koeber, Ph. D. is the only foreign professor of philosophy. A Russian by nationality but a German by birth. The celebrated Kuno Fischer was his teacher in Heidelberg University.

His works published in Germany are numerous. Among these are:—"Die Philosophie Arthur Schopen-

hauers," "Die Grundprincipien der Schellingschen Naturphilosophie," "Das System Ed. von Hartmanns," "Jean Pauls Seelenlehre," "Repertorium der Geschichte der Philosophie," etc.

He came to our University in June, 1893, as the successor of Prof. Ludwig Busse.

Professors of modern languages and literatures are:—

Prof. Karl Adolf Florenz, Ph. D., for German, Prof. Emile Heck, for French, and Mr. Yakumo Koidzumi (Lafcadio Hearn), for English.

Prof. Florenz is an earnest student of the old Japanese classics, and he is translating some of them into German. Prof. Heck is a French Catholic, connected with "L'école d'étoile du matin" in Tokyo.

Prof. Hearn is the well known author of "Glimpses of Unfamiliar Japan," "Kokoro, or Inner Study of Japanese," "Gleanings in Buddha-Fields: Studies of Hand and Soul in the Far East," etc, for whose works we must be thankful, considering the writer's insight into and sympathy with the singular characteristics of the Japanese mind.

Professors of Chinese classics are:—

Prof. Shigenori Shimada, Bungakuhakushi, and Prof. Tsūmei Nemoto. The latter is more than 70 years old, with venerable white hair, still tied up in the old style. These old scholars are indeed venerable relics of old Japan, and invaluable treasures of the new.

Among the lecturers are:—

Rev. Senshō Murakami, a priest of the Shinshū sect of Buddhism, and the principal of a Shinshū School at Tokyo. He has written many books on Buddhism. His greatest work however is, "History of Buddhism in Japan," 5 vols, of which only the first is published. Mr. Masayoshi Takagi, Ph. D., is a lecturer on sociology. He was

formerly in Aoyama Gakuin. Spent 10 years abroad, in the Universities of Syracuse, Columbia, Johns Hopkins, and Berlin. He studied sociology in Columbia with Prof. Giddings, and in Berlin with Prof. Simmel. When Prof. Toyama left his chair of sociology, he became lecturer on sociology. He founded a sociological society recently. Another lecturer on sociology is Mr. Tongo Takebe, graduate of the University in 1896. He is to be sent to Germany for study.

Mr. Jintarō Ose, graduate of the University in 1889, and then for a short time a professor in Kumamoto Higher Academy, returned lately from Germany, having pursued special studies in pedagogy there. He is now a professor in the Higher Normal School, and a lecturer on pedagogy in our University. Mr. Junjirō Takakusu A.M. (Oxford) Ph. D. (Leipzig) is the lecturer on Sanskrit. He was a Buddhist, and studied Sanskrit both in Germany and England. He translated "Kamuryōjukyō" and "Nankaikikiden of Gijō" into English. The former is one of the "Sacred Books of the East" edited by Max Müller.

Beside these, Baron N. Kanda, professor of the Higher Commercial School is a lecturer on Latin.

Mr. M. Anesaki will be made a lecturer on Comparative Religion from next year. He is a graduate of the University in 1896. Other professors with whom students of philosophy meet are:—Prof. Ludwig Rees Ph. D. (History), Prof. K. Ozawa M.D. (Physiology), Prof. M. Kumagawa (Medical Chemistry), Prof. K. Katayama (Psychiatrics), Prof. K. Iijima Ph. D. (Zoology) and Prof. M. Yokoyama (Geology).

*The Course of Study in the Department of Philosophy.*

The First Year. This year is rather preparatory. The only phil-

osophical subjects are the Introduction to Philosophy (1st term 4 hours a week) and History of Occidental Philosophy (2nd and 3rd terms 5 hours a week) by Prof. Koeber. Other subjects are Japanese Literature, Chinese Literature, Physiology, Latin, English and German. These are required subjects. Optional subjects are History, Zoology, and Geology.

The Second and Third Years. In the 2nd year Prof. Koeber's lectures on occidental philosophy enter into modern philosophy.

He speaks in English, constantly explaining the philosophical terminology of Greek, Latin, and German, and French. His clear and interesting explanations are a great benefit to students. In the 3rd year, he has philosophical exercises. A part of these is devoted to the continuation of the History of Philosophy (philosophy of to-day). A part of them is for reading or special lectures. The class of 1896 read Schopenhauer's "Die Welt als Wille und Vorstellung" and heard lectures on Schelling. The class of 1897 read Schopenhauer's "Parerga und Paralipomena," and Kant's "Kritik der Urtheilskraft." This year he gave lectures on Goethe's Faust and read the first part of it.

Next year, probably he will lecture on Mythology. In the 3rd year he lectures on Aesthetics, and History of the Fine Arts. He himself being an excellent musician and versed in art history, his lectures on arts are very interesting.

Prof. Nakajima has both Ethics and Logic. Lectures on Logic and Theory of Cognition are given to the 2nd year. In 1896, he lectured on the Theory of Cognition and also read Kant's "Kritik der reinen Vernunft." In 1897, he spoke of the systems of the great logicians: Aristotle's "Organon," Bacon's "Novum Organum," Mill and Jevons, etc.



His own view was also given.

This year, he gave expositions of Ladd's *Philosophy of Knowledge*, and Hobhouse's "Theory of Knowledge," and read "Extracts from Kant," by Watson.

Prof. Nakajima gives lectures on Ethics in the 2nd year. He is always synthetical and far from being one-sided. In the 3rd year he lectures on the history of Ethics, and also reads. In 1896, Aristotle's "Nicomachean Ethics," Kant's "Kritik der praktischen Vernunft," and "Grundlegung zur Metaphysik der Sitten" were read. In 1897 Spinoza's "Ethica," and this year Hegel's "Geistesphilosophie" (the 3rd part of his "Encyclopaedie der philosophischen Wissenschaften") were read.

Prof. Motora occupies the chair of Psychology. He gives lectures on general psychology in the 2nd year. In the 1st half of the 3rd year, he lectures on special subjects in psychology. This year, he spoke of the relation between Psychology and the Theory of Cognition, and Social Psychology. The latter half of the year was given to students to present the reports of their own studies. Subjects reported this year are: e.g. Children's Psychology, the Development of Will, the Sentiment of Beauty, Attention, on the Feeling of Pain, Hypnotism, Suicide and Psychology, the Religious Sentiment, the Perception of the External World, etc.

Dr. Motora has a laboratory of experimental psychology. It consists only of two rooms, but probably this is the only psychological laboratory in the Orient. It was referred to by Prof. Baldwin of Princeton, when he wrote "Psychology Past and Present," in his *Psychological Review*, 1894. Dr. Motora made special experiments on *Attention* in this year. The result will soon be made public.

To the 3rd year, lectures on

Psychiatrics are given by Prof. Katayama of the Medical College. This is to help psychological study. Students visit the Lunatics' Hospital.

Mr. T. Nakajima, who studied psychology in Harvard University under Prof. O. Münsterberg, and Mr. K. Matsumoto, graduate of 1896, are working in the laboratory with the students.

Prof. Inouye occupies the chair of Philosophy and History of Philosophy. But he does not touch the latter subject. He only gives lectures on Metaphysic to the 3rd year. He announced his standpoint as "Der einheitliche Realismus" last year in his lectures in the Philosophical Association. His lectures on Metaphysic are given from this principle. What this principle is and what its value is, I can not explain now.

Beside this, he lectures on oriental philosophy. This course of lectures began six years ago. He opened it with a study of Brahmanism. It continued for three successive years, and then he passed over to Buddhism. The Origin of Buddhism and Life of Buddha were finished last year. The lectures were attended by the greatest number of students. (History of the Development of Buddhism is postponed).

Then he went to France with Prof. Tomii of the Law Department to attend the International Oriental Association, where he spoke of Japanese Philosophy. This year, after his return he gave lectures on the same subject, greatly expanding them of course. In his introduction, he spoke of Shintoism, Confucianism, and Buddhism in Japan and various attempts to either combine or correct them, and then began the history of Confucianism in the Tokugawa Age. When this study will be completed, it will be a product of great value, not only in Japan, but among the scholars of the Occident too.

Here, I mention the subjects of essays given to students by him.

In Metaphysics:—

In 1897, 1. Idea of Reality in Modern Philosophy and its Criticism; 2. Causality; 3. Proofs of Objective Reality; 4. Time and Space; 5. Comparison of Aprioristic Idealism and Aprioristic Realism.

In 1898, 1. Idea of Matter in Recent Study; 2. Recent Investigations of the Transcendental Idea; 3. Critical Study of Immanent Philosophy; 4. Empiriokriticismus; 5. Nietzsche's System of Philosophy.

In Oriental Philosophy:—

In 1897, 1. Historical Connections between Buddhism and Christianity; 2. Doctrine of Nirvana; 3. Difficulties in Buddhism; 4. Comparison between the "Great Vehicle" and "Small Vehicle"; 5. Textual Criticism of Hokekyō.

In 1898, 1. School of Ōyōmei in Japan; 2. "Weltanschauung of Kūkai"; 3. Philosophical Idea of Litai-kei; 4. Ground Idea of Yoshi's Taigen; 5. Logic of Sokumoku. (Students are required to choose one subject each).

Rev. Murakami lectures to the 2nd and 3rd years on Buddhism. Last year, he spoke of the realistic side of Buddhism as contrasted with its genetic side.

This year he began to speak on general views of Buddhism, which will be continued next year.

Subjects of essays given by him are:—

In 1897, 1. The four ground principles of the Small Vehicle; 2. Outlines of "Kishinron"; 3. The Idealism of the Hōsō Sect; 4. Buddhism in the Age of Heian; 5. Buddhism in the age of the Kamakura Shōguns.

In 1898, 1. Die Weltanschauung of Kichizō; 2. Harmony of Daishu and Misshū; 3. Idealism of Gohō; 4. Comparison of Tendai and Kegon; 5. Ethics of Buddhism.

Of Chinese Philosophy:—Prof. Nemoto mostly explains Ê-king, as he is a profound scholar in that classic. Prof. Shimada, beside expositions of the classics, lectures on the history of Confucianism both in China and in Japan.

Prof. Toyama occupied the chair of Sociology for a long time. When he left it last year, Dr. Takagi and Mr. Takebe took his place, the former for the 3rd year, and the latter for the 2nd year. A system of Seminars was adopted by Dr. Takagi. Several visits to prisons etc. were paid during the last year.

Pedagogy: Mr. M. Hidaka, graduate of 1886, who studied this subject in Germany (1888—1892) and became professor after his return, died in 1894, aged only 31 years. Since the chair has been vacant, being for a time supplied by Mr. Nojiri, then President of the Tokyo Normal School. Mr. Ōse returned from Germany last year and became lecturer on Pedagogy. Students have heard his concise and clear lectures during the past two terms.

Modern Languages and Literatures:

In the Department of Philosophy English classes only with the 1st year.

German continues to the 2nd year. Prof. Florenz explains German masterpieces, e.g. Lessing, Goethe, Schiller, etc.

French is not included in the Department of Philosophy but students are allowed to take it. Prof. Heck is an excellent teacher of that language.

Latin under Prof. Kanda is required in the 1st year but optional in the 2nd year.

Prof. Koeber teaches Greek to the 3rd year students. Sanscrit under Mr. Takakusu is an optional study too. Italian is given by Mr. Bindar to voluntary students only.

As it is said that the course of study of the College of Literature

is to undergo a considerable change from next year, some progress will soon be made.

### *The Associations.*

The Associations connected with the College of Literature are mostly public, and are not limited to the University. But their centres are in the University, the association business being mostly managed by students. There are seven associations closely connected with the College of Literature. Of these, four associations have special relation to the Department of Philosophy.

These are:—

1. Philosophical Association (Tetsugakukai). This is the oldest of all, founded in 1887. A monthly magazine, Tetsugakuzasshi is published. The latest number is No. 137. Monthly lectures, the summer vacation excepted, are given in a room in the College of Literature. Present members, 271, students included.

2. Imperial Literary Association (Teikoku Bungakukai) Founded in 1895. Teikoku Bungaku, a monthly literary magazine is published. Forty-three is the number already published.

3. Eastern Asiatic Association. (Tōagakukai). Members are mostly scholars and students of Chinese classics and philosophy. Founded in 1896.

Organ: Tōagakukai Zasshi.

4. Philological Association (Gengo-gakukai). Founded in March 1898 by Prof. Florenz, Prof. Ueda and others. A quarterly magazine is to be published.

5. Association for Sociological Study. (Shakaigaku Kenkyū Kai). Founded in June, 1898, by Prof. Motora, Dr. Takagi, and others.

6. Pedagogical Association.

7. Psychological Association.

These last two are not made public yet. Professors, students of Uni-

versity Hall, and of Philosophical Department etc. are meeting monthly to discuss their studies.

\* \* \* \*

### A FEW CONCLUDING REMARKS.

#### *What are the Tendencies of Philosophy in the University?*

This is a question often asked. A very difficult question indeed. A university to be a place of free study, should have no tendencies, but some of them are unavoidable. I am not prepared to give my judgment on these points. I will write a few impressions of my own, and leave the rest to the readers.

Next to Dutch, the Japanese of New Japan learned English. With the language, the positivism of Mill and Spencer came in. Our University was looked upon, especially by missionaries, as the den of Materialism and Antichristianism. But such an age is past now. German metaphysics came in with the study of the German language.

Professors were welcomed from Germany.

Students were sent to Germany.

Here I mention the names of graduates of the Philosophical Department sent to Germany (some of them to France too, but none of them to England).

Mr. Tetsujirō Inouye, (1880) now Prof. in the University.

Mr. Masane Hidaka, (1886) late Prof. of Pedagogy.

Mr. Jintarō Ose, (1889) now lecturer on Pedagogy.

Mr. Yasuji Otsuka, (1891) now in Germany studying Aesthetic.

Mr. Hajime Onishi, (1889) now in Jena, Germany, studying Philosophy under Prof. Oecken, to be made Prof. in the Imperial University of Kyōto after his return.

Mr. Matatarō Matsumoto, (1893) studied psychology in Yale University and other places in America,

now sent to Germany to follow his studies in psychology.

Mr. Tongo Takebe (1896) soon to be sent to Germany.

German philosophy in general is more metaphysical than English philosophy. But the national division is too vague a division in philosophical thought. We are compelled to look at this more closely, but must be very cautious.

Ex-Prof. Busse was a follower of Lotze, and therefore his standpoint was spiritualistic pluralism. Prof. Koeber allowed his standpoint to be called "Der theistische Idealismus," when Mr. Minami wrote on "Die Deutsche Philosophie in Japan" in "*The Far East*" several months ago.

Prof. Nakajima is a very thorough and careful scholar, slow to reach a conclusion, patiently working for a great consummation in the future. He has not professed his metaphysical standpoint yet. But he is believed to have sympathy with the school of Hegel and Greene. Yet it is an injustice to call him a Hegelian, for he told us the defects of that school.

Prof. Motora does not refuse to be called an empiricist. He is a bold thinker, and is believed to have originality in him. His lectures are thoroughly scientific. Yet it is great ignorance to call him a materialist.

*What is the influence of Nihon Shugi (Japanism) among the students?*

As I look on it, it is a sort of positivism. It may be a practical philosophy. But now it is not a theory only, but is a sort of ethical movement. Two of our professors are its advocates.

But I can safely say that it has very little influence among the students of philosophy. Why is it? Now this movement is founded on a positivistic conclusion. And now students are studying, being far from conclusions yet. This is one reason.

Besides, more metaphysical tendencies are prevalent among them. That is another reason.

An association called Tei-yū-kai may conveniently be mentioned here. This is not in the University. It is a combination of some graduates of the Department of Philosophy and of some Christian scholars. The representatives of the former are Mr. H. Onishi, Mr. M. Anezaki, and Mr. Tokuzō Nakajima; of the latter are Mr. T. Yokoi, Mr. N. Kishimoto, etc. This association was founded in the spring of 1897, just at the same time when Dai Nihon-kyōkai (Association of Nihon Shugi) was founded, decidedly different from the latter in principle.

It was another sort of ethical movement, more metaphysical and more cosmopolitan in its nature. Soon Mr. Yokoi left for the Dōshisha, and Mr. Onishi for Germany. Still the members are holding meetings, discussing the moral problems of the day. But the movement is not made fully public.

*What are the religious aspects of the Department of Philosophy?*

Our University is not so anti-religious as outsiders think. On the contrary almost a little congress of religions is to be found there.

There are two Buddhists, two Confucianists, (if Confucianism may be called a religion) a Greek Catholic, a Roman Catholic, a Congregationalist, and a Methodist among the teachers of the College of Literature. Here I wish to refer to Prof. Koeber again. He himself a devout Greek Catholic, follows a saintly single life. A great lover of Theology and Music, a great hater of "philister." His philosophical and religious personality has great influence on the students. May he stay long in our country!

Besides, it is of great interest to see the aged followers of Confucius and



Buddha in class-room and feel the doctrines of the sages of the old world reflected in their personalities. No such aspect will be seen in any other university of the world.

Out of 84 graduates (1886—1898) of the Philosophical Department, only 4 are baptized Christians. Of these, Mr. Onishi and Mr. Matsumoto are former graduates of Dōshisha college, and both of them are now in Germany. Mr. Sasabe (1897) is a Congregationalist and he is now the head-professor in Higashiyama Gakuin at Nagasaki (a Presbyterian college). Mr. Wada (1898) a Presbyterian, will probably teach at Meiji Gakuin next year.

The number of Buddhist graduates is three times more than the Christians. Among them, Mr. Kiyozawa (1887) was a professor in the Hongwanji School at Kyōto. He was one of the active workers in the late revolution of the East Hongwanji Sect.

Mr. Sawayanagi (1888) probably a disciple of celebrated Shaku Unshō, is now the president of the 2nd Higher Academy. Among other Buddhists, there are Mesrs. Fujii (author of "History of Buddhism") Sonoda (Prof. in Hongwanji School, Kyōto), Hirota, and Yoshida, etc.

There are many Buddhist students now in the College of Literature, and most of them studying philosophy, some history, and some Chinese. Some of them, it is said, are sent from among Buddhist congregations to the University for study,—a fact which Christians must not overlook.

*Will Christianity be taught some day in the University?*

I think it is more than probable. Of course, no such department of theology as is classified among so called professional schools in America will ever be established in our University. But at least two sub-

jects of Theology are necessary to be taught; first for the pure knowledge of Christianity, (at least as a part of comparative religion), and secondly to be a methodical model for studies of oriental religions, the study of which is a special responsibility for our philosophers and historians.

I mean by the two subjects, the History of Christian Doctrines and the History of Christian Churches.

Whom will the Christian world of Japan recommend if in future our University should ask for lecturers on these subjects?

#### MISS MAUD SIMONS.

By CLARA PARRISH.

He lives to us who dies;  
He is but lost who lives.  
Cardinal Newman.



NO person, to have seen the group of winsome young women who stood upon the deck of the Canadian Pacific Launch on the morning

of July 29th, could have imagined that for one of them eternity was so near.

Maud E. Simons was born at Fredericktown, Ohio, January 13th, 1865. She received her education at the Ohio Wesleyan University at Delaware, where she made a specialty of painting and wood-carving with a view to teaching in the homeland, but the Father had planned otherwise.

During her college days, through the instrumentality of a fellow student, Miss Belle Allen, she had given her heart to Christ, and with this devoted friend soon offered herself for the mission field. In

preparation for this work, sometime was spent at the Chicago Training School, and then, in April, 1889, she came to the Nagasaki Methodist College to take the position of instructor in art. This place she occupied for four years when she was called to Yokohama to take charge of the Day School work of the mission, in which work she continued until, recently, in view of a year's vacation, everything was turned over to her successor, Miss Amy Lewis.

At about 12.30 o'clock, on the day before named, she was "Born into beauty and born into bloom." The funeral services were held at 3 p.m. on Saturday, July 30th, in the little chapel of the handsome school building at 221 Bluff, which seemed most appropriate, since these stand as the monument of her patience and skill. Bishop Cranston gave the memorial address, so full of appreciation of woman's work, and then, with the children from her schools, and the flowers which they brought all about her, she was borne to the hill-side cemetery just as the sun had sunk below the horizon, and the west was all a rich rose glow. It was a most beautiful scene. Fuji San, which her artist soul loved so well, stood out in the distance, grander, if possible, than ever before, and altogether,—the reading of the burial service, and the quiet, restful, evening hour, calmed and comforted the watchers and greatly increased the faith of all. Many said, too, commenting upon the simplicity of everything, and the unusual stillness; "'Tis just as *she* would have wished it."

I am so glad to remember that I often told this dear comrade of my belief in her, and now I want others to see something of what she was. George MacDonald says; "In order to judge a man fairly, one must love him." If this be true,

I have heart preparation, at least, for the duty that is before me, tho perhaps for no other reason have I a right to speak, for, as some one has said: "The artist is capable of being interpreted only by him who is himself an artist, and then only in the degree that he possesses like qualities with him." So I realize that it is not possible for me, nor for any save the very closest friends, to have seen the full beauty of her soul life.

Character writes itself upon the face and gives tone to the voice. Who that knew her well has not been rebuked by one glance of the brown eyes? or has not felt a more sympathetic touch of the Divine when she spoke of heavenly things? Marion Harland once said of her friend Margaret Sangster: "She always rings true." Maud Simons seldom gave public testimony, but when she did, there was no false note in her manner or speech.

Deceit and affectation pained her, as it could only pain a gracious, finely organized being, but it rarely found expression in words. She read the language of the human heart as correctly as she distinguished and harmonized colors, but only to those who came within the smallest circle of her love did she ever speak of what she saw or read.

She was most thoughtful when a new worker arrived. How well I remember the cordial handclasp and the sweet assurance that I should always have her help, which promise was more than fulfilled. She was the one person in Japan that I never saw without her white ribbon, and she was first to organize the Loyal Temperance Legion bands of which department of work she was afterward made superintendent in the Foreign W. C. T. U. Once I told her I felt that I was losing in my spiritual life. The advice she gave me then, must make me stronger and better for all time.

To all the different interests of the field she was equally loyal. She was most conscientious and pains taking. Others frequently took a holiday when she could not be induced to leave her post, yet she was constantly urging those who were associated with her to be careful, and often secretly planned to have them carried off to some delightful, out of the way spot.

I think I have never known any one who was more willing to put others before herself, in personal matters, tho if her beloved work were in jeopardy, because of some proposed change in the mission policy, she was as firm as a rock in her determination to save it. Still there was no storm of words. "Such quiet strength" I have said again and again.

We cannot understand the ways of Providence. This only daughter was to have gone very soon to see a lately widowed mother, for whom all hearts here must bleed. She seemed just ready, too, to do her best work, but then, the Father knows for what we are fitted. Doubtless she had grown more rapidly than the rest of us, and was prepared to enter upon a higher course of study, "over there." At any rate we will not question.

Our times are in His hands,

Who saith, "A whole I planned";

Youth sees but half; trust God;

See all nor be afraid.

Robert Browning.

#### A TYPICAL CHINESE FARMHOUSE.

AS every one knows China is the land of contradictions. What is true of one place may be untrue of another. There may be places where the rat may not be an article of food, but in Southern China there is no doubt about it. The farmhouse I am about to describe belongs to Southern China. It is built after

the plan of all the farmhouses. Rich and poor build the same kind. The walls are of very soft brick about a foot thick. It has two entrances one on each street, it being remembered that the Chinese do not as a rule live in house, isolated from others, but the houses are built in a row with a street about four or five feet wide on either side. The round irregular objects in the diagram represent the paving stones of these streets. If there are no paving stones, there is mud. In the room at one entrance there is a fire place and a place for pigs, at the other entrance there is another fire place and a place for the cows and also for the straw which they burn in their ovens. To keep the fire going properly it is necessary to delegate one member of the family to gradually feed the straw into the fire. The house contains two bed rooms which have a door for entrance but there is no window for light or ventilation. These bedrooms are the storing places for their clothing, grain or other articles to be preserved from thieves. The main room in the centre of the house runs the whole length of the house and is about 25 feet by 12. At one end are the idols and ancestral tablets. The sides are filled with plows, baskets and all sorts of farming utensils. At the other end of the main room is the well if the owners can afford one. Otherwise they get water from outside wells, or rivers. But if there is no well there is at least a well-sink. This is a kind of drain into which all the slops are poured, more properly it ought to be called a sink hole for the water simply sinks away into the ground, there being no true outlet. This sink hole is the feeding place for pigs and chickens and cattle. Above this well-sink there is an opening in the roof, and strangely enough the roof is so constructed that most

of the water falling on the roof falls *into* the house at the well-sink. This opening in the roof is the only place of ventilation for the house at night, for by night the doors at the entrances are closed and heavily barred against robbers. The floor of this typical farmhouse is mud and general filth. There may be two or more families in the same house, consisting of the old folks and their children and possibly a married son and his family. The Chinese do not generally use chairs but instead sit on narrow benches about three feet long.

The construction of this house will explain how China is the natural home of the cholera. It explains why the Chinese are said to be a people that can live without air. It explains why the Chinese being bound by inexorable custom in building their houses, are not clean and could not keep clean if they wanted to. There are not many flies in South China, but the mosquitoes are so numerous that everybody sleeps under mosquito nets all the year around. Even the beggars on the streets have mosquito

nets though they have no other earthly possession.

These houses are poor. But the rich have no better houses than others, in order to conceal their wealth, as in China there is no law to protect property.

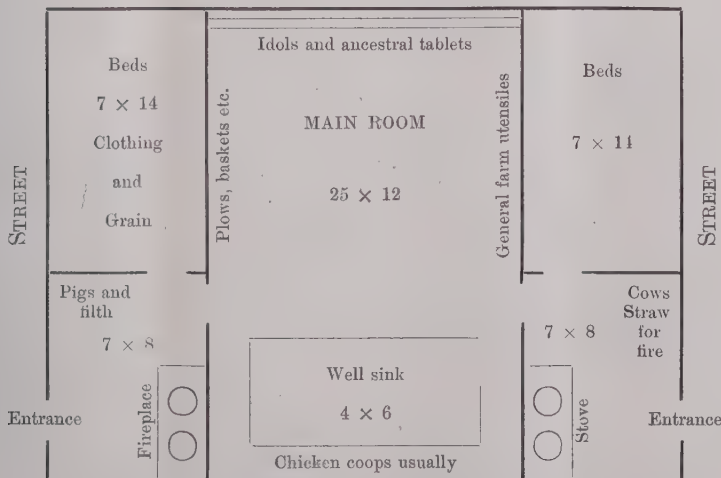
Naturally one may imagine that all the human parasites that hop and fly and crawl and bite thrive wonderfully in Chinese houses.

The Chinese complain to the missionaries that their girls having been for a time at mission schools become dissatisfied with their old homes and are unwilling to become farmers wives!

But this is the kind of home in which missionaries in their travels are often obliged to stay at times. A lady missionary who made a visit to one of these Chinese homes found the entrance blocked up by a two hundred pound porker that required considerable urging before it could be persuaded to move. But after the pig had moved, the broad puddle of water in which it was lying was not so easily crossed after all.

A. D. WOODWORTH.

### THE NEXT HOUSE



FARM HOUSE IN SOUTH CHINA.



"O YASUMI!"

[IN the rural parts of Japan, where the people still cling to the old ways, the pretty custom prevails, especially among the younger children, of greeting the traveller who comes by toward evening, with the word, "*O yasumi!*"—"May you rest!" Drawing modestly aside to let the stranger pass, the little groups sway down together in the low Japanese bow, uttering this gentle salutation.]

It was beyond Zenkōji, where the road  
Winds by the swift Shinano, up and up  
And far into the Shinshiu mountain land;  
And all day, in the fierce gaze of the sun  
That brimmed the narrow vale with shimmering heat,  
Vexed with the hard, rough paths and stubborn hills,  
Fared I beneath my burden on my way,  
Till the slow swinging shadows of the trees  
Presaged the grateful hour of the Bird.  
Until outspent and fevered, worn and sore,  
From throbbing forehead down to blistered feet,  
I bowed beneath the heat and weariness,  
Nor marked the river weaving thro' the vale  
Her shining bands of silver; nor the hills  
Sitting on such high conclave, grave and calm,  
Their green skirts broidered past device of man  
With wild azaleas and wistaria bloom;  
Nor the wide, all-enfolding, placid sky  
Pitched for the whole broad earth a Holy Tent.

Nor heard the blithe lark sing his lilt of love,  
The uguisu his gay treble, nor the soft  
And amorous cadences of forest doves.  
And heart-weak with the stress of the long day  
I asked, Where is the meed of this sore toil  
And weary travail? Wherefore seek my feet  
These painful journeys in an alien land?  
Or to what purpose is it I have set  
The whole wide world between my empty heart  
And their sweet faces who are friend and kin,  
And may not watch my wife and babe at play  
Beneath the orchard blooms, beyond the sea,  
Blending their laughter with the robin's song  
In the sweet May-tide mornings?  
All my words  
Fall like a foolish song upon the ear  
Of the gross heathen, grovelling to his gods  
Of wood and stone, insensate as himself,  
And flouting the white Christ, who makes his claim  
To be more kind than Kwan-on, more august  
Than Amida the Ageless, and beyond  
The Emperor even to be praised and loved.  
And when thro' long heart travail one is born  
Into the truth and kingdom of the Lord,  
How soon the wine of joy is mixed with gall,  
And the gay garb of praise to sack-cloth changed,  
For grief of his scant faith, his stumbling feet,

His barren life, his dull ingratitude  
 To those whose hands have brought  
 the gifts of God !  
 The seed falls on the wayside for the  
 birds  
 To snatch away unsprouted, on the  
 rock  
 To die of the fierce sun, amid the  
 thorns  
 To know no strength or beauty of  
 free growth.  
 Where is the good soil of the  
 Master's tale  
 Which gave the golden harvest?—  
 So I mused,  
 Nor saw the shining City of the King  
 Thronged with the saved of all the  
 east and west  
 Nor saw the dear Lord Christ upon  
 his throne  
 Beholding of the travail of his soul  
 And satisfied with Calvary's Harvest  
 Home,  
 Welcoming His faithful servants to  
 His joy  
 And large rewards beyond the  
 thoughts of men.  
 But while such questions bare my  
 spirit down  
 I came upon the groups of little lads  
 And little lassies wending home  
 from school  
 To straw-roofed hamlets nestled in  
 the hills ;  
 Bare-headed, shod in sandals, in  
 loose robes  
 Of fluttering blue, their cheeks as  
 brown and red  
 As winds and suns my paint them,  
 and black eyes  
 That shone half hid behind their  
 lids aslant ;  
 Who seeing the white stranger from  
 the west,  
 Who treads the mountain roads in  
 such odd guise,  
 And tells strange words to all the  
 villages  
 Of one great God, and of a wondrous  
 Cross  
 On which hang all the hopes of all  
 the world,

Checking their childish prattle, draw  
 aside  
 To wish the way-spent traveler  
 evening's rest,  
 With gentle " O yasumi ! " and soft  
 smile  
 And pretty curtsy.  
 Even as they spake  
 My soul was comforted. The river  
 sang  
 In the green deeps below a hymn of  
 peace,  
 The hush of the great hills breathed  
 in my heart,  
 A cool air from those snowy heights  
 which wall  
 The world from Hida, whispered  
 down the vale,  
 Till all the wayside grasses and wide  
 boughs  
 Of the strong oaks and maples  
 murmured rest ;  
 And the sky seemed more kind, the  
 earth more fair ;  
 The joy of life more blessed, and its  
 toil  
 More sure of guerdon. All that is,  
 is God's.  
 These high-flung hills, these vales of  
 shining green,  
 These streams that rush unresting  
 to the sea,  
 Are given to the hands that wet the  
 Cross  
 With those most holy drops which  
 make us clean.  
 Beneath those lifted palms all men  
 shall kneel,  
 When all the lifeless gods in all the  
 fanes  
 On all the hillsides shall be less  
 than dust.  
 And thus I came unto the little town  
 Of Takafuri, goal of the day's march,  
 Into the shadow of the deep-thatched  
 inn,  
 Where kind hands drew cool water  
 for my feet,  
 And led where the white mats invite  
 repose,  
 And brought me steaming bowls of  
 snowy rice

And cups of fragrant tea. Thus I  
found rest  
And comfort from travail, and new  
strength  
For days of toil and burden that  
should be.  
And so I say, God bless you, little  
lads  
And little lasses, for your gentle  
words  
And pretty courtesy! May He who  
loved  
To watch the children at their way-  
side sports  
In Judah's cities, and in Galilee,  
As He fared forth to preach, and  
solaced Him  
With their unstained affection, lay-  
ing hands  
Of tender benediction on their  
heads,  
Be merciful unto you, and forfend

Thro' his kind grace, ye walk the  
heathen ways.  
The hard, unhappy road your for-  
bears went,  
And give you all to know the great,  
kind God,  
And that Good Shepherd who the  
tired lambs  
Doth gather to His bosom! May  
that Cross  
Of which the stranger tells, which  
once was moist  
With such dear rain of blood it grew  
a tree  
Of life, with healing leaves and  
precious fruits  
For all the nations, cast its shade on  
you,  
And give your souls "*Yasumi*"—  
peace and rest!

C. K. HARRINGTON.

*Gleanings.*

Conducted by Miss CLARA PARRISH.

MOTTO: "*For God and Home and Every Land.*"PLEDGE: "*I hereby solemnly promise, God helping me, to abstain from all alcoholic liquors as a beverage, including wine, beer and cider, and that I will employ all proper means to discourage the use of, and traffic in, the same.*"

OBJECT: To unify the methods of woman's temperance work the world over.

BADGE: A knot of white ribbon.

HOUR OF PRAYER: Noon.

METHODS: Agitate, Educate, Organize.

DEPARTMENTS: Preventive, Educational, Evangelistic, Social and Legal.

THE POLYGLOT PETITION has been circulated throughout the world and signed by representatives of over fifty countries. It asks for the outlawing of the alcohol and opium trade and the system of legalized vice. The chief auxiliaries of the W. C. T. U. are the United States, Canada, Great Britain, Australia, South Africa, India, Japan and the Sandwich Islands.

The Temperance Conferences of Kamakura and Karuizawa.  
The Men's National Organizing Convention.  
Miss Preston's Address on "Wine  
at the Sacrament."

THE most important happenings in the temperance world of Japan since our last report, have been the two

conferences, or schools of method,—one with the native women at Kamakura, from July 25th to 29th inclusive, and

the other arranged by and for missionaries, at Karuizawa Aug. 11th and 12th.

At the former meeting a complete program was made out for the coming seven months, or from now until the next Annual Convention in April. This will be published and put into the hands of every white-ribboner in the Empire. Of course in some places it will have to be modified somewhat, but all local unions will be studying the same topic at the same time. How to raise money for the work and many other subjects were discussed of which we have not space to tell here.

It is the Karuizawa Conference of which I wish to write, in the main. In the absence of Miss Denton, the leader of the meeting, Mrs. Gooderham was called to the chair. Being long accustomed to preside at great gatherings, she was very much at home on this occasion, and the session began most auspiciously. After devotions by Miss Gundry; Mrs. Gooderham made a telling impromptu address in which she said that she had met many of the noted women of the world but that, in her estimation, Frances Willard stood without a peer. She then urged the membership here to be loyal to their present acting president, the Lady Henry Somerset, and to be sure that, if they were not standing in the place of helpers, they were not hindering the work. The applause she received at the close clearly indicated the purposes of each heart.

There were six papers read. "Scientific Temperance," furnished by Miss. Alice Miller, and read by Mrs. Nelson of Canton, China; "Unfermented Wine at the Sacrament," Miss Elizabeth Preston: "Literature," prepared by Miss Denton and read by Miss Cozad; "Foods," Miss Frances Parmelee; and "Dress Reform," Mrs. Topping. We append below Miss Preston's address, believing that it will be of more interest than a detailed account of the meetings. Other papers will from time to time

appear.

The spirit of the meetings was beautiful. Altho many differences of opinion were expressed, particularly when it came to a discussion of "Foods" and "Dress Reform" there were no personal references, and so no offense was given. One of the things the temperance work has done in Japan has been to draw the members of different missions together into a closer bond of sympathy and make them more tolerant of each others beliefs and practices.

It is evident, too, that the W. C. T. U. is making a larger place for itself, as an organization. Last year a mere handful of women assembled in Karuizawa, for an hour, in answer to the call of the president; this year the church was filled, and altho we had only planned for a one day's meeting the interest was so great that we were compelled to run over into the second day. Again we are constrained to say: "What hath God wrought?"

The death of Miss Maud Simons, one of the most faithful and interested national superintendents, brought a note of sadness into the days, but consecrated Christian workers do not long mourn when a comrade is promoted. Telegrams of greeting were sent to Miss Belle Allen and to Miss Denton. There was, also excellent special music and so many clever things were said, which rush to the point of my pen, but space is filled.

The meetings were an unusual success, and Mrs. Large, as chairman of the committee on arrangements, is to be sincerely congratulated.

This W. C. T. U. Chautauqua will undoubtedly become a permanent affair as will also the Kamakura summer meetings.

\* \* \* \*

Do not forget the Men's National Organizing Convention which has been called for October 1st and 2nd, and plan to come to the capital at that time.



*The use of unfermented wine in the sacrament of the Lord's Supper.*

Before I began to work in connection with this department of the W. C. T. U. I had thought little about the subject, and in fact did not feel deeply the need for any special agitation concerning it. That was due however to lack of knowledge.

Having accepted the responsibility of working up this department, I sent over thirty letters to the various missionary bodies and to some individual churches directing their attention to the subject and asking that it be brought before the representatives of the churches when assembled in annual meeting. I also asked for statistics as to the number of churches using unfermented wine.

Letters from twelve different ones were received. In three cases, namely, the Universalist, Methodist Protestant and Scandinavian Alliance Mission churches, the decided statement was made that unfermented wine was used.

One gentleman said that he thought it was used except when the supply was exhausted; another did not know how many of their churches used it but knew that part did; three others said they would bring the matter before their Mission Councils; and it was stated in one letter that the writer used a special unfermented wine, the using of which his bishop only overlooked because he thought there must be alcohol in it or it would not keep. A letter was addressed to the Japan Conference of the Methodist Church in Canada and as a result that body passed the following resolution:—"That in reply to the inquiry about the use of fermented wine at the sacrament of the Lord's Supper we do not believe our churches generally have been in the habit of using it up to the present; but that as the use of fermented wine is attended with grave danger, and as unfermented grape juice is readily obtainable, we recommend all our churches to use it only." From a large number no reply was received.

The council of the foreign missionaries of the church of Christ in Japan, which met in Karuizawa, in July, discussed the matter and decided as follows:—"The committee on communication of Miss E. A. Preston concerning the importance of the use of unfermented wine in the observance of the Lord's Supper would report that as a council we are not in a position to make an official representation to the churches on the subject, but that any communication on the subject might with propriety be sent to the Rev. H. Yamamoto, Tokyo, stated clerk of the Nihon Kirisuto Kyokwai."

As a result of the inquiries made, it is evident that while unfermented wine is used by many churches, some as a matter of belief and other through negligence use fermented wine. There is therefore room for work in this direction.

Some conscientiously use alcoholic wine, believing that to be the wine used by the Lord Jesus in the Last Supper. Why do such not carry out their convictions to the using of unleavened bread as well, as certainly that must have been the bread used in that last Passover Supper of our Lord and Master?

But there is no proof that alcoholic wine was used. He Himself speaks of it as "the cup," "and as the fruit of the vine," and surely that term can be applied to the pure juice of the grape.

The grape owes its value for the nutritive and life-sustaining qualities that make it valuable as human food, to its gluten, gum, sugar and albumen. By fermentation, it loses entirely its gluten and gum, and the albumen and sugar are nearly all lost. Another constituent, aroma, is completely destroyed and in the fermented wine there is a number of substances, seven in all, of which alcohol is one, that do not form a part of the unfermented juice. Again a number of other substances, common to both, occur in much smaller quantities in the fermented wine. In

fact, the grape juice loses all the essential qualities of the fruit of the vine by fermentation and therefore unfermented wine is much more properly speaking the true "fruit of the vine."

God forbid the use of wine or strong drink to the priests when they went into the congregation. See Leviticus 10:8,9; Ezekiel 44:21. There is therefore every reason to believe that His Son, our Lord and Master, would not insist nor even desire its use in the Communion Service we keep in His memory to-day.

Moreover, during the ceremony of the Passover Supper, six cups of wine were drank, which with some of the fermented wines of to-day would produce intoxication in many.

Also, according to high Jewish authority, either fermented or unfermented wine may be used in the Passover whether prepared from the grape or the raisin. A professor of Hebrew in London University states that the custom is to use wine prepared from raisins, immediately before using.

There is nothing to prove that the wine used in the Lord's Supper by the Lord Jesus Christ Himself was not unfermented wine and various authorities of the church from earlier to later date, have considered the simple juice of the grape to be wine, and a lawful emblem, though it may be, preferring to use it only in case of necessity.

For these reasons, there seems to be no necessity to administer the Lord's Supper in alcoholic wine. As it is undoubtedly a source of danger in awakening an inherited or a once conquered appetite for spirituous liquors, it is certainly better to use the unfermented juice of the grape. Dr. Richardson, F. R. S., a celebrated physician of England, has stated that he could name at least ten persons who wished to accept the communion and who did not for fear they should relapse into drinking again.

Archdeacon Jeffries says that many years' experience of the cases of re-

formed drunkards has convinced him that the danger is real. Why then should any church use fermented wine and thus it may be keep some from receiving the Lord's Supper or causing hitherto controlled appetites to break loose.

Turning to the Word of God, it speaks plainly to us on this point. In Romans 14:21, it says, "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth or is offended or is made weak."

Knowing that there is real danger to our weaker brother in the use of alcoholic wine in the beautiful Memorial Service of our Lord's death for us, we would remove every barrier and every stumbling-block in the way of those who love the Lord our Savior and who would with us shew forth His death till He come but who fear to do so unworthily, nor would we think less of those who, in taking the Lord's Supper in fermented wine, do so with grave risk to themselves.

Many churches can provide their own grape juice for use in the Sacrament. I believe missionaries in different stations would make the wine in use in their churches. For those who cannot conveniently make it themselves, I may say that it can be obtained from the Tohoku Gakuin Industrial Home at Sendai for 30 sen per quart bottle, from Yamamoto Torakichi, Kofu, Yamanashi, and through the Methodist Publishing House in Tokyo.

Let me urge upon each one present to-day not merely to listen to this paper and then allow the subject to pass from your mind, but if hitherto you have thought little of the matter and have not been interested in it, let me beg of you henceforth to give your influence to bringing about the use of the pure juice of the grape in the churches and to educating or influencing those with whom you have to do to a right view of this subject.

There may be those, too, who consider the rite of the Lord's Supper invalid and imperfect unless alcoholic wine be used. May I ask such to carefully reconsider their reasons for taking this position?

"So then every one of us shall give

account of himself to God. Let us not therefore judge one another any more; but judge this rather that no man put a stumbling-block or an occasion to fall in his brother's way." "Destroy not him with thy meat, for whom Christ died."

## Woman's Department.

Conducted by Miss ANNIE S. BUZZELL.

### COURTSHIP AND MARRIAGE IN JAPAN.

MARRIED life in Japan is a most interesting subject for foreign readers, because we have many peculiar customs and usages concerning it. The common people, before entering into a contract of marriage, usually are engaged to each other with the consent of parents and the help of mediators, who also serve as witnesses and advisers. Usually the mediators are selected from the near relatives or friends, who work without any compensation. These marriages are a very different kind from what are known as brokerage marriages, which are unlawful. The marriage age is usually 18 if a woman and 21 if a man. Courtship is carried on in many different ways, but is usually by mediation. The duty of the mediators is to investigate and inform one party in regard to the property, reputation, and character of the other. After this investigation, there is a meeting of the persons intending to marry and there they are introduced to each other. They may promise to marry at this time, but before the final consent is given, each one must

investigate the other's character. If both are satisfied the marriage ceremony will be performed by the help of the mediators, and the name of the contracting parties must be recorded in the official register. This is considered as a civil contract.

The above is a prevailing custom among the common people, or middle class; but there is one custom which is peculiar to our country. When a child is born the parents sometimes make an engagement between it and a child of some other family. This is usually called a pure engagement. But when children become adults, they may refuse to carry it out. The origin of such an engagement is probably found in the fact that the usage of our country favours the family rather than the individual life, and therefore an engagement by parents is necessary in order to preserve family reputation and prosperity. The custom also prevails among the higher classes, but the introduction of modern civilization is changing this. The only defect of this custom is the oppressiveness of the advice or consent of the

parent, and although it has a powerful and influential enforcement, it has no legal power.

In comparison with this oppressive way, the manner of courtship—free courtship—which prevails among the western nations is greatly admired by some people in Japan, but it is not compatible with our old custom.

At the present time, the usual form of courtship is to gain the consent of parents or advisers. The employment of mediators is a necessary one. If they are not employed in a marriage it would be considered an animal-like arrangement by our people. The service of the middle-man is considered very honorable and the Japanese term for this is “Musubu no Kami” which means a good of connection of the opposite sexes. Among the common people, in a strict sense, there is positively no courtship between the parties themselves, and on account of such a custom, there are very few bastards or illegitimate children. Another form of courtship is by poetry which prevailed in ancient time among the higher classes. There are two kinds of this poetry, “Shi” and “Uta.” The gentleman sends poems to the lady, and she replies in poetry.

An allusion to the moon or flowers often stands for the word “love.” The following is a fine conceit attributed to a gay young lady.

“Parted away from thee,  
I gaze upon the heavenly vault.  
How delightful were it for me,  
Could but the moon turn to a mirror.”

Another example may be furnished from “Hauta” known as the love song:

“My desires are like the white snow on Fuji.  
(The most celebrated of the high mountains  
in the three provinces.)  
Which ever accumulates and never melts.  
Well, though I gain or gain not an evil repute,  
I shall be proud that such a report spreads  
abroad.  
The opinion is held among men that our love  
is inexplicable.

What then? I have even come to think of  
giving myself to him.”

Here is a fine love poem:

“Though the sparrow can find a resting place  
on the slender spray of the bamboo.  
Alas! I can find no resting place near thee.”

Among the lower classes, flirting is practised by the use of the fan or the handkerchief, or by the waving of the right hand, or by the fair charmer's waving her long sleeves. Instead of winking, they convey the same meaning by twitching the left corner of the mouth or rolling the eyeballs to the right or left. Jealousy is expressed by pointing two forefingers from the forehead, in allusion to a horn of a monster. The courtship of the lower class of young men and women is on *Hanami* or picnic day, and on that day one can hear whispering behind the trees or flowers, but no kissing or shaking of hands. If they did such a thing, they would be excluded from society as behaving like animals.

Our marriage ceremony is also distinguished from that of all other nations. The celebration of a marriage is required not by the law, but by society. There are several forms, but usually the first step is “Yuinō” or the exchange of presents at the time of the betrothal, customarily fish, “*obi*,” fan, money, etc. The present consists of seven articles, as the number seven is considered a fortunate one among all classes. After the exchange of *Yuinō*, a few days are suffered to elapse, and then the marriage ceremony takes place. This is not to be performed in a church, but in the house, as the people think the church or temple is a place for funerals and not for merry-making. The expense of the ceremony varies according to the social standing of parties.

After the ceremony refreshments are served at which time an oath is taken by the betrothed couple



before the mediators, such an oath being called "San-san Kudō," which literally translated means three times three is nine. This oath is said to be purified by the drinking of a certain wine called sacred wine. The gentleman takes the first sip; then the lady next, drinking in all nine times. The wedding dress of the lady is white, signifying purity and chastity. After the ceremony the dress is changed for a black one which signifies that she will always remain true to her husband until her death. In former times, the bride used to shave her eyebrows and to blacken her teeth, but this custom has been generally abolished. The honey-moon journey was formerly unknown in Japan; but the custom is becoming common among well-to-do people.

By virtue of the marriage the wife takes the name of the husband. The married couple very seldom separate from the parents, but live near or with them. At a certain age the parents generally turn over as a gift their entire property to their son.

MASAO OZAWA.

[Mr. Ozawa studied in America and is now teaching in the Technical School of Waseda.]

*The Far East.*

### FOR THE CHILDREN.

**Y**OU boys and girls who go to Sunday School every Sabbath, and there learn about the Lord Jesus Christ, and how he loves the children; and who kneel at the family altar every morning and evening to offer up your prayers to the great God who loves and protects you, do you sometimes wonder how the Japanese boys and girls learn to worship their gods? I thought of you yesterday morning as I stood near the entrance of a temple and watched the stream of people

coming early to worship. It was only six o'clock, but I saw scores and scores of them, men, women and children, going up the steps before such a dirty looking little temple. They would bow and rub their hands, ring the bell to call the attention of the gods, and then pray a little, ending with another bow and putting a few *rin* (a *rin* is one-tenth of a *sen*, and a *sen* is worth just half of a cent.) through the grated door which kept people out of the temple. Some of the children were old enough to be taught to bow and rub their hands, and some had to mutter the words of the prayer over and over. But the little ones, who were carried on the backs of their parents or grand parents, carried the money and were taught to give it. Some children carried it wrapped up in a piece of paper, and held tight in their chubby fists, while others received it from their elders at the entrance, but every child that I saw had to make an offering. That is one of the lessons Japanese children must learn in learning how to worship these useless dumb idols. How much more ought we to be glad to give of the best that we have for our Lord, the God of all the earth, who has given us such great and wonderful blessings.

### ON BEHALF OF STUDENTS.

**H**UNDREDS of students flock to Tokyo every Fall from all the provinces of the Empire. Some of them are Christians or inquirers; but under the stress of the fierce temptations of a large city, they are apt to hide their convictions or even to drift into dissipation. In order to help just such students, the Central Committee of the Student Young Men's Christian Association Union requests missionaries and Christian

workers to send the names and other particulars regarding them, to the undersigned. The Committee, in co-operation with the college and city Young Men's Christian Associations of Tokyo, will attempt to give them a Christian welcome, to surround them with helpful companions, and to lead them into an active connection with the Church and the Association.

KAJINOSUKE IBUKA, *Chairman*,  
per GALEN M. FISHER, *Secretary*.  
3 Sanchōme, Mitoshirochō,  
Kanda, Tokyo.

#### TO THE MISSIONARIES, AND CHRISTIAN WORKERS IN JAPAN.

##### *A call to prayer.*

AT the United Conference of the Church Missionary Society's Mission in Japan held at Arima April 27th—May 4th, at which three Bishops, and fifty-three Missionaries (men and women) were present, the following Resolution was unanimously passed.

"That in view of the critical condition of much of the Christianity in Japan, and of the various movements amongst Japanese Christians, and realizing that a deep responsibility rests on the Christian workers and Christian Church for united and widespread Evangelistic effort, this Conference appeal to all fellow Missionaries and to all the Christian Churches in Japan to set apart Sunday October 30th as a day for special prayer and humiliation before God for the Awakening of Japan, such as was held in India on December 12th, 1897."

We ask you dear Brethren to give this proposal your earnest and prayerful attention. Our Churches for the most part are cold and lifeless; the services and meetings for the Worship of God, and the

study of His Word, and for prayer, are but scantily attended; there is a sad lack of Evangelistic zeal among Christians generally; and but few comparatively are brought in year by year from the ever increasing number of non-Christians around us; while the state of Christian belief prevalent in many parts is a cause of anxiety to most of us.

Yet God has given us a Gospel which is all-powerful to save sinners, and to sanctify believers. He Himself has said, "Lo I am with you always even unto the end of the age."—Yet He is saying for our encouragement, "My Spirit remaineth among you, fear ye not."—His commission to us is as clear and imperative as ever, "I send thee, to open their eyes and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Me."—And we are assured He has, and is willing to employ, full power to carry out His glorious purposes by us, "All power is given unto Me in Heaven and on Earth, Go ye therefore....."—And we believe that to-day He is saying, as He said of old by Ezekiel to Israel, "I will yet for this *be enquired of* by the House of Israel to do it for them; I will increase them with men like a flock of sheep, as the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities (empty churches) be filled with flocks of men; and they shall know that I am the LORD."

Now we believe that if we stir ourselves up unitedly to take hold on the LORD—if we can influence all who call themselves by the Name of the LORD in this land, to come together at an appointed time before the LORD, and as He has bid us, 'turn unto Him with all our hearts, and with fasting and with weeping

and with mourning, and rend our hearts and not our garments 'and turn unto the LORD our God'—that then He will turn unto us, and 'repent and turn and leave a blessing behind Him.'—And He will fulfil to us *afresh* the promise of this dispensation of the Spirit, 'I will pour my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions; and also upon the servants and the handmaidens in those days will I pour out my spirit. And I will shew wonders in the heavens and in the earth ..... and it shall come to pass that whosoever shall call upon the Name of the LORD shall be delivered—" 'Prove me now herewith,' saith the LORD of Hosts, 'if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it.'

Brethren we all believe in prayer. We believe too that no arm but God's, no voice but that of the Almighty, can awaken and save Japan. He can do it. He is waiting till with one voice and one heart His people lift to Him *believing* and *importunate* prayer—*believing*, in that they at the same time consecrate themselves wholly to Him, and expect and prepare to receive His Answer, and stand ready to do His Glorious Will as He makes it known.—*Importunate*, in that they resolve never to cease till He make the Church of God in this land a praise in the earth, the glory of the Redeemer in the Far East. We earnestly ask all our brethren to take up this solemn task, to pray about it, consult together about it in the summer recess, and do all they can to carry out the suggestion in their several districts. Some will be able to write appeals for prayer in the magazines; all can stir their

fellow labourers and the Christian Church in their district to this most holy and fruitful work of supplication and prayer.

D.V. a series of appeals and mutual encouragements to preparation for this season of special prayer will be issued during the next few months.

Any correspondence, suggestions, etc., concerning this matter, and any freewill offerings towards expenses may be sent to the undersigned.

WM. P. BUNCOMBE,  
Secretary South Tokyo  
Division of the Japan  
Mission of the Church  
Missionary Society.

\* \* \* \*

*An appeal for prayer penned by an  
ardent worker for missions  
forty-three years ago.*

Liverpool, 1855.

DEAR FELLOW CHRISTIAN:

In love let me earnestly entreat you at this time to join with all your heart in continually praying to your Heavenly Father, that His Kingdom may come and His will done on earth as it is done in heaven. I write humbly, as the least disciple, but would affectionately ask you to pray that you yourself may be eminently sanctified, and made eminently useful. When we know that this is the will of God, may not you and I ask it with perfect confidence, if only we are ready to renounce every sin!

The King whom we profess to serve is rebelled against on the right hand and on the left; and our dear fellow-sinners, blinded by the devil, are not only dishonouring God, but hastening to everlasting woe, ignorant too of the amazing peace they might enjoy even here. Should we not weep, and pray, and importune, and wrestle on their account! (Ps:

cxix. 53. 136. Jer: iv. 19).

Think of Moses prevailing between a loving God and a rebellious people—of Elijah's prayers—of the disciples, instead of starting to preach the Gospel, tarrying day after day with one accord in prayer till the outpouring of the Spirit—of our Blessed LORD's injunctions to pray for labourers, for the spirit, etc., and of His wonderful promises to the prayer of faith—of His encouragement to persevering importunity—of Jacob's prevailing—of the reminder of Paul to enter with boldness unto the Holiest by the Blood of Jesus—of the encouraging words of James to prayer for wisdom in faith, with a certainty of success—of Paul's travelling in prayer for the Galatians—of the Apostles giving themselves to prayer and the ministry of the word—and of how much easier it is to spend hours in study or religious conversation, than to spend hours in wrestling with God.

Dear Brother, will you then pray for the Church, for God-dishonouring sinners, for the abundant advance in holiness of both yourself and

Your affectionate fellow Christian

REGINALD RADCLIFFE.

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#### THE ARIMA CHRISTIAN CONFERENCE.

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THE meetings of this Conference began as usual on the first Sunday of Aug. and continued until the 14th. We were highly favored this year with the presence of Bishop A. W. Wilson, D. D., L. L. D., of the M. E. Church South, and of the Rev. Geo. C. Needham of the U. S. A., who has come to Japan for a few months for work.

The Conference was opened on Sunday the 7th. by the Rev. R. B. Grinnan, D. D., of Okazaki, who

preached from Matt. 6. 10., the subject being "The nature of the Kingdom." In the evening Bishop Wilson preached one of the finest sermons the Conference ever had the privilege of listening to on Romans 1. 16, "For I am not ashamed of the Gospel of Christ." His setting forth of this glorious subject stirred the hearts of all present and it made every one feel what a tremendous power there is in preaching.

On Monday morning the regular session of the Conference was called to order by Dr. Wainright, the Chairman of the Board of Managers, after which the election of officers took place. On the ballot being taken it was found that the Ven. Archdeacon Warren had been elected President of the Conference and Rev. R. Austin Thomson, of Kobe, Secretary.

The paper on Monday morning was read by the Rev. J. B. Brandram, of Kumamoto, on "Christ's Methods with Enquirers."

On Tuesday morning the Rev. J. H. Scott, of Osaka, read a paper on "The Character and Mission of the Prophet Jeremiah."

On Wednesday morning Mrs. S. H. Wainright, of Kobe, read a paper on "The place of Singing in Christian Life and Work."

On Thursday morning the Rev. J. T. Meyers, of Matsuyama, read a paper "Moses in His Intercourse with God."

On Friday morning the Rev. Geo. C. Needham gave an Address on "Our Ascended Lord, His Present Work."

On Saturday morning the Rev. W. Wynd, of Osaka, read a paper on "The Work of the Holy Spirit as revealed in the Book of Acts."

All of the papers were of a very high order and were not only much enjoyed, but brought out some very profitable discussion.

On the last Sunday of the Conference the Rev. W. R. Gray, of Osaka, preached the closing sermon from Isaiah 40. 1. 2. "Comfort ye, comfort



ye, my people, saith the Lord."

In the evening the service was conducted by the President, the Ven. Archdeacon Warren, of Osaka, who preached on the text found in 2. Cor: 2: 14. 15. 16.

All of the week-day evening services were conducted by the Rev. Geo. C. Needham, with the exception of Wednesday, on which evening by special request Bishop Wilson gave another magnificent address on "the Function and Work of the Holy Spirit in the Revelation of God in Christ Jesus."

In addition to the evening services Mr. Needham conducted informal Question and Answer meetings in the afternoon in the open air which were much enjoyed by all present. Mrs. Needham also conducted services for the ladies, from which the gentlemen were not excluded, but owing to diffidence not very many attended.

In the matter of attendance and interest it was felt that the Conference this year had been one of the most profitable for many years.

The regular business meeting of the Conference was held on Monday the 15th. and after the items of business had been disposed of the election of the new Board of Managers for the coming year took place which resulted as follows:— Rev. Mr. Godson, of China; Dr. S. H. Wainright, of Kobe; Ven. Archdeacon Warren, of Osaka; Rev. R. Austin Thomson, of Kobe; Rev. T. H. Haden, of Kobe; and Rev. H. B. Price, of Kobe.

As in past years the usual social meeting was held on Monday evening after the Conference in the Kyonidzu Hotel by the kindness of Rev. and Mrs. J. T. Meyers who had their rooms very tastefully decorated for the occasion. The ladies arranged a very fine program of music and readings and one interesting feature was the original poem written for the evening by the Rev. W. L. Curtis which we append, knowing it will be

highly appreciated by many of your readers.

R. AUSTIN THOMSON,  
Secretary.

Kobe, Aug. 29th, 1898.

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### FEDERATION.

Rev. W. L. CURTIS.

HE who seeks another's good  
Shall himself be richly blessed,  
He who fails in brotherhood  
Shall forever find unrest  
This has been in every age  
True of nations as of men,  
Written plain on history's page  
With a sword-point for a pen.

Persia's countless martial host,  
Grecian glory, Roman fame,  
World-wide Empire's empty boast,—  
All have vanished save the name.  
Still the same impending fate  
Waits in retribution just,—  
Selfish pride of man or State  
Soon or late is brought to dust.

Long had Spain with grasping greed  
Kept "The Sunny Isle" in gloom,  
War and plague and direst need  
Made the land a living tomb,  
Till a Nation's heart was stirred  
By the sight of grievous wrong,  
And a people's voice was heard  
Calling clear and loud and long

For the despot's overthrow,  
For the ring of Freedom's song,  
For the end of want and woe,  
For the righting of the wrong.  
And when Battle's guage was flung  
At the feet of haughty Spain,  
Loud the shouts of freemen rung  
"Long may Cuba Libre reign!"

Then the God of Battles heard,  
And the champion of the oppressed,  
As is promised in His word,  
With His favor doubly blessed.  
They who reached a helping hand  
To their brothers in sore need,



JAPANESE GRAVE-YARD.

Found a reunited land  
Was their own most welcome meed.

When they saw the war-cloud rise,  
Patriot hearts with joy unfeigned,  
And a thrill of glad surprise,  
Saw the first great victory gained.  
Flashed the glad news thro the land  
That the end long sought was won,  
A united, loyal band,  
North and South at last were one.

When the first brave heroes fell,  
Blood-drops of the Nation's life,  
Then was rung the funeral knell  
Of all bitterness and strife.  
Northern pine and Southern palm  
Waved together o'er the biers,  
And a soothing, healing balm  
Closed the open sore of years.

While " My Country ! 'tis of thee,"  
Echoes over all the land,  
Voices from across the sea  
Tell us one more gulf is spanned :  
Joining in " sweet Freedom's song,"  
Tho the ocean rolls between,  
English hearts " the Sound prolong,"  
We reply " God save the Queen."

And where'er the English tongue  
Speaks for freedom and for right,  
Even alien tribes among,  
There are those who hail the light

Of a day whose dawn is near,  
In which justice shall be done,  
And all tyrants quake to hear  
" *Anglo-Saxons all are one.*"

\* \* \* \*

When our soldiers face the foe,  
Ranged in dreadful battle-line,  
Every regiment, we know,  
Has its own peculiar sign,  
But that courage may not fail,  
Nor the line of battle lag,  
Thro the storm of leaden hail  
Fights the army for one flag.

When the soldiers of the Lord  
In a warfare stern enlist,  
With the spirit's mighty sword  
Hosts of evil to resist,  
Let no lines that ranks divide  
Prove a hindrance and a drag,—  
Regiment colors differ wide,  
But the army has one flag.

When the kingdoms of this world  
Are the kingdoms of His Son,  
When the battle-flags are furled  
And the final victory won,  
When we hear our Leader's word  
" Faithful soldiers all, well done!"  
In the joy of Christ our Lord  
*We forever shall be one.*

Kyoto, Japan.

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# The Japan Evangelist.

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## THE PRESENT STATE OF JAPANESE JOURNALISM.

ONE of the greatest men on the social side of the Meiji Revolution is the author of the "Conditions of the West." The nation owes him a great deal in the great movement for the emancipation of the people from the ancient caste-system and from the old and narrow ideas. "The man is Mr. Yūkichi Fukuzawa, one of the most interesting and remarkable personalities in Japan." His chief work in those early times consisted in the translation of Western politics, economics, science, manners, etc. It was by the movement of him and his followers that the idea of the equality of man came to be recognized by the people, and that the importance of public

opinion was asserted. Previous to the publication of the said work, the well-known gentleman, Mr. Ginko Kishida, established a daily newspaper for the first time in Japan, in the year 1863. It did not entertain the people with any political or social opinions but with news of daily events. The man who came into prominence as a newspaper writer of Japan is Mr. Genichirō Fukuchi, who was the editor of the *Nichi Nichi Shimbun*. This paper was established in the year 1872, and still continues to be published. The easy style of the paper and the new ideas expounded in it gained for it an extensive circulation among the people.

Several small papers and many political pamphlets had been published by means of wooden type long before the Revolution. But it may safely be said that the proper beginning of Japanese newspapers and periodicals is the *Nichi Nichi Shimbun*. Next to this paper came the *Hochi*, the *Mainichi* and the *Yomiuri*, all of which were started only a few years later.

Some ten years after the birth of the *Nichi Nichi*, two dailies appeared, one in Tokyo, called the *Fiji*, and the other in Osaka, named the *Asahi*. In the former, Mr. Fukuzawa again appeared as the expounder of material civilization, and has never been wearied to this day. The latter resembles the former in comprehensiveness. But its frequent change of editors makes it somewhat inferior to the former, though it has a wider circulation.



Magazines came to be published later than papers. One of the oldest of the magazines is the *Nogyo Zasshi*, or the *Agricultural Magazine*, edited by Mr. Sen Tsuda, who is known as a leader of agriculture in Japan. The first number appeared in 1876, every issue of the magazine having been one of the favorite readings of the late Empress Dowager. Another old and influential magazine is Mr. Taguchi's *Tokyo Keizai Zasshi*. It was by this periodical that Mr. Taguchi rose to the position of an authority in matters concerning political economy and history.

Of all the magazines in Japan, it is the *Nation's Friend* that has sweeping influence over the people, especially the young men. Indeed, it opened a new period for Japanese journalism. English and Chinese ways of expression were nicely fused into a new style of Japanese composition. Europeanization was the principle of this magazine. Perhaps, it was the first in furnishing the people with information about international affairs. Its tone was Christian, for the editor himself was one of the beloved disciples of the late Dr. Nijima. The chief merit of the periodical consists in its brave and unswerving fight for the cause of the common people against the nobles. Twelve years of struggle for the elevation and refinement of the people was the very life of this journal. But to our great regret, it has recently come to be discontinued! That Mr. Tokutomi, the editor and proprietor, became a *chokunin* councillor of the recent Matsukata Cabinet may be counted as the chief reason for this failure, because it is almost a patent fact that Mr. Tokutomi is not a practical statesman but a political critic. We can not but hope that the *Kokumin Shimbum*, a morning paper, into which the *Nation's Friend* was

merged, will carry out its principle consistently.

Here I wish to make notice of the two kinds of thought which have been represented by the *Jiji* and the *Nation's Friend*. From the point of view that both of the papers have been the champions of the Europeanization of the nation, we can draw no line of distinction. The difference is this. Whereas the former has bent its whole energy upon the Europeanization of the country, chiefly from the physical and social side, the latter devoted itself to the introduction of Western literature. It is by the former that the people have been impressed with the triumph of science, and by the latter that their literary taste has been improved. Mr. Fukuzawa is a Japanese Tyndall who has been so successful in popularizing physical science; while Mr. Tokutomi has been constant and steady in disseminating "sweetness and light" among the people. The early numbers of the *Nation's Friend* show that this gentleman learned much from Matthew Arnold. Different as the two champions are in these respects, yet they agree in this that they achieved the great work of breaking up the old conservative ideas of the people and replacing them with those of liberty and quality.

It was about ten years ago that conservatives, who had been thrown into obscurity since the Revolution, came to lift up their heads, taking advantage of Count Inouye's failure in treaty revision. About this time, a morning paper, called the *Nippon*, and a monthly magazine, the *Nippon-jin* by name, appeared as the representatives of conservative thought, and these have been asserting the excellence of nationality. Thus, the Europeanization principle has come to fight the conservatives. It is even said that the two journals

were established with the special purpose of antagonizing the *Nation's Friend*. But, if we take a broader view from a higher standpoint, we should, to our satisfaction, find that these antagonists are constitutional and progressive in their political opinions. In fact, the *Nippon* and the *Nippon-jin* are not, after all, so conservative as some think. They are regarded by the people as very worthy papers in the matter of legislation.

The only paper which professes to be the uncompromising enemy of the progressive Europeanization principle is the *Nippon-Shugi*, or the *Japanism*, which was born only one year ago. This journal never tires of insisting upon and asserting that all the excellent qualities possessed by the nation are enough for the country. Some of the writers of this paper have no such exclusive opinions, but do not oppose exclusiveness, from the belief that it contributes much to the state-worship which is regarded by them as the very thing Japan needs to-day. But here we are confronted with a peculiar difficulty. State-worship may do some good in its proper place. The trouble is that this state-worship is identified with the Emperor and his household, that patriotism is regarded by a class of the people as nothing but loyalty to the Emperor. There lies an error in this confused theory. And yet, what a potent power and influence this error has on the minds of the people! Ah, the Revolution of 1868 is after all but a step to the greater revolution yet to come!

Of the youngest magazines, the *Sekai-no-Nippon*, or *Japan of the World*, and the *Gwaiko Jihō*, or the *International News*, should be mentioned here. The former is edited by Mr. Takekoshi, formerly a member of the editorial staff of the *Nation's Friend*, and resembles

that paper in its principle and matter. The latter is under the editorship of Mr. Ariga, a higher official of the Home Department. In regard to international affairs this journal is the best one.

So much about the general and political journals in Japan. Now, the reader would naturally like to know about the circulation of these papers in Japan. A recent number of the *Sekai-no-Nippon* learns that the *Yorōzu Chōhō*, a comparatively new and small daily, and the *Osaka Asahi*, sell best, that is, both of them have a circulation among some 80,000 people of the country. The paper which comes next to them in this respect is the *Kinjo Shimpō*, a daily published in Nagoya. Of course the figure is very small, when compared with some of the largest dailies published in America or Europe. But it must be remembered that the size of the reading public in this country is not more than 700,000\* or so. The *Jiji*, the *Kokumin Shimbun*, the *Nippon*, the *Sekai-no-Nippon*, and all others sell not more than 10,000.

There are now being published fourteen woman's magazines in Tokyo alone. Of these seven or eight are Christian. The *Jogaku Zasshi*, whose editor is Mr. Iwamoto, the principal of the Meiji Girls' School, is one of the best Christian woman's magazines. It is the champion of female education in Japan. Another monthly woman's magazine, solely edited by Christian ladies in Tokyo as an organ of the Temperance Association, is the *Fujin Shimpō*, which is maintained by the contribution of the members. It is very bold in attacking all the vices among the people and asserting woman's rights. One of the present

\* The great number of people who simply entertain themselves with novels of the lower kinds, is excepted.

Cabinet ministers received the greatest blow from this paper about a certain immoral act. The *Katei Zasshi*, which had been edited by Mr. Tokutomi, was recently discontinued with the *Nation's Friend*. This journal did for Japanese homes, especially Christian homes, what the *Nation's Friend* did for Japanese culture. It always inserted some translations of Western novels and stories. It did a good work in refining the literary taste of some classes of Japanese women. There are many other magazines of this kind, distributed among the members of different women's associations. But they are not known by the public, nor is their number of copies published large. It is but natural that the best woman's magazines are Christian, while neither Buddhists nor Shintoists have any woman's magazine worthy of mention.

Now let us turn our attention to educational journals. Education, which had been neglected by the authorities, is now in a somewhat hopeful condition. Mr. Ozaki, the new Minister of Education, Mr. Kashiwada, the new Vice-Minister of the same department, and Mr. Takata, the new *chokunin* councillor for that department, have all liberal and enlightened views about education. The people are expecting much from these new and younger statesmen. Their first step recently taken was the rescission of the so-called 'gagging' notification of the Department, which has hitherto prohibited all the educationalists from attending political meetings, or delivering political speeches. Under such favorable circumstances, the state of educational journalism in Japan should be prosperous. But the educational papers, which have, for so long a time, been under stringent legislation, can not improve at once. The most influential paper of this kind is the *Kyoiku*

*Jiron*, or the *Educational Review*. The editor is one of the co-labourers for the cause of "*Japanism*," already referred to. From this our reader may easily infer the tone of the journal. It is this gentleman that was so bold as to insist on the necessity of keeping concubines, just because the time-honoured family principle of the Empire can successfully be retained in case a wife gives birth to no child. This paper proclaims that the Imperial Edict on Education, published ten years ago, exhausts all the principles of morals. It can hardly be denied that not only this magazine but all the educational papers are much more behind the political journals. The *Kyoiku Dan*, whose first number was issued last year, devotes itself to scientific investigation of educational matters. The matter contained in this paper is more substantial than that of the *Kyoiku Jiron*. The latter is practical, while the former is theoretical. There are, besides these two, several other magazines in this line, but they are far inferior to these in influence and circulation. We can not but be disappointed, when we see that the *Kyoiku Jiron* is to the school-teachers what the Bible is to Christians.

The next topic which commands our attention is religious journalism.

Of the Buddhist magazines, the *Bukkyo* and the *Hansei Zasshi* are most enlightened in their thought and ways. Both of these are under the editorship of young Buddhists. If one wishes to know the tendency of thought among Buddhists, it is advisable that he should go to the former, while the latter is to be recommended to those who desire to know the social and political attitude of Buddhists. The latter has readable matter concerning general affairs of both religion and politics, while the former is rich in Buddhist doctrines. One of the greatest



defects of Buddhism is that this religion has no definite system of doctrines, like the systematic theology of Christianity, and that it has no Bible or Koran, though it possesses the immense literature of Hindoo, Chinese and Japanese Buddhist doctrines. The untiring exposition of Buddhist doctrines in the successive numbers of the *Bukkyo* has surely something to do in making up this defect. The *Hansei Zasshi*, whose English copy is also on sale, gives us general information of the country and of the world, to some extent, at the same time Buddhist views on morality and religion. This paper seems to enjoy a larger circulation than the *Bukkyo*. We also hear that it is supported by a certain Buddhist sect in its finances. On the contrary, the *Bukkyo* depends for its maintenance solely upon its subscribers and some donation of especially interested persons. Both of these two magazines are liberal, though they may perhaps be young in their thought. They try hard to be impartial in reviewing the Christian status. Their situation among Buddhists somewhat resembles that of Unitarians among Christians. They are not cold nor dull in their spirit, but earnest and active. This is not because they are full of religious experience as Buddhists but because they are in the prime of youth, one peculiarity of which is activity and vigour. If it may be said that Unitarians have their existence, and grow, on the very soil, which is nourished by orthodox Christians, this may similarly be said of these two magazines. Their activity comes not from Buddhism itself but from their own youthfulness. Besides these two, the *Dento*, published in Kyoto, is worthy of mention in this place. It exclusively engages itself in the exposition of Buddhist doctrines. Compared with the *Bukkyo*,

its sphere seems to be narrower, for it scarcely touches timely topics, as the *Bukkyo* does.

Now let us proceed to Christian journals. Christians in this Far East have comparatively great influence on the people. This fact is attributed by wide-awake men to their occupying a comparatively wide domain in literature. Neither Buddhists nor Shintoists have interest in journalism and literature, as Christians have. It has already been mentioned that most of the woman's magazines are Christian. Now, this is also true of the papers of other kinds and of books on religious and other subjects. Moreover, many Christians are engaged on the editorial staff of political dailies.

Of all the Christian papers in Japan, the *Rikugo Zasshi* and the *Kiristokyo Shimibun* are the oldest, the former appearing in 1880 and the latter three years later. (Earlier than these papers several Christian journals were published, but they were discontinued long ago). According to the *Fukuin Shimbu*, it was on the 11th of November, 1880, that the Tokyo Young Men's Association resolved to publish the *Rikugo Zasshi*, depending on the small fund of yen 100. Revs. Uye-mura, Kozaki and Tamura formed its first editorial staff. Messrs. Tokutomi, Takahashi, Morita, Uki-da, Matsumura, and some others assisted the editors by contributing articles. At those times, no paper except the *Toyo Gakugei Zasshi*, or the *Eastern Science Magazine*, could match the active pen of the young, Christian journal. It was through this journal that Mr. Fukuzawa and his school were severely attacked. Previous to this, the late Dr. Nakamura stood against that school, emphasizing spiritual life. The *Rikugo Zasshi* walked on the same line with him, nay, stepped



further, and proclaimed the need of Christian life for the nation. Just think, a small association of Christian young men challenging the proud and influential leaders of the Meiji Revolution, such as Mr. Fukuzawa and others! With this monthly magazine a weekly paper, called the *Tokyo Maishu Shimpō* and later the *Kirisutokyo Shimbun*, was also published by the same Christian writers. Revs. Kozaki, Uyemura, Iwamoto, Matsumura, Yokoi, Harada, and others had been editing this weekly in turn, until Rev. Tomeoka became the present editor. One thing to which this paper calls our attention, is, says the *Fukuin Shimpō*, that it has become an official paper of the Kumiai Churches (Congregational), though it was not denominational at first.

The Methodist Churches in Japan also published a paper, the *Methodist News* by name, a few years later. But it was soon discontinued. Then several other magazines were published in succession, only soon to be stopped, until the *Gokyo* appeared as a weekly gazette of all the Methodist denominations in Japan. Mr. Yamaji, who was formerly one of the editors of the *Nation's Friend*, was invited as the chief editor of the gazette. But, viewed from a Christian standpoint, his opinions published in the paper were not, though vigorous and full of literary taste, so religious as those which are now being published by Mr. Bessho, the present editor of the weekly. Besides these weekly papers, the Christians in this land have another weekly journal, called the *Gospel News*\* and edited by Rev. Uyemura. It has, for its maintenance, struggled through these nine years. But now it is said to sell over 1,000 copies of each number.

It is believed that this paper has now the largest circulation of all professing Christian papers. It is also believed by the reading public that this weekly contains more readable matter than any other Christian journal. Its editorials, most of which are penned by Rev. Uyemura, are edifying to Christian life. It is in his writing that earnest Christian zeal is beautifully combined with high literary taste. The *Nippon Hyoron*, which was discontinued some years ago, was one of the best and most beautiful Christian productions. The *European Men-of-letters*, a serial which appeared in the magazine, attracted the attention of Japanese literary men. We greatly regret that this able magazine was obliged to discontinue owing to various difficulties.

Many other Christian weeklies and monthlies were published and stopped after a short time. The *Shukyo*, or the *Religion*, which was established by Unitarians in Japan, several years ago, has recently been united with the *Rikugo Zasshi*, mentioned above. Previous to their union, Rev. Kozaki, being assisted by Revs. Uyemura, Honda, Hiraiwa and other gentlemen, began a new monthly magazine, the *New Century*. Thus the *Rikugo Zasshi* and the *New Century* have come to represent the two currents of thought, one being Unitarian and the other Orthodox. Of the two, the latter has the wider circulation. The *Fukuin Shimpō* learns that the *Rikugo Zasshi* is now in difficulty, for its list of subscribers is decreasing since its union with the *Religion*.

A few words more before we close this review of Christian journals. Mr. Gorō Takahashi, who is well known in Christian circles as one of the translators of the Bible, is now editing a monthly magazine, *Tenchijin*, *Heaven-Earth-Man*,

\* The *Fukuin Shimpō*.

whose first number appeared in February, last year. Though it treats of scientific and other general subjects, yet its underlying principle is rather religious. It does not enjoy any large circulation, yet it is one of the best magazines in point of matter and printing. We are now informed by the *Fukuin Shimpō* that it is supported by the Roman Catholic Church in Japan. Thus, the Church, whose work in this Empire has been secret, is now adopting a new means of propaganda. This fact may not only be inferred from her lending assistance to that magazine but from her publication of several polemic tracts and books.

Besides the periodicals thus reviewed and referred to there are now being published various journals, mostly monthly, which devote themselves to special departments of knowledge and science. Of these, the *Tetsugaku Zasshi*, or the *Philosophical Magazine*, edited by the professors and students of the Tokyo University, the *Shigaku Zasshi*, or the *Historical Magazine*, the *Jinruigaku Zasshi*, or the *Anthropological Magazine*, the *Toyo Gakugei Zasshi*, or the *Eastern Science Magazine*, the *Shakwai Zasshi*, or the *Sociological Magazine*, etc., may be mentioned. All of these magazines do not pay, being supported by special friends, for their readers are comparatively few. The paper, which is the oldest and has done most service in popularizing scientific knowledge, is the *Eastern Science Magazine*, already mentioned above, in connection with the *Rikugo Zasshi*. Perhaps, we would fail to do justice to the *Sociological Magazine*, if we did not mention that it ably deals with this new science, by making earnest efforts in applying it to the actual social phenomena in this country.

There yet remain the two month-

ly magazines devoted to pure literature. They are the *Waseda Bungaku*, edited by Mr. Tsubouchi, one of the present literary magnates, and the *Teikoku Bungaku*, edited by the graduates and students of the literary course of the Tokyo University. Of these two, the former has the larger circulation and exercises the greater influence. As the necessary result of their study of Western literature, they have come to recognize the high position which the Bible occupies in the literary world of the West.

Glancing over the whole field of journalism, we find the general tendency that long and learned articles, translations of different kinds, biographies, and even novels, have failed to awaken the interest of the people at large, while such articles or notes, as teach the people how they can get such and such employment, or how they can pursue such and such works, are earnestly welcomed. The questions of Japanese journals at present are those which relate to international, social and business affairs, though education is an interesting question of the people, to a certain extent.

Before we close this review, let us give attention to the interesting estimate\* of the expense of a certain Japanese magazine, whose pages number some 60 per copy.

Yen 45.00.....	The expense of printing 1,000 copies.
Yen 64.30.....	The wages of the editor's helpers, and miscellaneous items.
Yen 109.30.....	The total.

From this estimate, we see that a single copy of the magazine costs a little over 10 *sen*. But 5 or 6 *sen* is the real selling price. Supposing the 1,000 copies are all sold, there is a loss of some 50 *yen*. Besides, the salary of the editor is

\* This we reproduce here from the *Sociological Magazine*.

not included in the estimate. He must live by other work. Thus we can easily see that Japanese papers are not paying ones. In fact, almost all the editors in Japan live by other work, while their papers are maintained by other sources than, the subscription list.

C. NAKAMURA.

### THOUGHTS BY THE SEASIDE.

[This little poem was written in obedience to an impulse, and was not intended for publication. But the Editor of the Evangelist, happening to see it, has pleaded with continued impertunity until it has been given up to him by the writer, who is not a poet, and therefore has no apology to make for the crudeness of her verse, but only hopes that it may speak a message of peace and hope to some heart.]

I sit by the restless sea,  
Watching the wild waves come and go ;  
And many thoughts are mingled  
With the ocean's ebb and flow.

There are thoughts of home and loved ones,  
Far away beyond the deep,  
Where, in years of sunny childhood,  
Tender parents watch did keep  
O'er my erring, careless footsteps,  
Lest I wander from the way ;  
Lest the wiles of sin o'ercome me,  
Lead my heedless feet astray.

Memories of my merry girlhood  
Crowd upon me by the sea ;  
Maidenhood, with all its romance,  
Happy, joyous, light and free ;  
Guarded still with jealous watchcare,  
Guided still by parent's love ;  
Taught to shun earth's snares and pitfalls,  
Led to fix my hopes above.

Womanhood was full of labor.  
Duties filled each waking hour ;  
But the busy days were lightened  
With hope's bright and beauteous flower.

All the past was full of blessing,  
All the future bright with dream  
Of home and children ; the hope  
that  
Dearest to a woman seems.

But to-night I sit by the restless sea,  
And the wild waves ebb and flow ;  
While in them I see the hopes of life,  
The sweet hopes that come and go.

Where are the hopes that were  
cherished long,  
The dreams that were fond and  
sweet ?  
Where is the home, and love and  
care,  
The support for my faltering feet ?  
For now as I sit by the ocean,  
In sunset's fast waning light,  
The joys and the hopes have vanish-  
ed,  
And I am alone to-night.

The waves of life's sea have carried  
far  
The sweet dreams of long ago,  
And a woman sits by the sea to-  
night,  
As the wild waves ebb and flow,  
And thinks of the days now past  
and gone,  
Of the visions washed from the  
shore ;  
Of all that life's waves have carried  
away,  
Ne'er to return to me more.

But there's never a wave of the  
ocean  
That washes the sands from the  
beach,  
But brings back most beautiful  
treasures  
From the depths beyond our reach.  
Though the ebb-tide may seem to  
our vision  
To rob us of treasures most fair,  
The incoming wave brings from  
ocean's cave  
Blessings far more priceless and rare.

So I think no more of the ebbing  
 tide,  
 And that which is lost to me,  
 But look at the waves which are  
 bringing in  
 Treasures far richer to see.  
 No more I am homeless and child-  
 less,  
 Alone on a foreign strand,  
 For, brought from the ocean of  
 God's great love,  
 I've a home in this dear land.

And now, as I sit by the ocean,  
 No longer I am alone ;  
 For the children the waves have  
 brought to me  
 Come around me, one by one.  
 Here are sweet and womanly  
 daughters,  
 There are sons that are brave and  
 true,  
 Surrounding their mother with lov-  
 ing care,  
 Bringing hopes that are sweet and  
 new.

Kiyoshi, my pure hearted daughter,  
 Mary, so loving and true,  
 My Butterfly, scattering sunshine,  
 And all their dear sisters, too,  
 Come gathering near. Can you tell  
 me  
 What, of all that the waves have  
 won,  
 Can equal what they have given ?  
 There is no comparison, none.

The fondest dreams that the past  
 has held  
 Could not equal the bliss of to-day.  
 Not for all the wealth the earth can  
 yield,  
 Would I give my daughters away.  
 And my boys. There is one away  
 in the north.  
 One studies the science of life.  
 And one is longing and planning to  
 raise  
 Those in poverty's bitter strife,  
 But all seeking only God's glory,  
 To Him is devoted each life.

Would I give my John or my Daniel  
 For anything you could name ?  
 Without Timothy, David or Philip,  
 Could life ever be the same ?  
 Could all that the ebb-tide carried  
 away  
 Be worth my dear Francis' soul ?  
 Would I call them all back and give  
 up my boys,  
 Ah, no ! Roll on, ocean billows,  
 roll !

Roll on, and carry away the wreck,  
 All that is useless and vain,  
 But bring me back, from the deepest  
 sea,  
 Its treasures, again and again.  
 Carry away the cumbering drift,  
 To make room for jewels rare,  
 Cleanse the shore from all its filth,  
 That these pearls may shine more  
 fair.

So in peace I sit by the restless sea,  
 As the wild waves ebb and flow,  
 And think of the treasures far be-  
 neath,  
 Which none but our God can know.

And God Himself speaks to me now,  
 As I sit by the restless sea ;  
 For like the vastness of the ocean  
 Is His bounteous love to me.  
 Too broad and long for my weak  
 sight,  
 Too deep for my wisdom to know ;  
 Grand, majestic and mighty ; and  
 only  
 From Him its bright waves come  
 and go.

So I gaze at the ocean of His love,  
 From which rises, strong and grand,  
 The \*Mount of His Covenant pro-  
 mise,  
 Firmly fixed by His own hand.  
 And I see in the ocean and moun-  
 tain,  
 In the waves that come and go,  
 The eternal, unfailing care of God  
 In all life's ebb and flow.

\* Mount Fuji is seen rising in its grandeur in  
 the distance beyond the sea.



So I sit to-night by the restless sea,  
 In perfect peace and rest ;  
 For whatever the waves may carry  
     away,  
 They will bring back what is best.  
 For the waves of life move not by  
     chance,  
 They are guided by His hand ;  
 And the wreck and the drift may  
     freely go,  
 If the treasures come to land.

### VLADIVOSTOCK.

Rev. J. H. DeFOREST, D.D.

IT is certain that one of the popular summer trips of the near future for residents in the Far East, will be to this extensive naval and military station of Siberia. Its magnificent harbor and its cool nights are a perpetual invitation, while the glimpse it affords of one kind of western civilization projected onto the edge of the ancient East makes it an interesting study for every open mind. It is not an open port even in summer when the ice is out of the way. For there are no consulates permitted there, and the foreigner who builds his home there is not allowed to celebrate his national holidays by raising his flag. Rather a police notification inclines him to raise the Russian flag on the days they celebrate, and thus it is all Russia.

One might naturally think that since Russia has gained in Port Arthur another, and better terminus for the Siberian rail-road, this ice-bound harbor would become decidedly secondary, but I was told that six hundred new houses were erected during the last year. Another sign that there is no decline premeditated is the solid dock that is being built with immense cement cubes all along the rail-road front. Brick and stone barracks of generous size are seen on every hand, and there are said to be twenty-five forts extending

along the hills on both sides of the long approach to the town.

It is not my purpose, however, to write up Vladivostock, but simply to show how to get there, and especially how to get away from there.

There are two routes from Japan. One monthly service from Kobe, touching at Moji, Nagasaki, Fusan, Gensan, and taking about eight days for the 1200 miles. The two days in Korea enable one to see Korean houses, to smell Korean odors, to buy Korean postage stamps made in America, and to purchase Korean mud shoes for souvenirs for one's friends. Round trip tickets are 97 *yen*, though it is better to buy one way only for 54 *yen*, and return via Niigata, or Hokkaido. The steamer stops three or four days in Vladivostock.

The other route is from Niigata. The railroad from Tokyo to this semi-harbor is already completed save five *ri* between Naoyetsu and Kashiwazaki. By next summer through trains will make the trip in about fifteen hours. The little steamer with eight state rooms leaves about the fifth of every month, and takes two days for the 450 miles. Tickets each way are 17 *yen*, and the food is Japanese, though the steward will readily plan for foreign food, if requested.

Hotels in Vladivostock are very expensive and not wonderfully clean. People who go without break-fast are in their element here, as the Russians never have any. What they call breakfast is from 11 to 2 o'clock, and dinner from 4 to 7. There are rumors that they eat and especially drink after the dinner hour. One needs 10 *yen* a day at the hotel. It is much cheaper and cleaner to retain a stateroom on the steamer, going ashore at convenience. The food on the Kobe steamer is good and abundant for 3 *yen*, including stateroom.

Japanese money can be exchanged for roubles and kopecks anywhere in open ports, or at the bank near the landing in Vladivostock. There is very little difference in value between *yen* and *roubles*, *sen* and *Kopecks*.

The passport question is important. There is no difficulty in getting a citizen's passport and having it countersigned by any Russian consul for 2.40 *yen*. But while it is easy to get into Russia, it is hard to get out unless one can talk Russian or has an interpreter. It took the best part of two days for some travelers this summer to get permission to leave the city. It took us two hours. Permission must first be gotten from the police office. We were told it would cost 80 kopecks in stamps. On producing the money we were informed that no stamps were sold at that office, we must get them at the Japanese Business Agency. When we had done this, we received the police document, and were then directed to go to the other end of the city and get the Governor's permission, who charged 50 *sen* more. This was wonderfully considerate in the Governor, for if police charge 80 *sen*, what might not the Grand Governor have done!

The city is about three miles long and rises abruptly from the harbor, so that every house seems to stand out distinct, each one having a fine view of the shipping in the deep bay which is really like a wide river. But one can see the city pretty thoroughly while engaged in his necessary visits to the police and the Governor. Thus he will gain time to take a trip in the interior. Nickolsky, 75 miles off, can be made one afternoon, returning the next morning. To get a real smell of Russia, one should go third class, though the odor is not lacking in the first class. The railroad follows

all the curves of the outer bay for about 25 miles, and then runs out onto the broad plains of Siberia, where huge haystacks, cornfields, and herds of cattle show that it is indeed "a white man's country," while permanent barracks here and there reveal the militarism of this great and growing power. Russia is undoubtedly "doing a good work for the world in opening up Northern Asia."

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#### FAREWELL TO DR. SWARTZ.

By T. NAMAYE.

NUMEROUS are the works that a man should accomplish in the world. But there is no nobler work for him than to educate and to give good influence upon the young men, and especially is it noble and admirable when the influence comes unconsciously from the nature of his personal character and not merely from his words or his deeds.

Our beloved Dr. Swartz is going to return home soon with his family on account of the decline of his health. We have enjoyed his acquaintance for a long time and even if he is not conscious of it himself, we could not refuse our being influenced by his noble character. As he is going to leave us soon, we wish to take this opportunity to express our farewell words to him and his family and to mention a few incidents connected with his first work in Sendai among the students.

Dr. Swartz came to Sendai in July, 1884, as a teacher in the Miyagi Chu-Gakko. As it was our first experience to meet with a foreigner, we had curious and strange feelings when we saw him.

Even such a simple expression like "Good Morning" or "How do you do?" was not understood with-

out being written on the blackboard. Even after reading the words written down, no one knew how to answer, and all the students smiled, looking at each other. Some were proud for the honour of answering to a foreign teacher when they said, "yes" almost stammering or when they said "Bad morning" when it was raining. But after receiving his instruction half a year, we began to understand a little.

Soon all the students became to love him rather than fear or revere by seeing his gentleness, generosity, simplicity, and frankness.

Some students asked him to go to the school with him every morning and tried to have a chance of learning conversation. He might have desired to shorten the time spent on the way to the school as much as possible, for his young wife was lonely waiting for him at home, and he had a bicycle on which he could go to the school in a few minutes for he was a skilful rider. But for that student's sake, he went to the school on foot taking much more time than he would spend otherwise. We think now he must have been much troubled, and the student was too rude; but his gentleness suffered all the inconveniences, and said always smiling to the student "I was waiting for you" or "Are you ready?"

We had heard then the name of Christianity, but we thought that religion was harmful to the country and despised it as a serpent or viper, and we looked upon the believer as they were our enemy who killed our parents.

But as our acquaintance with this gentle, generous foreigner became deeper, and when we heard that he was a Christian believer, our feeling toward that religion began to change and our hatred became less.

We thought that Christianity

should be hated, but the Christians should be respected and loved.

In February, 1885, a Christian meeting was held at his home, to which many attended partly from curiosity and partly from admiration for his gentle character.

When I called on him for the first time, he kindly led me into a room, and asked me if I would believe in Christianity.

Of course I could not understand him fully but answering "Yes." As our conversation went on I told him that I had often visited Roman Catholics. Then he asked me if I would desire to be baptized. I did not know what was meant by baptism.

Then he put his hand on my head and repeated the word "water." I could not understand him all but my brave answer was "Yes." At this, his joy seemed to have no bound, and he talked eagerly with Mrs. Swartz smiling all the while. Of course I could not understand what they spoke?

I left them after receiving some tracts from him. After that we attended the prayer meeting and preaching services which were held on Wednesday and Sunday, and heard his lecture and preaching.

Most of the hearers were students, and the audience was numbered from about sixty to a hundred.

We had no experience of attending religious meetings and every thing done seemed very strange. We were used to singing Chinese poems and have sword dancing but we know nothing else of the sort. So, singing the hymns loudly in a crowd of men and women seemed to be very foolish and we thought we can not bear such things, for we thought this will spoil us. So some of us did not try to sing for a long time. It was also a new thing to have the prayer meeting. We thought we may pray for the country or for the

world, but we wondered if God would care for such trifling matters, when we heard Dr. Swartz pray for the governor of Miyagi-Ken, for Sendai or for individuals. Also we wondered if God understood prayers uttered in Japanese as well as in English. Sometimes we prayed being asked by Dr. Swartz, but we prayed with such a voice entirely out of tune, and uttered such odd expressions that all others in the room could not help laughing. Only in such cases we were scolded by Dr. Swartz.

Sometimes long monotonous prayers put some of us into a nice sleep who would wake up alarmed by singing or by the snoring of themselves or being poked by others.

Such was the state of our first meetings but this was because we were not used to attend the religious meetings and most of us were simple-hearted young men, and not because we were indifferent. Our faith and zeal grew rapidly as the time went on.

Beside attending these meetings, whenever we had time we called on him, without thinking of our being a great bother to him. But he always welcomed us and seemed to make every allowance for our rude and unrefined words and deeds.

Sometimes we wrestled with him and played tag, and we had a nice time all laughing aloud while we talked in Japanese and Dr. and Mrs. in English. We all forgot that he was a foreigner at such times and we enjoyed very much as we could think to be one of our comrades, just innocent and simple-hearted as we were.

The memory of such incidents is still fresh to me and many agree with me when I say Dr. Swartz does not seem to be a foreigner to us.

After a while and several meetings, we began to understand some expressions of the Bible and be-

lieve in the existence of God, and other teachings of Christianity.

Some of us opened a preaching place and preached Christianity and boldly faced the persecutions. On May 2nd, 1885, when Dr. Harris then the Presiding Elder of the District came to Sendai, both men and women, thirty-three in all were baptized. At baptism we were asked if we would follow this new belief for life even if we be persecuted by the government in future, and we answered "Yes."

He had worked hardly a year, but this was the result. No one of us could fully understand how Dr. and Mrs. Swartz were grateful and joyful when they saw thirty-three persons baptized as the results of their work.

Mrs. Swartz stood up and spoke a few words. But she was so full of gratitude that her voice gradually faded in tears, and we were surprised at this as we thought how much she loved us.

The students who were instructed and helped by him are many, but I will here mention what the classmates of mine and those who were baptized on the same day with me, are doing and will show what his direct and indirect work has accomplished.

Of my classmates there are graduates of the Colleges of Medicine, Engineering, Literature and Science of the Imperial University, a graduate of Sapporo Agricultural College, military officers, merchants, preacher, and teachers.

Among those who were baptized with me there are some who are now in the U. S. A. studying theology, law or engaged in business, and graduates of Imperial University of Higher Commercial College and Sapporo Agricultural College, preacher and teachers.

Some of the ladies who were among those who were baptized



at that time, are still abiding in their faith and working for the church.

Although we were sometimes moved by anti-foreign spirit, we never forgot our indebtedness to our first instructor of the truth.

During his residence of several years in Japan his family was increased, and they became so much adopted to the Japanese way that they are considered to be Japanese, or rather Sendainians than foreigners. At least it may be said that Sendai is their second home. And we are sure they will remember Sendai and us how far they may get from us. Though we be parted with them, we shall never forget them and our prayer will follow wherever they go over land and sea. It is our earnest desire that they will come and live among us, when his health get recovered. This is also the desire of their friends in Sendai. And we all believe that our good Providence will send him again to us to let him do his work.

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#### THE JAPANESE IN FORMOSA.

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THE Rev. W. Campbell, F. R. G. S., of the Formosa Mission of the Presbyterian Church of England, in his "*Notes of work during 1897*," writes as follows:—

In conclusion, a few words may be added on changes which have taken place since Formosa came under control of the Japanese. Those beneficial changes have been neither few in number nor easy of accomplishment considering the obstacles which had to be overcome on taking possession of the Island.

There was a large population of strange speech, who increased the

difficulty of the position by setting up a Mushroom Republic, and inciting each other to withstand the victorious march of an army which was then within striking distance of Peking.

The plain truth about this matter is that any brief perusal of Consular Reports and the Peking Gazette since 1864 places it beyond doubt that, owing to a turbulent spirit and the prevalence of bad, opium-smoking habits—now being vigorously curbed by the Authorities—Formosa has always hitherto been a most difficult Island to govern.

As one, therefore, who wishes to see it prospering in every good sense of the word, and in view of what the Japanese have done for its welfare within the past eighteen months, I cannot withhold an expression of gratitude for their arrival. The officials with whom we are privileged to come in contact are courteous and ever ready to make every reasonable concession; while it is simply marvellous what they have been able to accomplish in the way of surveying, census-taking, and road-making; in setting up civil, police, and military establishments; in opening postal and telegraph offices, and in the appointment of a regular service of steamers round the Island and to the Pescadores. Their efforts for the advance of Education I have already referred to.

Probably no Eastern nation has come in for a larger share of European flattery, lecturing, and mean ungenerous criticism, than the Japanese; but they manage to quietly hold on their way through it all, well knowing that they have a lofty purpose in view. May God enable them abundantly to realise it! Long live the Emperor!

# Woman's Department.

Conducted by Miss ANNIE S. BUZZELL.

THERE is much discussion all over Japan to-day regarding the higher education of women. Much is said against it, while at the same time, many prominent men are its strong advocates, and are doing all in their power to promote it. At this time it is interesting to call to mind the beginning of educating Japanese girls abroad, and to note the influence it has upon the cause of female education in Japan to-day. This is especially brought to our notice at this time because of the part taken by the delegates from Japan in the meeting of the Federation of Women's clubs held last June in Denver. At the suggestion of Mrs. Breed, and by the assistance of Marquis Ito, Count Okuma and Professor Toyama, two delegates were sent from Japan to America to attend this meeting—Mrs. Watanabe and Miss Tsuda, who was the youngest of the first five girls sent abroad to be educated. Twenty-six years ago, the famous Iwakura embassy from Japan started on a tour of the world, that tour which, while in itself it may not have accomplished all that had been hoped or intended, had results that were more far-reaching than we can yet know, for the end is not yet.

With this embassy were five girls who were sent to be educated and trained in the United States. As the Hon. Chas. E. DeLong, then United States Minister to Japan, returned to America with his family at the same time, these girls were put in charge of Mrs. DeLong. The following, translated from the

*Jogaku Zasshi*, gives an interesting account of some of their experiences ;—

## The First Japanese Girl

### Students in America.

When the late Tomomi Iwakura was, by the Imperial order, to leave the country for a tour through America and Europe, the Government decided to send, with this Ambassador, a certain number of boy and girl students to America. Misses Yamakawa (now Marchioness Oyama), Nagai (now Mrs. Uriu), Uyeda, Yoshimatsu and Tsuda were selected as the girl students. This was the first time for Japanese women to make a journey to a foreign country, and is one of the interesting things to be recorded in the history of female education in Japan.

The object of sending these girl students was to prepare them to engage in female education, after they had returned, with their studies completed. Count Kuroda, the Governor of Hokkaido at that time, seeing the necessity of female education, moved to send certain girl students to America. But Anti-foreign principles were yet the rage in Japan; and it must have been very difficult to secure candidates. Likely, the said five students were the only applicants for the purpose. It was, indeed, a brave venture to proceed to the country of "barbarians," as the ignorant people called Westerners in those days. What resolute people must their parents have been to suffer their dear daughters to stay in the "barbarian's" country

for so long a time as ten years! The oldest of these girls was said to have been fifteen years of age, and the youngest about six years. This was Miss Tsuda, now an instructor in the Peeresses' School.

When these girls were ready for America, Her Majesty the Empress received them in audience at the Court, and gave special instruction to them. This was, it is said, the first time for Her Majesty to receive children of the *Samurai*-class in audience.

The Government gave each of them a roll in which minute rules were laid down. One of the articles warned them against their conversion into *ikyō* (foreign religion). But most of the girl and boy students were baptized while they were in America. Mr. Mori, the late Minister Resident to the U. S., was also converted to Christianity.

The Ambassador and his suite and the students, numbering in all one hundred and twenty, went on board an American ship in December, 1871, and arrived at San Francisco, after twenty eight days' voyage on the Pacific. There were no female passengers on this steamer, except these five girls and Mrs. Delong, wife of the U. S. Minister to Japan at that time. The Government entrusted this lady with the charge of overseeing the girls during the voyage. But she could not fulfil this charge, as she desired, for she was not familiar with the Japanese language.

Miss Tsuda's dim recollection tells us that the people of San Francisco crowded to see the Japanese Ambassador and his suite. She remembers that there was built something like a pavillion, which was used for viewing the procession of their Japanese guests. The girls' coiffures and toilets must have been specially strange to the American lookers-on. A group of little foreign

girls, all less than fifteen years of age, whose dress, with long sleeves and skirts, and whose fanciful hair, dressed by themselves while they had been in the ship, must certainly have elicited the curiosity of the American people. This was, it is said, the first time they had seen any Japanese woman. From San Francisco, they took train by the Union Pacific Railway, and proceeded to Washington. The toilets of these girls now, however, were not half so strange as they had been at San Francisco, for they were, from Chicago, no more Japanese in dress.

The Government allowed them \$ 1,000 (in gold) a year, besides travelling expenses. Being thus fully provided for, and ignorant as to how to spend money, they often indulged in luxury. One of them purchased a trunk, valued at ninety dollars, at San Francisco. The Ambassador's suite and officials of the Japanese Legation made these girls their darlings. Dolls of high value were purchased for their amusement. They often called on the Legation and teased the officials for dolls and other pretty things. The over-indulged girls were also taken by them to theatre or ball almost every evening. It happened sometimes that the theatre-goers were shut out of their rooms, when they returned late, those who were in charge, going to sleep, forgetting to unlock the door.

These girls boarded, for some time in Washington, but their plan was soon changed, and a house rented for them, and a governess and cook employed. But they made no progress in the study of English, for they could understand each other by their native tongue. They were so irregular in their living and study that after their teacher had gone to sleep they used to spend the evenings in frolic.

In the mean time, two out of the five girls returned to Japan, for some reason or other, and the remaining three were trusted separately to the care of certain American families. Misses Yamakawa and Nagai were entrusted to Dr. Northrop, who had been to Japan three years before. After a short time, he entrusted the former to Dr. Bacon, and the latter to Dr. Abbot, of New Haven. But the youngest girl, Miss Tsuda, remained in Washington, and attended school from Mr. Layman's house.

Mr. and Mrs. Layman had no child. Their kind and loving hearts had their sole rent in this foreign daughter. She became by and by quite free with them, and often did naughty things to bother them, forgetting that she was under the care of foster-parents. It happened one day that her pet cat left the house to return no more. She was very sorry for this, and Mr. Layman got a new one of the same kind and gave it to her. The foreign parents were so kind that they took her, during every summer vacation, to different places, and where-ever she went she was warmly received by the people.

When these girls left their native country for America, Miss Tsuda knew only the *kana* of her mother-tongue and the Chinese characters of her name. Before one year was spent in America she entirely forgot her mother-tongue, except the word *Ume* (plum), which is her name, and some such words as *otottosan* (papa), *okkasan* (mamma), *sayōnara* (good-by), etc. When this Americanized girl returned to Japan, her mother could not understand English, and her father was their interpreter. It is said that she was ashamed, while she was in America, to see any Japanese, for she could neither speak nor understand their language, though it was also her own.

After ten years' sojourn in America, these girls finished the courses of their colleges. When they landed in Japan, their mother-country, they felt as if they were foreigners, for their memory of Japan in their childhood was so dim and vague that they could not call them back. Indeed, this was not strange, for Japan met great changes during those years.

Misses Yamakawa and Nagai were married to men of rank, soon after their return. But Miss Tsuda worked a while for Count (now Marquis) Ito as his interpreter, then became a teacher of the East Girls' School, and is now at the head of the English department of the Peeresses' School. Several years ago she went to America the second time to complete her studies, taking the post graduate course at Byrn Mawr College.—*Jogaku Zasshi*.

Of these three young ladies, who stayed in America ten years Miss Nagai, now Mrs. Uriu, after preparatory studies, took the course in music at Vassar College, and is now a teacher in the Women's Higher Normal School of Tokyo. Miss Yamakawa took the Academic Course at Vassar, from which she graduated as one of the honor students, the third in her class. One of her teachers there said of her, "In my extensive acquaintance with young women as students, I know of no one more interesting in her spirit and natural gifts. She was a rare student, and in her social relations, unconsciously to herself, charmed all with her own personality." Soon after her return she was married to Count (now Marquis) Oyama, Minister of War. In the high position which she holds, her influence is wide and is most beneficially, though quietly exerted.

The other of these young ladies, Miss Ume Tsuda, who was only six years of age when first sent to Ame-



rica, made the journey a second time to continue her studies at Byrn Mawr. Now she has made her third tour, this time sent to represent the new womanhood of Japan among the women of Western nations. She represents the new womanhood of Japan, which is, however, we believe, the modest, refined ancient womanhood of Japan emerging from its chrysalis, with the added culture and beauty which education and Christianity can give, to shine with star-like glory together with the true womanhood of all nations.

Miss Tsuda is an educated Christian woman. She holds the position of head of the English Department of the Peeresses' School in Tokyo, which was established by the Empress, and is under her direct supervision and patronage.

The delegates from Japan are to be congratulated upon the signal success which they made at the meeting in Denver; and not only they themselves, but all Japan may well rejoice. The *Denver Republican* thus describes their appearance when Miss Tsuda addressed the Convention.

There was a flutter of excitement among the audience when two petite Japanese, dressed in native silks, were shown to the stage and introduced by Mrs. Breed as Miss Tsuda and Mrs. Watanabe. The latter could speak but a few words of English, but Miss Tsuda has mastered the English tongue and read a most interesting paper, in the sweetest of voices and with faultless enunciation. She said in part:—

"The tide of popular feeling in our country is at present greatly in favour of the progressive movement for women. Our gracious Empress has been most earnest in her efforts in every way for the elevation and education of her sex in Japan. The very fact of our presence here shows

the feeling regarding women's work, for we have come not only with the sanction and sympathy of some of our leading men, but with the cordial sympathy of the schools with which we are connected. As in so many things Japan has owed much to the warm friendship and sympathy of this country, so does she desire at this time to learn of good things for her women. All we have heard and seen in this most wonderful and beautiful country we shall remember and bear back to our country. We take your kindness to us, not as a personal matter, but as the reaching out of the women of the West towards those of the East."

Not many Japanese women could have taken such a place as Miss Tsuda filled at this great meeting, with so much credit to herself and her country, but it will not be many years ere they can, for Japan is advancing in all lines, and not the least advance is that of thought and plans for female education.

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### O UME SAN.

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By MRS. NELLIE HALL CLEMENT.

IN an old Japanese city, some seventy miles in the interior, there was a wealthy rice merchant, who lived on the prominent business street. Entering the store and passing through to the back, we found the pleasant home of the family. First we passed by the kitchen, with its queer charcoal "ranges," and strange cooking utensils. The happy faced servant used to bow us a welcome, and run to lead us to the guest-room above. The ladder-like stairs were rather difficult to ascend the first few times; more difficult to descend; and we breathed more easily when our call was over and we were safely at the doorway and our shoes on once

more. It takes some time to accustom oneself to making fashionable calls in stocking feet!

The guest-room overlooked a pretty little garden, not much larger



O UME SAN.

than the room itself, yet filled with a miniature lake, mountains, odd dwarf pine and plum trees and stone lanterns. We used to fancy ourselves in a bit of fairy-land.

There were in this family the merchant's mother and wife, several boys and a little daughter, O Ume San, of whom I wish to tell you.

Her coming brought great happiness to all, especially to the grandmother, whose one thought seem to be of little Ume.

When the baby girl was fourteen days old, she was dressed in her beautiful crepe robes, and carried to the temple. The outside gown was of grey, embroidered with plum blossoms, pine, storks and a golden turtle—symbols of happiness, prosperity and long life. She was accompanied by her grandmother, her mother and several servants.

Perhaps most curious to our eyes would be the queer paper cats, twenty or so, hung on a long pole by their twisted tails, and the pole carried on the shoulders of two boys. Each servant displayed on his back a handsome gown belonging to the baby. She, of course, could not wear them all; and what better

way could be found to let the neighbors know how many fine gowns she had?

The cats were all gifts from friends; one was to be blessed by the priest at the temple and taken home to keep away all evil spirits. The faces are hideous enough to accomplish their object, to say the least. The remaining cats were left with the priests to be given to less fortunate children of the poorer classes.

I have never seen the service at the temple, but I know that a charm is given by the priest to be carried in a little fancy bag, tied on with the sash and worn by the child until it is several years old, to keep it from accident and the spirits of evil and sickness.

On their way home, visits were made at the houses of the friends who had sent presents; and here again the servants were needed, for every hostess presented the baby



JAPANESE MOTHER AND BABY.

with a tray of toys, and if one has many friends, there is quite a stock to carry home.

After a few weeks had past little Ume was taken very ill, and, though all was done for her, that the doctor and blind massagers could think of, she grew no better.

Now the grandmother was a devout believer in the Shinto faith, and used often to go the temple, just at the edge of the city, to worship. The park around it was a beautiful spot; over a thousand old twisted plum trees grew there, and in January their white and red blossoms were in full bloom. Here the grand mother came and meeting the old priest told him her trouble. They went into the temple tea-house and sat and talked the matter over and over, while they sipped their tea or smoked their tiny pipes. Finally the priest said: "Are you willing to deny yourselves in order to have the child well and strong?" The old lady said she was sure they were. "Then," replied

the priest, "perhaps if you will show your belief in the patron of this temple by not allowing the child's hair to grow until she is fifteen years old, she will get well."

Now, you should know that a little girl's hair is her pride out here, and much time is spent arranging it on all festive occasions. They use such bright, pretty hair-pins; some are artificial flowers, and you can hardly tell them from the real; some are ornaments made from bright pieces of paper or silk. To keep the child's head shaved was indeed a cross for the grandmother's heart, but so said the priest, and she went home and there with the

family had another "sodan" (long talk). The next day Baby Ume was dressed in her best robes and carried to the temple before the priest, and there they vowed her head should be shaved until she was fifteen. Bells were rung, drums beaten and the ceremony took a long time. After this was finished, they went to a restaurant in the park and had a grand feast.

The child did get well and for this reason the old grandmother was never willing to listen to Christianity, nor could O Ume San come to our house to any service, unless the nurse brought her unknown to the family. Every year in the time of the plum blossoms, Ume was

taken to the temple and the vow renewed. She was seven years old when I saw her first. We noticed her because of her lack of hair, though her dress was always of the best material and her sweet little face at-



THE SHINTO TEMPLE WHERE THE MOTHER  
OF O UME SAN WORSHIPED.

tractive: thus we saw how much the shiny black hair and bright *Kanzashi* (hair-pins) add to the charms of a little Japanese girl.

I was told her story by a friend when I expressed my wonder that the family, though always courteous, never wished to have anything to do with us in any religious way. Several time little Ume came with her playmates and was always interested in the Bible stories, but was soon sent for by her family and taken home.

And where is O Ume San now? I do not know. Seven years have brought many changes to the little city in the north. Many of the

girls who used to come to our house have homes of their own. Some have died; many are scattered in various parts of the Empire.

At least a prayer can ascend to Our Father for O Ume San and the

other little girls who were allowed to come to our house to hear the story of Jesus, that they may learn to know him and love him.—*The Baptist Union.*

Tokyo Japan.



Conducted by Mrs. COROLYN E. DAVIDSON.

**MOTTO:** "For God and Home and Every Land."

**PLEDGE:** "I hereby solemnly promise, God helping me, to abstain from all alcoholic liquors as a beverage, including wine, beer and cider, and that I will employ all proper means to discourage the use of, and traffic in, the same."

**OBJECT:** To unify the methods of woman's temperance work the world over.

**BADGE:** A knot of white ribbon.

**HOURLY PRAYER:** Noon.

**METHODS:** Agitate, Educate, Organize.

**DEPARTMENTS:** Preventive, Educational, Evangelistic, Social and Legal.

**THE POLYGLOT PETITION** has been circulated throughout the world and signed by representatives of over fifty countries. It asks for the outlawing of the alcohol and opium trade and the system of legalized vice. The chief auxiliaries of the W. C. T. U. are the United States, Canada, Great Britain, Australia, South Africa, India, Japan and the Sandwich Islands.

Love cannot be withstood; its Godlike flame burns away the dross of policy in the pure white light of principle.—

Frances E. Willard.

**T**HE Third Annual Convention of the Foreign Auxiliary of the W. C. T. U. opened in the Union Church, Tsukiji, Tokyo, on Wednesday, September 28th—the anniversary of the late great Leader of this movement, Miss Frances E. Willard—whose death was noticed some months ago.

This being the first public Convention held by this body, it was a time of special interest and was well attended.

The President, Miss Mary Florence Denton, called the meeting to order, and led in the opening Devotional Exercises. After the business meeting of the morning, Mrs. Fisher gave a very helpful Bible Reading, her subject being *Prayer*. The points emphasized being:—The need of prayer; the promise of answered prayer; for whom we should pray, and the command given to pray for our neighbor. At the close, Mrs. Fisher was requested to



place her manuscript in the hands of the society for publication.

Following this, Miss Clara Parrish led in a Memorial Service for Miss Frances E. Willard and Miss Maud E. Simons, in which many took part, either by reading selections from published testimonials or by giving personal reminiscences. One spoke of being much impressed at some meeting, by the words of Miss Willard, another told of the pleasure and enthusiasm felt in working with Miss Willard as Leader, and Miss Parrish called special attention to the words of one testimonial which said that "there was very little of Frances Willard that could die."

The Annual Report of the work which was read in the afternoon, showed eighteen Departments of work adopted, fifteen of which reported progress.

The Treasurer's Report showed one hundred and sixty seven members enrolled, thirty-six of the names having been received during the past year.

Cash received from dues, was *Yen* 118.00; towards the Florence Crittenden House, *Yen* 406.00.

Rev. Dr. Soper, representing the Central Temperance Committee; Hon. Taro Ando, the Tokyo Temperance Society; Miss Gundry, the King's Daughters; Mr. Niwa, the Y. M. C. A.; Mr. Ninomiya, the Yokohama Temperance Society; and Mrs. Bailey, the Salvation Army, conveyed the greetings of their various societies.

A Solo by Mrs. Garst and an address by Miss M. A. Veazey, delegate to the World's W. C. T. U. Convention of 1897, closed this interesting and profitable session.

The grand rally in the Y. M. C. A. building in the evening, was an unqualified success, there being an audience of some seven hundred. The Hon. Sho Nemoto presided. Rousing addresses by such well

known temperance warriors as Rev. Dr. Soper, Rev. R. Miyama, Hon. Taro Ando and others, with music by a double quartette, held the attention to the close.

The Prayer service held in the Ginza church on the morning of the 29th, for the success of the Plebiscite being taken in Canada on that date, was well attended, notwithstanding the inclemency of the weather.

The afternoon of the same day was occupied with the transaction of business, the Florence Crittenden Home being one of the chief matters discussed. The basis for co-operative work was adopted, and some necessary details arranged with a view to the early opening of this work.

By an almost unanimous vote of the Convention, the relation of the Foreign Auxiliary W. C. T. U. to the National W. C. T. U. was settled, the Foreign Society becoming in reality—what it has long been in name, Auxiliary to the National Society. Whereas in the past, this Auxiliary has paid its yearly dues of two cents per member into the World's W. C. T. U. Treasury, henceforth a yearly fee of ten *sen* per member will be paid by the treasurer of the Foreign Society into the National Treasury, from which sum, the dues to the World's Treasury will be forwarded by the National Treasurer. By this change, the Foreign Auxiliary becomes entitled to representatives in the National Convention, and its members are eligible for all offices connected with the National Society. This change was made in the interest of the general work, and to effect a closer bond of union.

Fitting resolutions of thanks were passed to,—The Japan Mail and Times for kindly inserting Convention notices free of charge,—to the friends who kindly entertained mem-

bers of the convention,—to representatives of other Societies for their kindly greetings,—to our Japanese fellow workers for their presence with us,—to the trustees of the Union Church for kindly placing the building at our disposal,—to the President of the National W. C. T. U. for the loan of the World's Banner, and to all who in any way contributed to the successful carrying out of the plans for the Convention. A resolution to memorialize the various railroad authorities to provide a non-smoking carriage in every train, was also unanimously passed. Also the following was passed by a standing vote:—

Whereas, Miss Clara Parrish—the World's W. C. T. U. Representative—is about to leave us,

Resolved, that we desire to record our hearty appreciation of the efficient service she has rendered in advancing the cause of Temperance generally and that of the White Ribbon cause, especially also, of her dauntless spirit in the face of difficulties, her unwavering faith in the final triumph of the cause she represents, and her happy tact and bright enthusiasm shown in her association with all.

We lovingly commend her to those among whom she will next labor, wishing her "God Speed" as she goes "Around the World."

Resolved, that we extend to Mrs. Large, as the successor of Miss Parrish, our hearty cooperation in the work, trusting that by our united efforts, this noble cause may progress until the right shall prevail.

The election of officers for the ensuing year, resulted as follows:—

President .....	Miss Mary Florence Denton.
Vice President.....	Mrs. Carolyn E. Davidson.
Cor. Secretary.....	Mrs. Spencer Large.
Rec. Secretary.....	Miss M. A. Veazey.
Treasurer.....	Mrs. A. C. Borden.

#### Superintendents of Departments—

Evangelistic.....	Miss Belle Allen.
Social Purity .....	Miss Anna Kidder.
Schools and Colleges..	Miss S. A. Searle.
Sunday School Work..	Miss E. P. Milliken.
Local Temperance	
Legion .....	Miss A. E. Otto.
Scientific Temperance	
Instruction .....	Miss Alica Miller.
Narcotics .....	Miss Louise Imhof.
Unfermented Wine ...	Miss Augusta Preston.
Sabbath Observance...	Miss J. N. Crosby.
Health and Physical	
Culture .....	Dr. Adaline Kelsey.
Food Reform.....	Miss H. Frances Parmelee.
Dress Reform .....	Mrs. Topping.
Press Work .....	Mrs. Carolyn E. Davidson.
Railroad and Postmen.	Miss E. R. Gillett.
Work among Foreigners	
.....	Mrs. Van Petten.
Petitions and Treaties	
.....	Miss Daughaday.
Literature .....	Mrs. Large.
Organization.....	Miss R. J. Watson.

The Convention closed with the singing of "Blest be the tie that binds;" and prayer by Mrs. S. K. Gooderham.

#### A FAREWELL NOTE,

Oct. 1st, 1898.

BY to-day's steamer for San Francisco a larger number of valued workers for Japan's spiritual and moral advancement have left these shores than seldom occurs even in a land noted for the fluctuation of its foreign residents. Of these Miss Isabella Leete, a sister of Mrs. Dr. Hepburn, has probably been the longest in the field. She has been mostly identified with the Joshi Gaknin—the Presbyterian Girls' School—located in Tokyo. Here her influence has been greatly for the benefit

of hundreds of pupils who have passed out of the Institution and are settled in homes and spheres of usefulness of their own. The numbers gathered at the Shim-Bashi Station and to meet her on arrival at Yokohama testify to the loving esteem of those who part forever with one they have regarded more as a parent or near relative than as a stranger from another land. The next longest identified with Japanese and Foreign missionary work and spiritual labors were Dr. and Mrs. Geo. M. Meacham, and a sister of the latter, Miss Julia Moulton. Dr. Meacham originally came to Japan under the Canadian Methodist Mission and spent a number of years in educational work at Numadzu. Here he succeeded in building up a native Church that flourishes to this day. The native supporter of the School, Mr. Ebara Soroku, became a Christian and is now one of the leading members of Parliament. After a few years sojourn in Canada and the United States, laboring in the ministry, Dr. Meacham was called to become the Pastor of the Yokohama Union Church. How well he has performed the duties of a pastor for ten years past the love and prosperity of the Church under his labors fully attest. It is with deepest regret that the members of the congregation and all who have known of the spiritual and elevating effects of his ministry have acquiesced in his resignation and keenly feel their loss that they will never again share in his ministrations. There can be no doubt there will be much ingathering from the faithful sowing of the seed watered with tears and prayer by this faithful minister of the word. Miss Moulton, so well known in musical circles, and as the efficient teacher of music in Ferris Seminary, will again, it is hoped, return to resume her labors in that Institution. The latest to

arrive in Japan, and the youngest to leave are Dr. and Mrs. R. B. Grinnan of the Southern Presbyterian Missions located chiefly at Kochi in Tosa, Nagasaki and Kobe. Though he has not been more than a dozen of years in the work yet by his zeal in mastery of the language, in evangelistic, educational and church work has made himself a pioneer in his mission and a most valued worker. He spent a year in theological instruction at Nagasaki, and temporarily abandons the mission field owing to sickness in his family. Five\* workers thus at once leaving the field makes a sense of loss that can only be supplied by increased manifestation of the presence of the Master.—*Communicated.*

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#### NOTES.

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THE graduates of the Tokyo Imperial University this year number 353. Adding this number to those who have graduated since its foundation, we get the figures of 3,405.—The *Eigo Sekai*.

\* \* \* \*

The *Mainichi* learns that the whole number of all kinds of officials both of the central and local governments of Japan is 90,000, about one third of whom are to be dismissed, as the result of the reformation of the official organization by the new Cabinet.

\* \* \* \*

According to statistics recently prepared by the Government, the

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\* To this number must be added Dr. and Mrs. Swartz, concerning whom farewell words occur elsewhere. Miss Hollowell, of Sendai, also went home on the same ship; but she is expected to return after a year's rest.

kinds of newspapers and magazines published in Japan number 753, whose yearly publication amounts to 409,429,528 volumes, that is nearly ten volumes to each of the whole population.

\* \* \* \*

The *Jogaku Zasshi* gives the following list of girls' schools in Japan :

Peeress School .....	1
The Woman's Higher Normal School. .	1
The Government, the town, and the private girls' schools .....	32
The Woman's ordinary normal schools	21
Protestant girls' schools .....	65
Roman Catholic schools .....	4
Greek Catholic shoools .....	2
Buddhist schools .....	5
Other girls' schools .....	23

\* \* \* \*

The reason of the comparatively many Japanese Christians being influential in society may, says the *Shinseiki*, be attributed to the comparatively large number of Christian writers. Last year's statistics show that there are now over 39 kinds of Christian papers, though some of them have a very small circulation. Besides, many Christians are engaged in many non-Christians papers. The "pen is mightier than the sword!"

\* \* \* \*

The *Japan Evangelist* in a spirit of deep appreciation of her life and work in Japan, adds a word of godspeed to Miss Clara parrish, as she leaves this land of the Far East for another field of labor. In her department of work with voice and pen and living example, Miss Parrish has left her mark on Japan. Japanese Christians and the foreign missionaries, as well as others who love the cause of temperance and purity, will follow the lines of work so faithfully laid down by this zealous young woman.

It has now been finally decided, we understand, that what is called *Kojin-tekino Taigu*, or individual treatment, shall be adopted hereafter in Japanese jails. The meaning of individual treatment is that, when a foreign prisoner is in question, care will be taken that his diet, dress, and general accomodation are not such as to augment the degree of his punishment, while Japanese will continue to be treated according to their custom. In short, an European or American will have meat and bread for his meals and a bedstead to lie on.—The *Japan Mail*.

\* \* \* \*

Out of the four Buddhist instructors of the Sugamo Prison, Tōkyō, three were recently dismissed. The *Mainichi* learns that this was done with the purpose of trying the superiority of Christians over the Buddhists in the matter of moral instruction among prisoners. Mr. Tomeoka, the editor of the *Kiristokyō Shimbun*, was appointed one of the instructors. But strange to say, the remaining Buddhist resigned, hating to engage in the same work with the Christian instructor, so that the superintendent of the prison is seeking another Buddhist priest, to fill the vacancy.

\* \* \* \*

The *Shakwai Zasshi* learns the present funds of the *Hongwanji* Sect, the most influential Buddhist denomination, amount to *yen* 1,444,493. 95, most of which consists of shares and bonds.

\* \* \* \*

Marquis Hosokawa, Count Soyeshima and many other distinguished



personages, who were instructed by the late Dr. Verbeck, recently met and resolved to raise a fund for the erection of a monument to the honour of the deceased teacher. Every one who wishes to contribute money for

the cause should forward the money until the 21st. of October to Mr. Tsuji. If any surplus is found, after the completion of the monument, it will go to the family of the deceased.—the *Miyako Shimbun*.

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DAVID BETHUNE MCCARTEE, A.M., M.D.

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## THE VOICE OF ONE CRYING IN THE WILDERNESS.

**D**IVIE Bethune McCartee, A. M., M. D., was born in the city of Philadelphia on the 13th of January, 1820; and is the eldest son of the late Rev. Robert McCartee, D. D., of the City of New York. From his third until his eighteenth year he lived in New York City; and was educated first at Columbia College in New York and afterwards at the University of Pennsylvania in Philadelphia, from which latter institution he received the degrees of A. M. and M. D.

In June 1843, while practising medicine in the city of Philadelphia, he received an intimation from the Board of Foreign Missions of the Presbyterian Church that they wish-

ed him to go for them as a pioneer and medical missionary to the city of Ningpo,—one of the five ports opened by the treaty of Nanking to foreign trade and intercourse, in 1842,—where the Board wished to establish a mission to the Chinese. Dr. McCartee had been known to the majority of the Executive Committee of the Board from his early boyhood, yet the proposition was entirely unexpected by him, and he was led to ask the Secretary of the Committee, the Hon. Walter Lowrie, (formerly United States Senator from Pennsylvania), whether the Secretary really thought him a suitable person to be a foreign missionary. Upon receiving an affirmative reply, Dr. McCartee took time to consider the question, and to consult his parents. In the month of August he wrote to the Corresponding Secretary stating that he was willing to go in the capacity desired.

On the 6th of October following he sailed from New York for China via the Cape of Good Hope, in Messrs. Talbot and Olyphant's ship "Huntress," and arrived at Hong Kong on the 19th of February, 1844. As it was not possible for him to sail through the Formosa Channel during the northerly monsoon, he was compelled to wait until the 12th of June, and then, availing himself of the first opportunity of that season, he sailed in an American brig, the "Eagle," lately arrived from the United States. The time of his detention was, however, not thrown away. He went to the Portuguese colony of Macao, and there studied.



the cases of leprosy that were shut up in the Lazar, (or lazaretto). Returning to Hong Kong, he became the guest of the Rev. S. R. Brown, D. D., then principal of the Morrison Educational School for Chinese boys, and attended regularly the hospital of the London Missionary Society, which was under the charge of Doctor Benjamin Hobson, where he studied the treatment of ophthalmic and other diseases among the Chinese. A few hours each week were also spent in teaching in the Morrison School. Among his pupils was Yung Wing, who afterwards graduated with honors at Yale College, New Haven, and received from that institution the degree of LL. D. The friendship then formed with Dr. Brown and his family continued as long as Dr. Brown lived, having been continued after both parties had taken up their residences in Japan.

The "Eagle" sailed from Hong Kong on the 12th of June; and on the 19th reached the Harbor of Chusan, where the captain had agreed to land the Doctor with his luggage, medical stores, etc., before going on to his ultimate destination, Shanghai. The Chusan group of islands were then still occupied by the British and East Indian troops, being held as a guarantee by the British Government for the payment of the indemnity demanded from the Chinese after the close of what has often since been called the "Opium War." A pious officer of the Hon. East India Co's troops, to whom Dr. McCartee had a note of introduction, kindly assisted him in chartering a small Chinese junk or fishing boat, and the Doctor set sail again, reaching Ningpo before daylight on the 21st of June. The Chinese boatman, taking Dr. McCartee for an Englishman, conducted him to the British Consulate, where H. B. M's Consul, Robert Thom, Esq., kindly invited him to make his home until he could find,

if possible, a house among the Chinese. Not only were the Chinese officials opposed to foreigners renting houses or living within the walls of the Treaty Port cities, but the inhabitants in the suburbs, who had not forgotten the capture of the cities of Ningpo and Chinhai in 1842, were also unwilling to rent their dwellings to them. Even Consul Thom was obliged to live in a one-storied Chinese house, enclosed by high walls which shut out everything like a breeze, situated in a field of paddy, (or growing rice), and surrounded by ponds of stagnant water (used in irrigating the fields). The premises were infested by large numbers of mosquitoes, and the whole Consulate proved to be so unhealthy that it had to be abandoned; but not, however, until the kind-hearted Consul himself had succumbed and was buried there in the rice fields, sincerely regretted by all who knew him. Under such circumstances a young and inexperienced stranger, totally ignorant of the local dialect, could hardly be successful in finding a place for himself, or for the missionaries who were to follow him; and finally, falling sick, he was obliged to return to Chusan for the summer.

In Chusan, through the kind assistance of the officer before referred to, Dr. McCartee obtained permission to occupy three rooms in the house of a Chinese family, within the walls of the city of Tinghai. There he succeeded in finding a Chinese teacher, a Ningpo man, who having been brought up as an apothecary, was able to be of great assistance to him not only in acquiring some knowledge of the colloquial dialect, (which does not differ very widely from that of Ningpo), but also in conducting a dispensary for the Chinese, which he immediately commenced, and which was attended by numerous Chinese medical and surgical patients. The only thing that could be done at

that time, for the spiritual good of these patients, was the distribution of a few Christian tracts, and the reading of a portion of the Scriptures by the Chinese teacher, from an edition of the Bible published in Singapore; no good Christian literature having yet been printed in China. At Chusan, the Doctor was joined by the Rev. Mr. and Mrs. Way with their infant son. As soon as the weather began to get cooler, Dr. McCartee went again to Ningpo, where, having now acquired some knowledge of the Ningpo dialect, and being accompanied by his Ningpo teacher, he succeeded in securing a small house on the North Bank, opposite the city of Ningpo. Here he settled Mr. Way and his family; and thus the Ningpo Mission was fairly in operation in the beginning of October, 1844.

Dr. McCartee himself went over the river, and, through his teacher succeeded in renting rooms in a Taoist temple within the city walls, in which he placed his scanty furniture, consisting of a chest of drawers, four Chinese chairs and a rattan couch, together with a few chairs and a table loaned him by the monks; and at once commenced to carry on a hospital and dispensary, and to practise his profession among the native families at their own houses. The Chinese officials tried to induce him to leave the city; but the Doctor insisted that he was strictly within his rights as provided in the Treaty; and finally the officials withdrew all active opposition, ostensibly upon the ground that he was a single individual, without any family, and engaged in a work of benevolence. From that time on, the Chinese officials continued to be most friendly; very frequently coming to him for advice in case of difficulties with foreigners, other than British subjects; and even in the case of conflicts between Cantonese and Portuguese pirates, as well as between other armed and un-

principled foreigners. On two occasions, he was able to identify some shipwrecked Japanese, whose nationality was not recognized, and with reference to whom he was consulted by the order of the Governor of the Province; and who were afterwards returned to Nagasaki.

Gradually the number of the Ningpo Mission increased; and among others, the Doctor was joined by the Rev. Messrs. Loomis and Culbertson and their wives, and by Mr. Lowrie. The latter lived with him in the Taoist temple for a couple of years; until the noise and crowding on the festival days of the numerous idols of the temple proved too annoying, and induced them to seek accommodations elsewhere. By the favour of God, Dr. McCartee's success in several amputations, restoration of sight in cases of cataract, caring of life in cases of attempted suicide by taking opium, and in the treatment of fevers, dropy, etc., seemed to the Chinese almost miraculous; and spread his reputation far and wide. With reference to the Doctor's professional labours at Ningpo, Mr. Lowrie in his journal published by his father, the Hon. Walter Lowrie, in 1849, writes as follows:

"April 12th, 1845. Came back to Dr. McCartee's establishment, which is just within the Northern Gate; it is his prescribing day and he had a great crowd. Dr. McCartee has three boys under his care; the two elder of whom he was training as hospital assistants, and are very interesting and affectionate; his teacher is a kind-hearted, excellent man, 'almost persuaded to be a Christian.' We have prayers morning and evening in Chinese, when the teacher reads and explains a chapter, and repeats or reads a prayer; after which we have a prayer in English."

"May 20th. Went with Dr. McCartee several miles into the country,

by water of course. Stopped at a small village, and went into a temple, when a crowd came around us; and notice being given that Dr. McCartee would prescribe for the sick gratuitously, a number of patients applied for medicine and advice. After this, the Doctor and his teacher both spoke to the people on religion, and were listened to with great attention. Tracts were then given to the eager crowd, and we took our departure, much gratified with our visit and the behaviour of the people."

A very important part of the medical missionary's professional duties was in finding locations, and obtaining official permission to establish sanitariums and preaching places in the country or towns and villages not open to foreigners by the Treaties. A single instance or two will serve to illustrate this point. The Ven. Archdeacon Moule, C. M. S., in his "New China and Old," (London 1891,) says: "During the year 1865 I experienced very serious difficulty in renting a suitable place for a mission chapel in the city of Tsz-ki. The resident gentry and leading shopkeepers warned all landlords against negotiating with foreigners; and various rumours were current as to our supposed intentions. The remembrance of the capture of the city by Sir Hugh Gough, twenty-five years before, may have intensified their hostility — and why should they lease a house to this English missionary? — At last in my perplexity and anxiety, an American Presbyterian medical missionary, (Dr. McCartee) volunteered his (gratuitous) services. — For three months in succession, I accompanied the Doctor, once a week to Tsz-ki. On each occasion nearly two hundred patients were treated; and at the close of the experiment, all hostility had disappeared; and I secured at once good premises for our Mission Chapel from willing negotiators, — premises on

the site of which now stands a substantial Mission Church." Another case was that of the city of Changhai, where a very stubborn and bloody fight took place between the English and Chinese forces in 1842, and where the bitterness against foreigners had been increased by the French missionaries having obtained the possession of a family temple, by means of a fraudulent deed of sale executed to them by a profligate member of the family, who had no legal right to sell it. The influential citizens of the city threatened to burn the house of any man who should rent a house to a foreigner. Dr. McCartee, taking a medicine chest with him, went alone to Changhai, and entering a tea-house in the suburbs of the city, called for a cup of tea; and while drinking it and looking around saw one or two cases of eye diseases which he examined and treated. He then told the customers of the tea-house, that he proposed to come regularly, once a week, to prescribe gratuitously for surgical ailments. The result was the obtaining of the lease of a lot in the centre of the city of Changhai, where a chapel was built without any opposition on the part of the neighbors; and where evangelists were stationed, and the Gospel was preached for several years, until the whole city was pillaged and burned by the "Long-haired Rebels," during the time of the bloody T'ai-ping Rebellion.

It would be possible to multiply the instances of the usefulness of a medical missionary as a "voice of one crying in the wilderness;" but to do so would consume too much time and space for a sketch like this of a long life of service. Dr. McCartee, for the greater part of his twenty-eight years in Ningpo and during his extended residence at Chefoo, in founding the Presbyterian Mission there; also served as the family physician of the missionaries, and foreigners in Government and commercial



circles, without regard to nationality. But his chief mission was to the Chinese; and many touching incidents might be related of the Doctor, to whom they frequently applied the words of the Apostle Paul in I Thessalonians 2: 7, and for whom they very often sent, even from long distances, to be near them, when they felt the chill of death creeping over them. His life was rich in such experiences through many years; and he has never forgotten nor been forgotten by his Chinese friends. While some medical missionaries restrict their work for the most part to the hospitals, this physician found his work in the homes of his Chinese patients; and his name is revered by them down to the fourth generation; and he still from time to time receives from them and sends to them messages of love and remembrance.

What has been attempted in this article has been merely a sketch of the work of Dr. McCartee as a pioneer and medical missionary; and that only in briefest outline. Space does not permit to dwell upon his long and equally honorable careers in the United States consular service at Ningpo, Chefoo, and Shanghai; in his diplomatic service in the Chinese Legation at Tokyo; in the service of the Japanese Government as professor in the departments of the natural sciences, and the science of law of the Tokyo University, nor upon the many adventures through which, as pioneer, he passed in early days of the opening of China and Japan to foreign intercourse,—“journeyings often, in perils of rivers, in perils of robbers, in perils from his own countrymen, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in labour and travail, in watchings often;” nor the exciting incidents connected with

his journey to Nanking and Hankow during the Tai-ping Rebellion, as official interpreter for “Admiral” Stribling, commander of the United States squadron. A few extracts from numerous unsolicited memorials will show in a measure the nature and extent of Dr. McCartee’s services in the above mentioned lines:

From H. E. Anson Burlingame, U. S. Minister to China, February 20th, 1865: “Your despatch of December 31st, 1864, has been received. It informs me of the successful settlement of one of the most difficult cases ever presented for diplomatic action. Your conduct throughout the negotiations is deserving of special commendation.”

From H. E. Tanaka Fujimaru, Senior Vice Minister of Education of Japan, April 24th, 1877: “It is five years since you accepted the position of Professor in the Tokyo University. During that long time you have been most kind, earnest, and untiring in giving instruction. Since the time I entrusted to your care the Tokyo Girls’ Normal School and the Koishikawa Botanical Garden, you have faithfully attended and taken great trouble in regard to them. It is due to the valuable services that you have rendered in this capacity, that they promise to attain a successful and brilliant future.—I believe that the results of your labours will never disappear but will remain as a lasting monument in the country.”

From a Memorial signed by over three hundred students of the Tokyo University, April 30th, 1877: “We, the undersigned, your humble pupils feel exceedingly sorry on being informed of your approaching departure from this country; especially so when we have looked up to you until this time not only as a kindest teacher but also as an honoured friend and a most considerate adviser.”



From H. E. Jno. A. Bingham, U. S. Minister to Japan, November 22nd, 1877: "I am informed that you are likely to be appointed Secretary to the Chinese Embassy accredited to this country. I do hope you will not hesitate to accept it, and that it will be the pleasure of Consul-General Wells to favor your transfer to this important service. I consider it a matter of great moment to our Government to have an American citizen so employed in the Chinese Service in Japan."

From Hon. G. Wiley Wells, U. S. Consul-General, Shanghai, November 20th, 1877: "While I congratulate you on the promotion you have received in having been selected by the Chinese Government to fill the important position of Assistant to their Envoys to Japan, I nevertheless deprecate deeply the necessity of the severance of your connection with this office and with the Government.—In my opinion there is no person in China who is qualified to discharge the duties of the office equal to yourself. As a linguist certainly your reputation in the East places you among the first, and no expression of mine can add weight to the testimony of those gentlemen who, having spent their lives in acquiring a knowledge of the Eastern languages, pronounce you their superior, and place you upon the advanced plane whereon stands the distinguished linguist and scholar, Dr. S. Wells Williams."

"I desire in this official manner to convey to you the very high esteem in which you are held by me, and to bear testimony to your distinguished ability as a scholar and a linguist; your noble qualities as an officer and a gentleman; and your high Christian character as evinced to me during our very

"intimate official and social relations while you occupied the office of Interpreter to this Consulate General."

From H. E. Ho Ju Chang, Chinese Minister to Japan, May 1880: "When I was appointed Imperial Envoy to Japan in the winter of 1877, feeling the need of his (Dr. McCartee's) assistance I invited him to join the Legation staff. From that time to the present during more than two years, I have consulted him in every important matter and from his advice I have received very great assistance.—I now inscribe these lines on parting to serve as a lasting memento of my high regard and esteem."

From the Board of Trustees of the University of Pennsylvania, April 21st, 1887: "Resolved that the especial thanks of the Board be hereby given to Doctor McCartee for his highly valuable gift (of Chinese and Japanese books), and that the Library Committee be requested, at their discretion, to preserve these volumes in distinct cases as a separate Collection, which, with all additions hereafter of Chinese or Japanese books, shall be designated, 'The McCartee Library.'"

From the Ningpo Missionary Association, June 19th, 1894: "We are reminded that the present year is the Jubilee year of your arrival in Ningpo as a missionary to the Chinese.—We beg to assure you that you are by some of us personally remembered with deep respect and Christian affection, and by all are highly esteemed for your labour in days gone by among the people of this city and the surrounding country. With many of the native Christians your name is a household word. They can never forget your invariable sympathy and kindness towards them,

"and the deep interest which you  
"always manifested both in regard  
"to their temporal and spiritual  
"welfare."

In recognition of his services in connection with the suppression of the infamous Macao coolie traffic, Dr. McCartee received a handsome gold medal from the Chinese Government and later the honorary title of Consul General for services in the Chinese Legation at Tokyo. From the Japanese Government, he has received the decoration of the Fifth Order of the Rising Sun. He is at present a corresponding member of the American Geographical Society, the American Oriental Society, the North China Branch of the Royal Asiatic Society, the Academy of Natural Sciences (Philadelphia), Society of Archaeology and Paleontology of the University of Pennsylvania, the Natural History Societies of Portland, Me., and of Montreal, and the New England Historical and Genealogical Society.

R. S. MILLER.

[Note: The facts given in the above article have been gathered from journals and notes kindly placed at the writer's disposal by the subject of the sketch.]

#### AN ADDRESS TO PARENTS, EDUCATORS AND STUDENTS ON THE SUBJECT OF TOBACCO.\*

THE smoking of Tobacco is almost universal throughout Japan, among all ages, classes and both sexes.

It appears to have been introduced by the early Portuguese navigators and to have spread rapidly among the people.

Nations in contact with each other naturally become acquainted with each others' habits, customs, manner

of thought and ways of living, and readily adopt such of them as seem useful and pleasant. Formerly, nations were isolated, but to-day, thanks to electricity and steam, all nations have become near neighbors, and all the evil as well as all the good in the whole world is set before us to choose and select from, or reject. Thus a greater responsibility rests upon us all in these days than rested upon our ancestors.

But it seems sometimes as if nations were more ready to adopt each others' *evil* customs than their good ones.

Please do not consider me unduly prejudiced and unreasonable, but patiently read and fairly consider, and see whether I have not good cause to regret that the use of Tobacco is so prevalent in Japan; see whether you also cannot share with me in this regret, and coöperate with us for the good of the people. This is a subject which should appeal especially to young men and to all who have young men and women in their charge. It should appeal especially to all students, parents and educators.

The world owes the Tobacco-habit originally to the American savages. An early explorer wrote that "The savages squat on the ground and put one end of a roll of the dried leaves of a certain plant called tobacco, into their mouths and drink in the smoke and let it come out of their mouths like devils."

Finding the habit soothing and pleasant, it was adopted by the Europeans and so has spread all over the world.

Years ago people thought a great deal less than they do to day about the influence of food and drink and various other causes, upon the health, prosperity and happiness of society. They were sick, and suffered, and died; nations were small, weak, poor, and wretched, but they did not stop,

\* This address is published in Japanese in the "*Kuni no Hikari*," and will be issued in tract form by the Central Temperance Committee. Missionaries and others desiring copies for circulation may inquire of Hon. T. Ando, No. 22, Hommura cho Azabu, Tokyo, or Methodist Publishing House, Ginza.

as they are beginning to do to day, to inquire the reason.

The Laws of Moses so far as we know, were the first and most successful attempt to preserve national vigor by sanitary measures, and so far superior are the Jews even at this day in this respect, that they surpass the people of all the nations among whom they dwell in longevity and in those qualities in general which give them the advantage in competition. How greatly then is it the part of wisdom for any people to discover if possible and remove every cause that is disadvantageous to it.

Now-a-days people are inquiring into the cause of every thing; enquiring what effect this or that condition or habit, this food or drink or that, has upon the bodies and souls of men. It has been discovered that alcoholic drinks, once considered a blessing, are in reality a curse to man, *poisons*, affecting not only his body, but his intellectual and moral faculties, disastrously.

It is being discovered that in many things people should do exactly opposite to what they have been doing, if they wish to be strong, virtuous, happy and rich.

So long as they are ignorant, even good men may do very unwise and evil things. But when one comes to *know* better, he is a very foolish as well as wicked man who will continue to do those same things. This is the reason why good men can not do to-day what good men did with a good conscience many years ago, and why *you* and *I* can not do what some very good men may do, even to-day.

A great many people are coming to understand that *Tobacco*, which has been by many thought to be good for our bodies and our minds, is *in reality* a very bad thing for us.

In America, the Methodist Church does not permit its ministers to use

tobacco, not only for their own sake, but for the sake of their example upon the boys and young men, (respectable women there do not use it).

The Universalist Church also discourages its use, and the Temperance societies, especially the W. C. T. U., are trying to educate the younger generation in regard to the evil effects of tobacco as well as of alcoholic drinks. And these Churches and societies are laboring along these same lines in Japan.

Now what are the reasons for this position? It is from *no ascetic motive*. We do not regard asceticism as a necessary element of religion.

Tobacco is not a food; it is a virulent poison "*The Popular Science Monthly*" says: "There is nicotine "enough in two cigars to kill a man "if it were administered to him "directly all once."

The terrible disturbance which Tobacco usually causes with beginners is sufficient proof of its poisonous nature. The fact that people use it a long time without dying from it, does not disprove its poisonous nature, but only shows the wonderful power of adaptation possessed by the human body. It is, we shall nevertheless show, extremely harmful, although it does not produce immediate death.

The pleasant and soothing effect which tobacco is said to possess is because it *poisons*, and for a time, so *deadens* the nerves as to produce a state of partial insensibility. Now our nervous system—our brain and nerves—is too delicate and too important for us to be poison and derange it, if we wish to keep it in the best condition. And do we not all of us need *all our powers*, and so far as possible, in their best condition, for our work? Good, pure, wholesome, food and drink and air, comfortable, clean shelter and clothing, and proper exercise, and good thoughts, are the best means to keep body and soul in good

condition,—far better are these than to derange them with poisons.

Further,—let us notice the effect of Tobacco upon young men and students.

I am not now speaking carelessly. You will notice that careful experiments have been made.

“If a student wishes to increase his weight, height, chest-girth and lung-capacity, and therefore presumably his general health and ability to do his work properly, he certainly will not use tobacco if he heeds *“Modern Medicine”* an American Medical Journal which has the following remarks on the use of Tobacco in American Colleges. It says: ‘A crusade against Tobacco has recently been started in a number of our American Universities.’”

“It is a recognized fact that when tobacco is taken into the system *in any form*, it is injurious, not alone to the physical health, but to the intellectual development as well. The results attained in schools where Tobacco is discarded, are very encouraging, and show *clearly* the harmful effect which this obnoxious weed has upon the system. It is gratifying to note that some of the best colleges in the country (America) have taken a decided stand against its use by their students.

“The Boston University” has issued an ordinance that those students who are unwilling to forego the use of Tobacco will have their fees returned and their names taken from the books.

The “Ohio Wesleyan University” has made a rule forbidding its students to use tobacco in any form, and other Universities have made similar ordinances. That this opposition of educators to the use of Tobacco by the lad growing in mind and body is solidly founded, the following facts are

“held to show :

“In some of the higher educational institutions of this country (America), attempts have been made to obtain statistics as to the effect of tobacco on the academic youth.

In 1891 the official physician of “Yale University” published the results of observations upon the undergraduates of that University. In a class of 147 students he found that in 4 years, 77 who did not use tobacco surpassed those who did use it, to the extent of 10.4 % in increase of weight, 24. % in increase of height, and 26.7 % in increase of chest-girth. The most marked difference, however, was in point of lung-capacity, the abstainers showing an average gain of 77.5 % more than the smokers or chewers.

“Among the undergraduates of Amherst College” it was found that during the year, the abstainers had gained 24. % in weight, 37 % in height, 42. % in chest-girth, and 75. % in lung-capacity over those who used tobacco.

*“Lit. Digest,” Feb. 13, 1897.*

The experience of the Baptist Academy in Tsukiji, Tokyo, confirms these results as regards scholarship, the students themselves first noticing the fact (that those students who used tobacco were the ones *who failed in their examinations*), and bringing it to the notice of the principal, who had not before noticed it. The result has been that those students have either quit tobacco or left the school and the consequent improvement has been marked. This tends to show that the laws of nature in Japan very much resemble in their operation the laws of nature in other lands,—a fact which I have found some skeptical about. If there be any doubt on this point it would be well to cause a thorough examination of the question to be



instituted in the Japanese Universities, and High, and Middle Schools.

An article in "The Japan Times" a short time ago expressed great concern over the fact that the Government is finding increasing difficulty every year in getting young men of sufficient size for the army. The Japanese are a small race and are becoming smaller, if this complaint is true, year by year. Within the last 10 years the decrease in size it appears has been marked.

We do not know the cause of this decrease, but in view of the dwarfing effect above stated, upon students in America, would it be unreasonable to suppose that it is due, in some measure at least, to the almost universal use of tobacco by the young men, and by the fathers and mothers of Japan, affecting their offspring even before their birth? It would seem as if this must be the effect after a few generations, and it is at least worth the serious attention of the Government and of all intelligent and patriotic persons.\*

The great natural philosopher Lord Bacon said: "Smoking is a secret delight to steal away men's brains." U. S. Senator Doolittle of Wisconsin, in an address to the students of the *Wisconsin University Law-School*, declared that "In the legal profession, the use of tobacco diminishes the mental force, power of labor and endurance 25 %." Investigation among the Tobacco-manufactories in New York City,

\* 1. Since writing the above I have come across the following which confirms my conclusions.

"Germany prohibits the use of tobacco to boys under sixteen because it stunts their growth and unfits them for military duty.

Dr. Gibon, Medical Director, of the United States Navy, says in his report to Congress:

"Beyond all other things, the future health and usefulness of the lads educated in our naval schools, require the absolute interdiction of tobacco in all its forms"—"*The Teacher Taught.*"—Mary Allen West.

Is there no interest in this for the Government and nation of Japan?

showed that 95 % of the employes had *eye-difficulties* owing to nicotine-poisoning.

What important interests are involved in all these facts, both mental and physical, to the individual and to the nation! Japan wisely gives much attention to the physical training of her students. Is it wise to overlook facts so important as these above stated?

I have read that in 1862, the Emperor Louis Napoléon, alarmed at the rapid increase of paralysis and insanity in France, appointed a commission to investigate. As the result of its report 30,000 young men had their pipes broken by the Emperor's orders, and those who would not give up smoking were expelled from the higher schools; and smoking is prohibited to students in the Public Schools by the French Government still, while in Switzerland minors are prohibited smoking, and a boy found doing so on the street will be arrested by the police. I give the above statements as I have read them.

"*The Kobe Teachers' Association*" resolved last Fall that the use of tobacco ought to be prohibited to students.

If the Government overlooks these important facts, would it not be well for the students themselves, and the parents and the teachers of Japan to heed them for their own sakes and the sakes of those entrusted to their care? Would it not be well for private persons that have at heart the national welfare, as well as the cause of the human race, to take such action as shall lead both the Government and the public to take notice of them? This is more important than all the physical training which is being given.

Another abjection to tobacco is its *injurious effect upon the children* born of tobacco-smoking parents, and compelled to breathe an atmosphere of

tobacco-smoke. Whatever injures the vitality and vigor of the fathers and mothers, must unfavorably affect their offspring.

Where one uses tobacco, its poisonous essence penetrates the whole system, tainting the flesh and the blood, so it is perceived in the perspiration. How great the injustice then of compelling those who do not use it to endure it in railway cars and public offices and other places. It is said to so taint the human flesh that cannibals will avoid it.

Where as in America, the father only uses tobacco, the effect must be harmful; how much more so then where the mother also uses it, and supplies poisoned blood to her infant before its birth. If it has a harmful effect upon vigorous, growing young men, how much more harmful must it be to the delicate organism of the unborn babe subjected to it from the beginning of its existence!

The Editor of "*The Review of Insanity and Nervous Diseases*" ascribes a large proportion of nervous and idiotic children to tobacco-using parents.

If it is harmful to smoke, it must be harmful to dwell in an atmosphere filled with its fumes, to breathe it into the lungs, to have it permeate the clothing and come in contact with the skin. The writer has read of cases where the child of a tobacco-using father pined unaccountably and seemed near death; when the father, leaving home for a few weeks on business the child recovered its health only to pine again on the father's return, forcing the conclusion that tobacco was the cause; which was proved true by the child's complete recovery on the father's abandoning the use of tobacco entirely. And yet we have seen children whose parents were so ignorant, or so wicked, as to give the lighted to-

bacco to their tender little ones with their own hands. The weak, sickly body, and palid face and nervousness showed, that for such unfortunate little ones, there could be neither long life, happiness or usefulness. One could almost weep tears of blood at such a sight. The cigarette-habit is working untold harm we believe, to the children and young men of Japan, and yet this habit is on the increase, and every effort is made by tobaccoists to stimulate its growth.

It is reported that 90 % of the young men rejected from military service by the army-surgeons in the Americo-Spanish war, were rejected because of the evil effects of cigarette-smoking. Is it the interest of the military power to encourage this habit, or to destroy it?

I know we may be pointed to men eminent intellectually, and of long life, who use tobacco, as we are pointed to such who use alcoholic drinks. But we shall believe that their intellectual power and long life are *in spite* of their bad habits,—not because of them. Who will say that the present English-speaking people are superior to those of the age of Bacon, Shakespere and Raleigh, that introduced tobacco into England? Who will claim that the European peoples of the present day are intellectually superior to those of the age that witnessed the birth of modern civilization?

The origin of that horrible disease *cancer*, which carries off so many brilliant men, amid torturing agonies, is by some, with great probability, attributed to tobacco. It took General Grant who conquered the Great American Rebellion, but was a slave to tobacco.

Frederick "the Good," father of the present German Emperor, and one of the noblest of Germans, died of Tobacco-cancer after having been tortured by the surgeons. Sir

John Millais, one of England's most famous painters, died of tobacco-cancer soon after being elected President of "THE ROYAL SOCIETY" where he was unable ever to take his seat.

How hartrending are such illustrious examples! What a pity, what a loss to the world! Yet there are thousands of cases just as pitiful, of which we do not hear.

Numerous cases of insanity and suicide, as well as heart-disease may be traced to the same cause, besides deaths from other diseases, owing to a general weakening of the constitution by Tobacco.

Another objection is the cost. What do you suppose this habit costs this empire of Japan annually? I do not know.

A writer in "THE JAPAN TIMES" puts the amount of Tobacco used in Japan at 10,811,932 *kwanme per annum*, which I think is too small, as he reckons that no Japanese under 20 smokes! This tobacco, I should think would be worth 36,500,000 *yen* at least. Now this is destroyed, burnt up. In other words it is the same as if you were to have a 100,000 *yen* fire in Japan every day in the year. Suppose the Russians or the Chinese were to descend upon Japan with their fleets and destroy so much of your wealth daily, what would be your patriotic wrath and fury! But suppose you were told that some *traitorous Japanese* were thus destroying the nation's wealth, your righteous indignation would swell still higher. Yet this is just the fact in the matter if we except the evil intention. The Japanese people are daily burning up 100,000 *yen*, probably much more. And what benefit are they getting for it? Nothing but evil, and a little momentary sensual pleasure. And yet we hear continual complaint of the Japanese lack of wealth, of the need of introducing foreign capital, of the embarrassment of the Govern-

ment for money, of the poverty of the people, and the heavy burden of taxation. The worst enemies of Japan are not the Russians, nor any foreign foe. They lurk in nearly every Japanese home.

The great and wise Benjamin Franklin said that "no Government however tyrannical would dare to tax the people one half as heavily as they tax themselves by their own folly and vice." When we consider the vast amount consumed in Tobacco and liquors, besides the resulting losses which follow their use, shall we not say: "Franklin was right and our nation proves him so?"

But it may be said:

"The Government derives a revenue from the sale of Tobacco and liquors, which it would lose if the people should follow your advice." To which I reply that *it is neither morally right, nor financially profitable for a Government to fill its treasury by the vices and follies of its people*. It is better both financially and morally to educate them up to better things.

But if these vast sums could be saved by the people how easily could they pay in other ways the small percentage which the Government now derives from these sources of revenue. How quickly and vigorously would industrial development go forward, and material, as well as moral prosperity, national strength and glory result!

The poverty of nations is not so much from lack of resources, as from lack of economy and of right application of individual and national effort.

If I have read the history of the world aright, no event has ever occurred, more magnanimous, more heroic, more truly patriotic, than that of the feudal chieftains, who after the Restoration surrendered their fiefs to the Emperor, (receiving in return what he was pleased to be



stow) for the nation's good. There is said to be a heroic sentiment among the Japanese people, found no where else in the world, in their devotion to their country's welfare. If, now, this sentiment could be illustrated once more, by such a resolution of self-denial of tobacco, strong drink and other vices which weaken and impoverish, as should make Japan unique among the nations of the earth, and cause her to speedily outstrip every other nation in material prosperity as well as in intellectual and moral progress, how grand a thing it would be! What a lesson to other nations! The great enemies to Japan are not China nor Russia, nor any other foreign foe. Her worst enemies are those that lurk within. Put them out and destroy them!

Some are so wedded to their habits that we can scarcely expect them to have the heroic will to cast them aside; but there are thousands and tens of thousands, who, if these words of mine could reach them, would determine to be no longer *slaves* to a harmful habit, but *free men*, masters of themselves, or die in the attempt. Let them then be free! Free from the unseen but binding chain of evil habit. Let all, whether themselves free or not, so exert themselves that the generation now growing up, and others yet to come, shall be so educated in regard to the effects of alcoholics and narcotics, and so trained to fear and resist their allurements that they may grow up free from the habits which now fetter and injure millions; grow up strong, brave, pure and good, a credit to themselves, to their country, and to the Heavenly Father of us all.

Students, Parents and Teachers! may I not ask you all to become helpers of this noble purpose?

Edgar Leavitt

Universalist Mission, Tokyo.

## THE MAIDEN OF UNAI.

### *A Story Founded Upon Legend.*

By MRS. JESSE CLEMENT.

AMONG the numerous religious festivals of Japan, that of the "Death Day" stands preëminent both as to interest and antiquity. It is then that the souls of the dead are supposed to return to the earth and participate with their living friends in all that pertains to this life, and even to enact over again the scenes of love and hate which were a part of their lives when in mortal flesh. This festival is held annually for three successive days in the middle or last of the seventh month according to the old or new calendar. Previous to its observance the houses are profusely decorated with flags and banners of strange device—lanterns, which are lighted at night, are hung from every roof, from poles raised high in the air, and from many other available places, till the streets seem fairly ablaze with the varied colors. The burial grounds are especially adorned with flowers, and illuminated at night, while waiting friends sedulously prepare food and place it with tender hands beside the graves of their shadowy visitors. The "Kami-dana" (god-shelf), or house-shrine, is replenished with candles, food and flowers, perhaps even with a new Buddha and other images, while devout priests go from house to house, beating drums, tinkling bells and chanting prayers. Many curious legends are connected with this festival, but the one which forms the subject of our story is peculiarly weird and pathetic, and bears many evidences of being historically true.

It is the last day of August, and the "Feast of Lanterns" is once again ended. Once more the disembodied spirits have returned to the "city of the dead," there to repose in tranquility till another death day shall open the dread gates of the



tomb. The fires and lanterns which had been lighted among ancestral graves and on surrounding hills to guide these "revenants" on their pathway from the spirit-land, have all been extinguished. The flowers, having answered their mission of love and welcome, now lie scentless and withered around the stones, underneath which is the "temple where the hero-soul had once dwelt." The food has remained untouched by these visitants of the night, and the soft, green, mossy carpet over their graves yields no trace of their airy footsteps.

As midnight approaches a man in human garb can be seen loitering among the curious crypts and sarcophagi of an ancient cemetery not far from the former capital of Japan. It is a grewsome hour and a still more grewsome place, but upon this night the large full moon, like a resplendent ball of jewels, hangs from the soft blue\* dome above, and sends down upon the scene such a bright light as to make the "night seem but daylight sick." Even the delicate ferns and creeping vines are clearly outlined in the pearly brightness, and the tiny drops of dew resting upon their every petal might well make it seem as though even nature was weeping over the errors and superstitions of this benighted land. The last sound of the resonant temple-bell has floated away in musical cadences on the summer-night air, and silence falls, unbroken—for Buddha reigneth here.

Suddenly, the traveler, for such the man proves to be, stops from his noiseless search, and bends low before three monuments standing closely side by side, covered thick with moss, tangled weeds and riotous vines, and all bearing the impress of extreme antiquity. Time has almost obliterated the inscriptions on these stones, but with

great difficulty the character "Unai"\* is deciphered upon the largest one; from the smaller ones on either side corners and carvings have fallen off, and crumbled into dust, while the lichen clings to the rest too tenaciously to yield to the ruthless hand of the stranger. Slowly and silently he removes the earth from one of the graves and brings therefrom a hollow bamboo cane in which he finds the object of his search: some ceremonial garments, bow and quiver, together with a long sword; articles which were in ancient time buried with warriors. So absorbed is the traveler in unearthing these relics that he thinks not of spectres or ghouls, till a piercing sound startles his ear. Can it be the sighing of the tall pine trees above, or is it a mountain spirit that thus wails in agony? Breathlessly he listens for a few minutes, when, suddenly again the air is rent with the noise of clanking swords and cries of fierce combat. Paralyzed with fear the traveler falls upon the ground. He is aroused only by the sound of a voice, and looking up there appears before him a sheeted form.

"On whose forehead year waves rose,  
On whose dank-wove garb lay salty sheen."

and kneeling beside the stricken man, speaks thus: "I am sorely harassed by the persecutions of an enemy and entreat thee to condescend to lend me thy sword, as I have broken my own, that I may be revenged of my tormentors." Trembling with alarm the wayfarer reached for the sword which he had just exhumed from the grave, and gave it to the phantom-man, who in great haste disappeared. Again, silence broods over the place. Spellbound the man listens attentively a brief space of time, when his ear catches again the same terrific shriek. Soon to his great surprise the spectre reappears, and exclaims exultingly: "By

\* At night the sky in Japan is often of mellow, almost transparent blue.

\* Pronounced, Oo-nah-ee.

thine honorable assistance have I slain the foe that has oppressed me during these many years. From henceforth, forward I will watch over thy safety." Thereupon he told the traveler the mournful tale of his love for the beautiful maiden of Unai, as well as that of the rival lover, with whom he had just continued their combat for their jealous loves.

Thus had been enacted before the astonished stranger the famous, traditional "Battle of the Phantom Lovers" at Hades crossroads. Overcome with emotion he lay for a long time as in a dream. Erstwhile the day had dawned and awaking as it were, he started up in surprise and found himself alone—the mysterious apparition, the man of the legend had vanished. At once, the uncanny scenes of the night came back to him with great vividness, but he could hardly give credence to his returning senses, until he beheld before him the broken, blood-stained sword. Trembling he hastened to his lodgings, and related, to his friends, the story as he heard it from his spectral companion of the night.

About a thousand years ago, there dwelt in the village of Ashi-no-ya, a couple whose name was famous for miles around the land of Settsu. Their house according to the custom of those ancient times, was built partly on a plat-form raised out into the river Ikuta. They had vast possessions, waving rice fields extended as far as the eye could reach, rich temples and shrines filled with golden gods, guarded them all from evil, and wealth abounded everywhere, but amid all the gold and gods, the one thing dearest to the heart of the aged couple, was their sole daughter, Hasu, (Lotusflower) whose fragile beauty was almost too rare for earth. Her long, blue-black hair hung in loose tresses about her lovely form, "like to the silken maze in which the chrysalis lies concealed." So great

was the concern of the parents for her, that even from a child of eight years, they kept her closely confined within the precincts of home and watched her with jealous care. But as years increased, her charms of form and character increased also, and these were not left to waste their sweetness alone on home, but her praises were sung the country round, and from far and near the swains flocked to the wooing of the beauteous "Maiden of Unai." According to tradition

"They formed a hedge around the house  
And, I'll wed her, they all did cry."

But two alone of the numerous suitors who sought her hand in marriage were successful in winning the heart of the maiden. One Mu-ba-ra by name, was from her own countryside, while Chinu was a warrior from a hillside far remote. In face, form and character they strangely resembled each other, and each was alike devoted to the object of his love. They both made evident their affection in a thousand different ways, and the heart of the girl was rent in twain because she could not accept the wooing of the one more than the other.

As soon as the evening twilight came, Chinu, bearing rich gifts, sought the cottage of his lovely Hasu, and in pleading accents told of the agony of his heart which was too great to bear, crying out, "O, who can lay before thee greater love than mine, which I now bring to thee, my idol?" Often the maiden was about to yield to his fervent entreaties, when the thought of the sorrow and disappointment of the other lover overcame her, and she felt sick at heart, exclaiming with convulsive sobs, "I can only accept the wooing of him who most dearly loves me."

No sooner would the echo of Chinu's retreating footsteps die away

than the maiden's grief would be broken by the softer voice of him of her own country, who in greater pathos endeavors to show the depths of a love which would outlast life even. In persuasive tones he whippers of the passions of his soul which, go burning through his being, consuming everything but her image, and in ecstasy of delight he clasps her to his heart, believing they are never to part. But soon freeing herself, while tears go coursing down her lovely countenance, she makes faltering answer the same as to the other. Mu-ba-ra unwilling to yield, besought her to cease her vain chidings of heart, but she could not set at naught the sorrow that the rejected one must feel.

Time passed, and meanwhile the maiden pined with this divided love, and despairing she cries, "Alas, what shall I do?"

"What profits me my life?  
I cannot wed the man I love  
While lasts this jealous strife."

The father and mother, filled with alarm at the state of affairs, summoned their daughter and her rival lovers to their presence, and addressed them thus: "Our child is pining with love divided by the equal ardour of your worships, but to-day we intend to fix her choice. Both are alike worthy our regard, and what we have further to say is this: floating on our river is a water-bird—draw your bows at it, and to him that shall strike it, to him we shall have the honor to present our daughter." The lovers were all pleased with the thought. Each with a full charged quiver, and a bow of snow-white wood, stood defying each other for a moment, then, "drawing their bows at the same instant, one struck the bird in the head, and the other struck it in the tail; thus neither could claim to be the better marksman, and to neither could the daughter be rightly given. Instantly the maiden rushed

out upon the platform of the house and in pitiful tones cried out:

"Enough, enough! yon swiftly flowing wave  
Shall free my soul from her long anxious strife:  
Men call fair Settsu's stream the stream of life,  
But in that stream shall be the maiden's grave."

and with these words threw herself down into the river below. The father and mother, frenzied with grief, ran around shouting for help, while the two lovers as quickly followed the maiden and plunged into the stream, seized the sinking form, and all three went down together, and perished in the flood. Amid tears and lamentations the bodies were lifted out of the water and prepared for burial. The parents of the two lovers came to the spot and dug for their son's graves, and so they "laid the maiden in the midst, and the champions on either hand."

"The kinsmen then on either side  
In solemn conclave met,  
As a token for ages yet unborn,  
Some monument for to set."

"And so, beside the causeway,  
They piled up the boulders high,  
To last till the clouds that overshadow us  
Shall vanish from the sky."

"And never a traveler passeth,  
But stoppeth to turn aside  
And mourn o'er the grave of the maiden,  
With the country-folk beside."\*

Such frantic demonstrations of love are not often met with in modern times, and yet it is still a custom for lovers, if for any cause, on account of rank, etc., they cannot marry, to go to the bank of a river, and clasping each other tightly, throw themselves into the swift current to die together. They thus hope for their union in the state of Nirvana, as well as to escape the evils of worldly existence. Only eight years ago such a case came under the knowledge of the writer while tarrying in an old

\* This ballad, dating probably from the eighth century, is found in the "Man-yo-shu," collection of tales of Japan, one of the oldest of the books of records extant. To this book, also, are we indebted for the legend and myths of this story.



federal city about seventy-five miles north of Tokyo.

Generally, little or no sentiment enters into the heart of the Japanese in regard to the marital relation, or social life, but in the earlier centuries, when music, painting and poetry ruled high, and women were conspicuous not only in these arts, but in the political and literary world, then it may be said that the spirit of fervor, intense passion, and even romance became a part of the wooing of the maidens, and many a tale is replete with tragedy and pathos, which shows that the old, old story of love is not without its parallel in the annals of Dai Nippon.

Tokyo, Japan.

The Standard.

### EXPERIENCES OF A CHRISTIAN OFFICER IN THE LATE WAR.

LIEUTENANT X.

To the Readers:—

THREE years ago when I returned from Formosa, my friend, then connected with *The Japan Evangelist*, persuaded me to write my experiences in the war.

I hesitated to do so for many reasons.

The battles I fought were exceedingly insignificant compared with those won by our fellow-soldiers. I myself was not a regular officer. My spiritual experiences were not rich. After all, a soldier's business is to do and not to speak. It does not become him to speak of his own exploits, if he has any, as it is improper for an author to praise his own works.

"Dire est rien, faire est tout" is never so true as in the soldier's case.

These reasons forbade me to take up my pen for years.

Lately I read, with great interest and sympathy, a book entitled,

"How I became a Christian," by Jonathan X. Many passages in it caused me tears. I agreed to his statement, that words of sincerity will find sympathizing readers. Then I can speak about my short Christian experiences of a year, though they are not so rich as his of many years. Neither have I any such skill in writing English as he has. But good readers will read my heart.

Under this motive I wrote the following chapters. I restricted myself to religious experiences only and refrained from the details of battles. If you want to know what Christianity has taught a young Japanese, and how that religion served him in times of emergency, be patient to examine this poor writing

Autumn, 1898.

LIEUTENANT X.

#### I. *Short Sketch of My Past Life.*

Born in the home of a samurai, educated in a Common School and in a Middle School, and finally entering a Mission School I became a Christian during the three and a half years' stay there. After this I spent three years as a teacher in a Northern School. To add one thing more is necessary,—that is, how I became a military officer in the Japanese army. In 1889, when I reached the regular age of military service, a system of providing officers in reserve out of 'Voluntary Soldiers for One Year' was adopted in our army. I volunteered for it, and after a year's very hard work and a trial of three months in a regiment of the infantry of the Imperial Guards, I was promoted to the second lieutenantancy in reserve. How little I dreamt then of a future war!

#### II. *Pen aside, Sword in hand.*

Though my father's war-spirit often urged my boyhood ambition



towards 'a general on horse-back,' and though that without doubt influenced me to become a military officer, my higher ambition was to become 'learned.' To fight in time of national need, but to seek after truth in time of peace,—this I considered, not without some pride, to be perfection of both '*Bun*' and '*Bu*,' (Literary and Military). Now in Japan, the highest education was possible only in the Imperial University. After a long delay on account of several hindrances, I succeeded to enter it as an elective student in the Department of Philosophy. This was in 1894, a memorable year in the history of the Orient. Just before I was going to begin my long-expected study, a 'War Cloud' in the Korean Peninsula spread its mighty hand to interrupt it.

The time of national need came. All Japan arose in defiance of the 'old Dragon.' The cry for the Righteous War rang from the Kurile to Liu Kiu islands. I threw my pen aside and took up my sword. Instead of the class room, or the library, I found myself in the barracks of an infantry regiment of the second reserve.

### III. *My Understanding of War and My View of Life and Death.*

At this time, though the battle of Asan was already won, China's power was not yet fully tried. Their strongfold at Phyang Yang was considered, invincible, and even their 'North Sea Squadron' alone was supposed to be more than a match for the whole Japanese navy. As there was some anxiety even on our seashore, our regiment was sent to Uraga for rear protection of the Yokosuka Naval-port. Very soon Phyang Yang fell and the naval battle of the Yellow Sea was fought with unexpectedly decided victory. We returned to Tokyo with the prospect of being sent to Man-

chooria. Let me tell you here how I felt and what I thought of the war in general, and of the problem of life and death at this time of crisis. The best way is to quote, from a magazine of my former school, a few words of my essay which I then wrote:—

"This war is not for the selfish benefit of our country. It is for the protection of our weak neighbor Corea, and at the same time for China herself. This is the war of the new civilization against the old, to awaken the Orient, and to lead it into light. There is a Divine will in this war. To fight and die in it is a martyr's death. Life is not a trifle. One soul is more than the world. But Heaven to farther its great object, wants human instrumentality. Sacrifices are needed. Must we die? Let us die with praise and thanks. How many precious men of our country were sacrificed to bring out New Japan? That more sacrifices are needed to bring forth New Asia is self-evident. But after the war, the Christians' responsibility in the East shall be very great. Must we live to fight another battle? Let us live with praise and thanks. Death is good to us as well as life, if both are for the Kingdom of God, and for the Heaven-ordained Mission of Japan."

### IV. *Twenty-five Years Old.*

October, 27th year of Meiji. I am just twenty-five years old. If "*Jin-sei Gojū*" (50 years of human life) is a truth, its one half is gone. Looking backward, I thank God that the half of my life was not a dream. But looking into the future—oh, how much work!

The age in which heroes or scholars of olden times marked the turning-points of their lives is near to me. And at this time, a crisis for the Oriental world has come. We firmly believe that "Greater Japan"

can never come unless there be a great reformation in the morals and religion of the people. If this is not so, our nation with her military conquest may be able to awaken Asia from sleep to the glory of the Western material civilization, but she will never be able to become a spiritual leader of the Orient. As the late revolution broke down feudal morality; so would this war break down more of our present moral condition. Then how miserable we would be! Our fellow-country-men to-day do not think of such grave questions, as they are almost beside themselves at seeing the phantoms of military glory. This makes our earnest prayer most necessary. I personally have taken up my sword and left the study-room. What shall I do? Well, nothing else. Only to go forward bravely and open the road for the future, to make our friends feel that the circle of their work is wider than Japan, for it includes at least the Orient. Therefore to die in this war, is Heaven's command. I feel myself little different from most of the other soldiers. Fighting for fighting's sake is not my pleasure. I am providing fields for the future spiritual battle. If happily I can serve in this work and still survive to engage in that more difficult battle too, my thanks will be great. But history gives examples of worthy sacrifices when the Most High wants to forward His great plan on earth. He does not expect too much from one individual. Then I can most willingly offer myself for this great will. Somehow or other, a great day has dawned upon my life in this 25th year of my age.

#### V. *The Dear One.*

To forget everything, even parents and home and one's life for the Emperor, is the spirit of our loyalty down from times unknown. We

are fully convinced of it, and nothing will detain us to proceed to the field of battle for loyalty's sake. Moreover, under Heavenly Grace, I am believed to have good religious conviction on life and death. My strong brother and good sisters will be the joy of my old parents, though they lose me. My friends will perform my life's object which I considered to be my heavenly mission. Truly there ought to be nothing to draw my mind back. Still there was a gentle soul.

Japanese modesty forbids me to write on such a subject. My pen hesitates, I can not speak in detail, but I may speak so far as to enable me to express a little of my religious experiences on this special matter.

That one, though yet in school, was in the future to be in a special relation to me. The subject then we talked about was nothing of sorrow of our separation, but of what should be the one's future on earth after the other had gone before on the heavenly journey which on account of war might happen in the near future. We differed in our views on the states of the heavenly world. I can not speak much, but the point of difference was that one would remain alone in life and perform heavenly duty alone, believing that our mutual relation will continue to eternity. I could not agree to it from an intellectual standpoint. But I felt in my secret heart with thanks and hope in accordance to that view. On this matter, theologians and philosophers can not give their sound judgment. Only poets may sing, if they will.

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#### THE FICTION AND DRAMA OF MODERN JAPAN.

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IT was in the interval between the latter half of the 8th century and the first half of the 9th century

that two kinds\* of *kana* syllabaries were invented. This forms the proper beginning of Japanese literature. In the year 784, the Emperor Kwammu transferred the capital from Nara to Kyōto, then called Heian-jō, or the Castle of Peace. Now, the Heian Age, which is regarded as the hotbed of Japanese literature, includes four hundred years, from the establishment of the capital to the rise of the two great clans, Minamoto and Taira by name. It is a strange phenomenon that the greatest writers in this age were all court-ladies. "*The Romance of Prince Genji*" and "*The Book of Pillow*," the two masterpieces, greatly admired even to-day for their flowery and artistic style, were produced in this period. Murasaki-Shikibu, the author of the former work, is not only praised for the grace and beauty of her prose composition but also for her chastity; while Seishō-Nagon, the author of the latter work, and many other court-ladies of refined accomplishment, failed to stand aloof from the temptations of pleasure, so powerfully presented in that peaceful and luxurious age. Besides these works, tales, legends, and sketches of various kinds were brought forth. Of these, "*The Taketori Monogatari*," or "*Story of a Bamboo Cutter*," is perhaps the oldest and simplest of Japanese novels, though "*The Romance of Prince Genji*," is far more interesting both in plot and style. This is the gist of the story:—

An old bamboo cutter, being one day attracted by the lustre in a piece of cane, picked it up to examine the cause of the lustre. And lo! there he found a baby smiling! The old man was so happy that he fed the baby with tender care, until she became a fair woman. Then the name of Kakuya-Hime, or Lustrous

Princess, was given her by the foster-father. O, how the princes and court-nobles were charmed by this beautiful lady! She was surrounded on every side by courtiers. Even the Emperor could not help but be enamoured by her! But not one could win her heart, she was so indifferent. It was in the serene, beautiful evening of the 15th of August that a band of heavenly fairies descended from the moon, and took her up, leaving all the princes and even the Emperor in disappointment and regret!

In this Heian Age, both Chinese and Japanese compositions were used, the former by the male and the latter by the softer sex. The Chinese composition was used exclusively for official affairs, and the Japanese composition for literary purposes. This may be regarded as the reason why Japanese literature owes so much to the fair sex. But the Japanese composition, which was fitted for the expression of the elegant, quaint and delicate feelings, cherished by the court-nobles and court-ladies, lacked force and power. It could not be an appropriate means of expression for the chivalrous and warlike feelings of later periods. The pen of Murasaki-Shikibu, which was so successful in bringing into light the condition of the upper class, could not depict the enterprising clans, who succeeded the nobles on the stage of society. Toward the end of the twelfth century, Yoritomo Minamoto, the leader of the family, founded a military government. This opened a new era both for politics and literature. It was in this era that the Japanese composition, which is able to represent so beautifully the delicacy of human emotion, was gracefully amalgamated with the Chinese words, which are forcible in their nature and fitted for the expression of what is great

\* The two phonetic systems, one consisting of 50 letters, and the other, of 47 letters.



and courageous. "*The Story of the Decline of the Taira Family*\*" is one of the finest results of this amalgamation, and may be regarded as the monument, which marks the beginning of a new linguistic development in Japan. *The Tsurezure-Gusa*,<sup>†</sup> or "*Book of Idle Hours*," written by Kenkō Yoshida, is also of the same style with the work just mentioned. This book is one of the most learned works in the Japanese literature of the 14th century, though very small in its volume. Yoshida is a sharp critic of that century; and a Buddhist tone pervades all his criticisms on religion, literature, manners, and customs. It was also in this century that *Utai*, a kind of play, came into existence. The *no* dance was performed in this play. The *utai* is a simple romance, whose style consists in a harmonious union of the style of "*The Taira Family*" with the vulgar songs in those times. All the pieces of the play are filled with Buddhist spirit. This shows that the literature of Japan was in the hands of Buddhist priests in those times.

So far about the literature of ancient and mediaeval Japan. Let us now proceed to the *Yedo* and the *Meiji* eras, and study their literature. But the field of the literature being too broad for a magazine we will confine our survey to the fiction and the drama of modern Japan.

The troublous time of Japan, which goes by the name of *Sengoku*† in her history, was brought to an end with the establishment of the Shogunate by Iyeyasu, in the year 1603. This military ruler, though a warrior, had the insight that culture is an indispensable factor for the peaceful advancement of a people. He earnestly encouraged learning and the arts of the time.

It is not too much to say that the literature in the Tokugawa Regency made such great progress as to come to occupy a special position in the history of this country. The Regency extends over the interval of nearly three hundred years, until the administrative power was restored to the Emperor, in the year, 1868.

It was in the Genroku Period (1688-1703) that the novel and the drama were respectively developed by Saikaku and Chikamatsu. These two writers did for the literature of Japan what Richardson and Fielding did for that of England. It is an interesting coincidence that Saikaku and Fielding are similar to each other in their character. What Taine says about Fielding may appropriately be turned over to Saikaku. This Japanese novelist "was a gay, rollicking fellow, who laughed at virtue and hated all pretensions to dignity." His *Ichidai-Onna* and *Gonin-Onna* are full of "much coarseness and vulgarity; but the time when (this Japanese) Fielding wrote was remarkable for the low tone of manners and sentiment." Peace in those times brought forth wealth upon the people, and the warrior class was degenerated. The people became enterprising in their business. If they had been furnished with good opportunities, they would have contributed much for the advancement of Japanese trade and commerce. But the idle warriors ruled over the commons by the mere force of inertia. The latter had not any of the privileges given to the former. The people were forbidden to open commerce with foreign countries, nor were they entitled to engage in any public affairs. Where could the immense amount of money, accumulated by them through the peaceful years, get its exit? The only exit left for the money was sensuous pleasure and luxurious life.

\* *The Heike Mono-gatari*.

† The world of wars.



One half of the money was spent for the ornaments of domestic furniture and such trifles as *chanoyu* utensils, while the other half was lost in the indulgence of passion. Saikaku was born in such an age. One of his critics says, "In short, the novels of Shōjyu-ken\* are popular records of the Genroku society, in which warriors or merchants, the beautiful or the ugly, every thing on the horizon of that society, were all penned by him." Minute descriptions of the situations and surroundings of the warriors and people were, in his works, combined with gay and life-like delineations of customs and manners peculiar to those times. The dialogues between warriors, the transactions among the people, petty quarrels and gossips among women, every day occurrences at barber shops and public bath-houses, etc., are so skillfully depicted in a terse style, that they present a great panorama of the actual society of the luxurious and corrupt age. Thus the novelist's observation of the outward circumstances was quick and to the point, but his pen failed to draw the subtle and tender pathos and heart-conflicts of human nature, upon which the processes and events of his story are to be based. From this, it follows that Saikaku's merit for the cause of Japanese literature does not consist in the deep insight into complicated human nature, but in his terse and fluent style, by which his sharp observation upon the actual customs and manners was expressed. If we mean the word novel to be the delineation of passions, characters, and incidents, supposed to be real, we may say that Saikaku succeeded in that part of depicting incidents, and passions to some extent. But his incidents and passions did not have a life-like unity in his characters. It was in his

fifty-second year that he parted with the world, leaving these words to a later generation: "Fifty years of life, which is said to be man's lot in this world, is too much for me. Now, that I lived two years more, just to enjoy the view of the moon of the fleeting world!" He played with the world. It never occurred to his thought that life is earnest. But we will not do him justice, if we overlook the fact that he is the pioneer of the Japanese novel.

We come now to the dramatist of this Genroku Period. It was by this dramatist, Chikamatsu, that the amalgamation of Chinese and Japanese words, which had been done by the authors of "*The Story of the Decline of the Taira Family*" and others, passed through another change of process. It was by him that Chinese and Japanese elements, on one hand, and the refined and the vulgar, on the other, were harmoniously united. His work consists of some hundred volumes, which may be divided into two classes, the historical and the social. Most of his historical dramas were written in the Genroku Period, while most of his social ones, in the Hōei and Shōtoku Period (1704—1716). Before the appearance of Chikamatsu, Japan had no proper drama. She had only *utai* (of which we have spoken already), which may be regarded as the germ of Chikamatsu's, and, therefore, of the Japanese drama. Of his historical dramas, the one, entitled "*The Kokushōya Kassen*," or "*The Battle of Kokushōya*," is most widely known among the people, and is perhaps the best of his historical dramas. The gist of the plot is this.—In the former dynasty of China, called the Min, one of the king's ministers was driven, by some reason or other, out of the kingdom. The minister came to Japan, and, after some years, married a Japanese woman. In the

\* Another name of the writer, which means "Pine-tree-longevity-house."

course of time, they were blessed with a child, whom they gave the name of Teiseikō. When the son grew to be a man, a Chinese princess, the sister of the Emperor, drifted upon the shore of Japan. Teiseikō learned from this princess all about the troubles of the Min dynasty. She told him that her brother, the Emperor, and the dynasty were in danger of a bad minister, called Ritōten, and that Gosankei, a loyal minister of the Emperor, was suffering great trouble and difficulty in his work to save the dynasty. Now, the knightly spirit of Teiseikō was aroused to its highest pitch. He at once made an expedition to China, and, assisting the loyal minister, succeeded in purifying the court and the government. Such is the story of this historical drama. It consists of five acts, each containing two or three scenes. Now, this Teiseikō is nothing but Kokushōya. It is said that this drama was written to represent the chivalric and knightly spirit, which was the ideal of the warriors and the people. The expedition brought out by a Japanese warrior to save a foreign dynasty from danger—such was the very thing the people aspired to.

Of the social dramas of Chikamatsu, "*The Tenno Amijima*," "*The Onna-goroshi Abura-jigoku*," and "*The Meido-no Hikyaku*" are said to be his masterpieces. Indeed, it was by these and other social dramas that he showed himself to be a poet of insight and sympathy. The first just mentioned depicts the heart-conflicts of a merchant, Jihei by name, who stands in a dilemma between his faithful wife, with self-sacrificing spirit, and a singing girl of strong, chivalrous disposition. The characters of these persons are skillfully represented, and the process of intense pathos and sentiments, through which they are finally led

to a terrible catastrophe, is delineated with a masterly pen.

Comparing Chikamatsu's drama, both historical and social, with "*The Romance of Prince-Genji*," the greatest work in the ancient Heian Period, we find how the latter is surpassed by the former in the breadth of stage, in insight and in sympathy. The social dramas, whose theme is the common people, or rather, the merchants of Osaka, and the historical ones, whose theme is the warriors and court-nobles, comprehend almost all the social life of Japan in the Tokugawa period. Although Chikamatsu's works are dramas, yet they were not intended to be plays. They were only sung, in accordance with the *mokugū-geki*,\* then making a stir among the people. The chief merit of these works of Chikamatsu consists in this that the hitherto dramas, which had been simple tales, were turned into systematic and complex ones. There were seriousness of spirit and warm sympathy in all these works. Especially it seems that this dramatist had an insight into the nature of Japanese women, which fact is attributed by some critics to the good influence of his wife.

There yet remains a writer in this Yedo Era. He is Bakin, the father of Japanese romance. It was in the later years of this era that he flourished. A Japanese proverb says. "After pleasure, comes grief." This was true in his time, for the great expansion of Japanese social life through the Tokugawa Regency came, in its later years, to a miserable end. The *daimyōs*, or lords, warriors, and even the *Shogun* himself sunk into difficulty with debts. Their luxurious life, so carelessly led, could not but come to this regrettable result. In short, Japan in those times was almost in bankruptcy. Now, Bakin, who was sober

\* A kind of puppet-dance.

and serious in his character, saw what was the thing just needed by the people. He made up his mind to teach them the existence of the law of compensation, or "the reward and punishment principle" in Japanese for that law. The voluminous writings of this Japanese Richardson, which consist of about three hundred volumes, were all used as the means of expounding the law. And they were all romance. In this respect, Bakin may be compared to Scott, though some say that he is a Japanese Shakespeare. "*The Satomi Hakken-den*" is his greatest work. The eight virtues, as loyalty, obedience, friendship, righteousness, and others, are all personified in the eight warriors of the Lord of Satomi.

Putting aside the drama of Chikamatsu's school, for the time being, we find that Saikaku had many followers in his realistic novels. But all of these novels were really simple *jōwa* (lust-tales), without any principle, ideal, or complicated plot. In fact, though the seed of fiction was sown by Saikaku's novels, yet it was by the romance of Bakin that Japanese fiction made great development, both in its plot and thought. His romance had many unnatural and wonderful stories and events, and the characters were also extravagant. But we ought to recognize that it was in his romance that moral truth and the immovable law of compensation were emphasized and enforced. The petty and foolish tales were forced by him to give their place to the sober doctrines, represented with grand plots and dazzling style. This compensation-principle in novels had been adopted by many of the later novelists and romancers, until it suffered a great blow in the Meiji era.

The people who passed through the great revolution of 1868 could no more be satisfied with the romantic

fiction of Bakin or with the simple passion-tales of Saikaku. Naturally, those who felt the dissatisfaction first were political writers, who were entertained with the Western learning and culture, much earlier than the common people. They longed for more practical and realistic fiction. It was by them that such writers as Lytton, Disraeli, Scott, etc., were introduced into the Empire. The people came to see how superior are the Western novels and romances to their own, both in plot and thought. They saw that the process in the Western novels and romances is natural and rational, and that their expression of human feelings is very fine and interesting. It was by these circumstances that the stage of the Meiji fiction was opened.

No one who studies, with fair mind, the Meiji fiction, can fail to see that Mr. Tsubouchi, the principal of the Waseda School (maintained by Count Okuma), is the first in opening the way for the present literary productions. It was he that pointed out the defects of the compensation novels and romances and earnestly insisted that they have a position of their own and are not the servant of the moral. He emphasized that literature is a branch of fine art, whose primary organ is the æsthetical sense. He rejected the usual method of the former novelists of forcing characters into a certain idea or design, thus making a violation against psychological laws. "*The Shosei-Katagi*\*" and "*The Saikun*†" of this writer, who is known by the people by the name of Harunoya or Shōyō, may be taken as the type of the new novels. He soon found several followers such as Shimei and Bimyō. The greatest part of the stage of the Meiji literature has been played by this school, and it

\* "Students' Disposition."

† "A Wife."



still keeps its predominance over all the other schools. But it was not by Mr. Tsubouchi that the new Meiji novels made a great development. This merit should be attributed to such novelists as Rohan and Kōyō.

Before we proceed to talk about Rohan, Kōyō, and Bimyō a little more, let us study who succeeded Chikamatsu in his drama. He found his immediate successors in Izumo, Takeda, and some others, all of whom had produced many dramatical works, which are still adopted in Japanese theatres, with some modification. Among the present writers, Mr. Fukuchi may be regarded as a dramatist and play-wright. His play of *Kasugano Tsubone*, a brave and wise nurse of one\* of Ieyasu's grandsons, was put upon the stage by the great actor Danjyūrō. After him, Mr. Tsubouchi, who had been known as a novelist, has come to attract the attention of the public as a play-wright. It is in his drama that the excellencies of Chikamatsu and other Japanese dramatists were to a certain extent, harmoniously united with those of Shakespeare and other English dramas. "*The Kiri-hitoha*," a play in which a sincere warrior of the Tycoon's family, Katagiri by name, is represented, is said to be the best of his plays. Besides these two dramatists, a younger writer, Ryūrō by name, is said to be endowed with dramatical genius, but we have yet to speak about his work.

We have no more space to dwell upon the subject, and let us make a brief survey about the three novelists, mentioned above. It was Bimyō, who first made the attempt to use the ordinary colloquial for the expression of complicated feelings and sentiments, as the hitherto composition lacked this qualification.

Many of his novels were written in colloquial. But it was soon found that it has no elegant elements, while it is monotonous. Now, it was this circumstance that led Rohan and Kōyō to adopt the terse style of Saikaku, who, as we have found, was so skillful and masterly in depicting the manners and customs of the people. The so-called revival of the study of Saikaku refers to nothing but to this fact. But it was not the thought of Saikaku but his style that they studied. The work which is said to be the masterpiece of Rohan is "*Isanatori*," or "*Fisherman*," while "*The Kyaramakura*\*" is regarded to be the masterstroke of Kōyō. All of these three novelists have produced many novels, and still enjoy the highest reputation at present. A critic wrote a long review on their works, and said that Bimyō analyzes and discusses the characters in his works and, thus, has a tendency to cool the reader's feeling, while Kōyō has a warm sympathy with his characters, though lacking insight; but Rohan has both sympathy and insight, which are the two necessary qualifications of true novelists. In addition to this criticism, we may say that Kōyō is broad in his sympathy and observation, while Rohan is deep but somewhat limited in these things. Sadayū, the heroine of "*The Kyaramakura*," represents the so-called Yedo tempert, which is a favourite theme of the author. As Saikaku and Chikamatsu took their subjects from the merchants of Osaka, so Kōyō's hobby is a chivalrous woman of Tōkyō. As for Rohan, it may be said that he is surpassed by none in bringing the evanescent change of mind into light. For instance, the change of

\* "*Aloe Wood Pillow*."

† By this a chivalrous spirit, which offers even one's life for the cause of the weak against the strong, is meant.

\* Later, the third Shogun, Iyemitsu by name.



Shōzō, the hero of "*The Hitosashi Tsurugi*,"\* from his indolent and lazy disposition into a strong-willed man, is skillfully represented. The process which leads to this change is natural and realistic.

A young lady, Ichiyō by name, was, for some time, the object of admiration for her pathetic novels, and the public expected much from her. But she was called by God, a few years ago, leaving the public in disappointment! Besides, there are some young writers, who are coming

into prominence, but it would be too early to say anything about them.

It was sometime ago that the *Waseda Bungaku* collected many opinions of outsiders on the Meiji literature. Any one who reads them carefully will not fail to see that they all agree in this, that the present novels are too narrow and limited in their sphere. The cause of this narrowness is, I believe, the comparative immaturity of the thought of the novelists, in addition to the newness of Japanese society itself.

C. NAKAMURA.

\* "A Single Sword."



Conducted by Mrs. COROLYN E. DAVIDSON.

MOTTO: "For God and Home and Every Land."

PLEDGE: "I hereby solemnly promise, God helping me, to abstain from all alcoholic liquors as a beverage, including wine, beer and cider, and that I will employ all proper means to discourage the use of, and traffic in, the same."

OBJECT: To unify the methods of woman's temperance work the world over.

BADGE: A knot of white ribbon.

HOURLY PRAYER: Noon.

METHODS: Agitate, Educate, Organize.

DEPARTMENTS: Preventive, Educational, Evangelistic, Social and Legal.

THE POLYGLOT PETITION has been circulated throughout the world and signed by representatives of over fifty countries. It asks for the outlawing of the alcohol and opium trade and the system of legalized vice. The chief auxiliaries of the W. C. T. U. are the United States, Canada, Great Britain, Australia, South Africa, India, Japan and the Sandwich Islands.

## FOOD REFORM.

By Miss H. Frances Parmelee Supt. For. Aux. Japan  
W. C. T. U. Food Reform Department.

OUR neighbor's little daughter, aged only three or four, precocious and old for her years, was watching my mother preparing asparagus for cooking. After a little silence she said "I like sparrow grass." Mother corrected her say-

ing, "It is not sparrow grass but asparagus." Again, later, she called it sparrow grass; again was she corrected, when she broke out in broad yankee dialect, "Well, I always have called it sparrow grass and I s'pose I always shall."

If only three or four years of life on this earth are sufficient to establish an incorrigible bent to fix one in ruts, it is not my hopeful expectation that a few words of mine this afternoon, will oust my hearers from the ruts and prejudices of generations, so I would ask those who are complacently satisfied in the possession of *perfect* health, those who have no desires for the improvement of the race, those who are "dead sure" that the way of their fathers and grand-fathers was all right and that there is no better way than their own and who have a horror of stepping out of the beaten ruts — to please pay no attention to this paper.

Doubtless there will be questionings as to the relevancy of a department of Food Reform in connection with an organization whose first object was reform in the matter of alcoholics and narcotics.

To an up-to-date white Ribboner there is no irrelevancy, for though the W. C. T. U. methods in the beginning were limited to moral suasion, prayers, pleadings and talk, they have come to be of the most practical, hard-headed, far reaching, common sense kind, for the W. C. T. U. gets down to first principles and studies the true relations of things, or causes and effects, to each other. There is nothing affecting the welfare of the human race, which is outside the interests of the W. C. T. U. It is not supposed that this will be apparent to those who are opposed to all reforms.

The exhortation to temperance is a wide one, and if strictly obeyed, might reach farther into our own lives and extend in more directions than careless unthinking individuals, or those half-in-earnest souls who occasionally sigh for simpler, more less-time-consuming, more natural ways of living, have any idea of, or might be willing to admit.

The drink and tobacco habits are

but forms of intemperance. They, who would be temperate, must study all forms and causes of intemperance. Improper, innutritious and exciting foods make cravings for stimulants. This department of W. C. T. U. has for its object the study of the whole food question, not only with reference to the drink and tobacco habits, but with desire to learn the way of perfect health to all.

Most of my auditors have probably no question as to the value of food reform, to the man addicted to alcoholics and narcotics, who through ignorance or poverty lives on poor food poorly cooked, but probably do not see the need of it for the rich man with no noticeably bad habits.

What I have time to say now will be directed toward the wider subject of food reforms, and that to convince of the need of it rather than to show the method of it, believing that if thought could be awakened on the general subject, each one could study or discover the proper method suited to his or her need. I shall quote indiscriminately, for most of my thoughts are largely like second hand clothing, not always fully made over or adopted.

We are well aware that the moment one says a word about "hygiene," "wholesome food" or varies the accepted routine or regimen of eating and living, the corners of mouths begin to pucker, eyebrows are lifted, heads are turned, while that awful damning word which some of us have learned to hear with the greatest imperturbability "O, a crank!" is ejaculated, and remarks and criticisms sometimes little short of the brutal are made. For, from the time of Isaac and Esau down, if a person is approached from the side of gastronomics, or spoken to of his stomach, a very sensitive subject is broached, for the stomach is the very life of the biped, and time-honored customs and habits can no more be

lightly trampled on now than in the time of Hypatia or Gallileo or William Lloyd Garrison.

Seriously, is it not an insult to the Almighty, who created man in his own image, to suppose for an instant, that the strength, power and glory, *physical*, as well as spiritual and intellectual, with which He is ready to endow human beings as the very sons of God, is satisfactorily represented at the present time by men and women in the average state of health of those we see about us.

If we obeyed the laws of health, would climate have so much effect upon us? How many of us can take a walk of five miles or sit for two hours listening in a public gathering without weariness? Who of us in the prime of life even, are not wearied to the extent of losing sleep, by a day or two of close, steady mental application, or even by a smaller cause? Are we, men and women with more or less dyspepsia — and hundreds have it who do not recognize it — with bad breath, with nerves easily upset, perhaps by the crying of a child, the steady blowing of the wind, the buzzing of a fly, or an exasperating unkind remark, we with coughing catarrhal throats and bronchial tubes, people who break down in the prime of life — are we honoring the Lord with our bodies which should be the temple of God? Is there any reason in nature why people should not live to a healthy, happy, useful old age of even one hundred years? Where is the man or woman or even trained surgeon, with nerves and muscles steady enough to hold two pin-points steadily together for five minutes or three minutes or even one minute? How many of us nerve strung missionaries, five or ten years in the field, can endure a little unusual excitement, and that perhaps the simplest, before retiring, without losing perhaps the most of a night's sleep, while

the loss of a night's sleep finds us with little reserve strength, so that a day is also wholly or partially lost?

To how many men and women is work, steady and long continued, the simple putting forth of power, either physical or mental, the using of all one's faculties, a clear joy and pleasure as it ought to be, and that, aside from the results attained by that work. How many of our acquaintances, not yet old people, have, unsteady shaking, nervous hands, how many have frequent or occasional pain in the back of the head or neck, headaches, backaches, sideaches, rheumatism or neuralgia? How many of us have settled down to it to make the best of it as the natural order of things, actually believing it to be the Lord's plan for us all, not realizing that laws have been violated, while perhaps had we all, and our parents, known the laws of a healthy life, all or much might have been avoided? I do not believe all this sort of thing is the Lord's will concerning mankind. Proper food, proper air and proper exercise with proper clothing and clean linen ought to make and keep a healthy, sound, happy body, without the need of any thing abnormal or unnatural in the line of drugs, medicines or surgical operations.

As has been said, any remedy which undertakes to cure a malady without a change in the habits which produced it, is a false remedy. The doctor who claims that one can be cured of a disease while still violating the laws of health is "maligning nature." It is a mystery how intelligent people can go on year after year, letting custom and tradition and appetite dictate what their food and drink shall be, without even once inquiring why, or considering the relation of food to all these common ills, or without realizing that the body is a unit, that the stomach is the head centre of life and vigor, that a pain



or discomfort in any part of the body ought to be looked after *there* at the fountain head. A good stomach and fresh air and exercise make good blood, and good blood makes health. There can be no disease or pain or discomfort (except in case of accident) without impure or improper blood. As the blood penetrates every fiber of the being, rheumatism or neuralgia, an ache or pain in the most distant part of the body are simply the stomach's warning that the laws by which it furnishes proper blood and nutrition have been violated. Yet intelligent people will say, "Oh, the trouble is all in my head or my heart or my back or my lungs or throat, my stomach is all right."

(To be concluded).

#### "THE TRAINING TABLE."

IT is well understood that when an athlete wishes to be in prime condition, he must resort to a particular diet. His nerves must be strong and sound. Therefore he renounces tea, coffee, tobacco, and alcoholic stimulants. His stomach must be kept free from acidity. Therefore he abjures sweets. No extra strain must be put upon his digestion. Therefore pastry and all rich French compounds are prohibited to him. A steady hand and a clear head are the results.

Now for what are all these elaborate preparations made? O, in order that a race may be won, or a game of ball, or so that a high jump may be taken, or a hammer thrown further than another might throw it. For these transcendently important "events," self-denial and abstinence are gladly practiced. Young men cheerfully give up their precious beer and cigarettes for these lofty purposes, and every body applauds and says "How fine."

But how is it when the genuine work of life comes on? A situation is to be obtained. To fill it requires the utmost exertion of body and mind. Does the young man "train" for it? Not at all. Nobody thinks it worth while for him to give up his smoking and drinking, his sweets and his stimulants for anything so insignificant as success in his life work. Nobody thinks it worth while for the merchant or man of affairs, who is carrying responsibilities and to whom the reaction after the delusive calm or energy imparted by cigar or champagne means frightful, often fatal, waste of vitality — nobody thinks it important that he should "train."

The stark folly and the obvious immorality of this view must be patent to any one who chooses to stop and think about it. One is almost "ashamed to argue a point so plain" and yet it seems necessary to remind this world often that "condition" depends more upon diet than upon any other one requisite. Occasionally an individual is encountered who can digest anything, and keeps well, no matter how he treats himself, but most of the human race feel speedily and sharply any abuse of their stomachs.

Those of us who have insisted upon setting a "training table" three times each day in our own homes, excluding from it all but the most nourishing and digestible food have often been called "fussy cranks." To be sure, children thus fed have escaped the illnesses, petty or large, which have attacked those of differently managed families, but this has been fatuously attributed to lucky chance. The singular inconsistency of it all stares the public in the face and yet does not seem to be seen.

The obligation of human beings to do their work in the best possible way — to make the most of their talents of whatever kind — to keep themselves in good health so far as



possible, is only scantily acknowledged. It is as wasteful and wicked to eat a piece of cake or smoke a pipe which we have reason to think will lower our vitality and make us liable to a headache or any sort of weakness, as it is to burn up a five-dollar bill. It is nothing short of stealing from those to whom we are under the obligations of service, whether service of love or service of pay.

If "training" is necessary in order

that men may be kept in condition to win games, it is far more necessary that men and women "train" for the severe and exacting duties of life. Above all, if little children are to be well, their diet must be simple and wholesome and regular. Let us all "train."

By Kate Upson Clark.

From the "Congregationalist."

July 7th, 1898.

## Woman's Department.

Conducted by Miss ANNIE S. BUZZELL.

### A GLIMPSE AT DAILY LIFE IN A GIRLS' SCHOOL.

THIS home school, which is only one of a good number in Japan, into which I invite you to enter and look around, is one that has been established, or rather one that has grown out of the needs of some young girls who became Christians in the mission Sunday schools, and who, being sadly persecuted at their homes, were taken by the missionary ladies and plans made for their training and education. There were two or three Bible Women in the Home, and they cared for the girls at first, but gradually, as a course of study was outlined, and a school founded upon a regular basis, all the helpers and teachers necessary for such an institution were gathered.

#### *The Home.*

Our dear sisters across the water have sacrificed and toiled to give us the money for this comfortable building, which is more than just a

house. It is a home. The missionary lady (or ladies) who is at the head is looked upon as the mother of the family, while the good Bible Woman, who is sort of a general advisor to every one (the "mother" not excepted) is called "Auntie." The elder girls care for the little ones, and the little ones look up to them as their sisters. All have a part in the work of the Home, and each one takes pride in doing her work well. Come into morning prayers with me, and let me show you the family. It is half-past six in the morning. The rising bell called all out of bed at quarter past five, and breakfast was at six, and now all the family are gathered in one room for morning worship. Can you sit on your feet for half an hour? If not the girls can bring you a chair, but they are ranged around the room, sitting on the floor, Bibles and hymn-books in front of them. Before we

make our low bow and say our "Good morning," let me introduce them to you.

*The Family.*

First, nearest the fire-place (this room is in the foreign part of the house) sits the foreign teacher, or teachers, if there happen to be two or three for the work, and all are on the field. But we will call it only one, for even if there are more, they must be a unit, if they hope to have unity and peace in the Home. At the right of this lady is the youngest child, a little six year old with a face like a sunbeam, always dimpling with smiles. Her father is dead, and her mother is cook in a foreign family, and has been obliged to "farm her children out" while she works for their support, now that this little Chrysanthemum (that is her name) is old enough to go to school, her mother has put her in here, and pays two-thirds of her support. At the left of the teacher is an eight year old, who is in just the same position, her father dead, and her mother cook in a foreign family. She was a naughty, stubborn child when she came two years ago, but now she is polite and obedient and gentle, as a little girl ought to be. Next to little Chrysanthemum is the middle-aged Bible Woman, a good, faithful worker. She is the widow of an evangelist, and feels strongly her call to preach the blessed Gospel news in the homes, to the poor women who can so seldom get out to hear it in any other way. Near her is her oldest daughter, thirteen years old. There is another little girl who lives with her grandmother, but will probably be here sometime. Next is a little girl of nine who has been here one year. She is a better girl than when she came, but there is still room for improvement. All the little girls go out to the public primary school, and they are very

much ashamed of this one because she is not as careful of her conduct at school as she should be. They make her one of their special subjects of prayer, and it is not an uncommon thing to hear them pray something in this wise, "And, oh, Lord, bless the one sister that does not do good actions at school, and help her to show forth the glory of the Lord, as every child who goes forth from this house ought to do;" and once such a prayer continued with, "Why, Lord, sometimes she even has to *stand on the floor.*" But she is a much better child now, and we hope will soon be as much of a model as the rest. Next to her sits a slender, pretty girl of sixteen. She has been in the home for several years, since before the school was really established. She is the child of Christians who were very, very poor. Every winter this delicate little girl would be very ill, and one year the doctor said she could not live in the small, close, cold house where her parents lived. The missionary ladies took her into their home to see if they could save her life; and they did. They cared for her tenderly all that year, watching over her day and night, and the next fall she was able to go to school, and has grown stronger year by year. She is a very sweet, gentle girl. Next to her sits her room-mate, who has graduated from the school, and is now the helper for one of the ladies. She has been supported several years in the school, and so is staying as a worker now for awhile to show to the Lord and the Missionary Society her gratitude for her education. What does a helper do? She is the missionary's right hand. She reads the letters that come written in Japanese, and answers them from the teacher's dictation. She translates. She goes out calling sometimes with the teacher. She helps her prepare the Bible lessons she is to teach in the

Japanese language. She writes out all the things that are necessary for the pupils to keep up good class work. She is always ready to do any of the thousand and one little things that need to be looked after by this busy woman in this busy Home. She copies for her. (She will copy this article for the Evangelist.) She watches for opportunities to spare her teacher's time and strength. She has charge of the weekly prayer-meeting for the children in the Home. She teaches in two Sunday schools every Sunday. She teaches music to some of the younger pupils. And then her spare time she gives to study.

The next girl has been here two years, and has two years more to study. She is the daughter of an evangelist, as is also the helper to whom we just introduced you.

Next in the row sits the cook in the Japanese establishment. She is a Christian woman with an old mother and three children to support. She is one of the many women in Japan who have been sent back to their own homes by their mothers-in-law who did not like them. This woman knew nothing about Christ when she was sent home, her children disowned, and another wife taken in her place, but now she is happy and works hard, so thankful that she can earn enough to care for her family.

Next to her is a little girl who helps her in the kitchen work, a little waif of a child who has an ugly, wicked father, who wanted to sell her into a life of shame. Out of pity, and with a desire to save the poor little thing, if possible, a missionary gentleman paid for her, and she was taken in here to be used as a little waiting maid, taught how to read and write and to be trained into a servant. She was a willing worker, from the first, but she was a naughty, stubborn child, and made so much trouble that the missionary lady was almost at her wit's end to know what

to do with her. All the household were discouraged, and began to think she might just as well go back to her father, and to the old, wretched life. The missionary wondered what more she could do, and began to question whether it was worth while to spend so much time and nerve and strength on one who seemed so utterly hopeless. But, as she thought and prayed over it, suddenly the thought "Love never faileth" came to her, and the question, "Do you love that poor neglected child in the kitchen, as you love your neat, pretty children who go to school every day, and have every inducement to be good and sweet. And she had to confess that she did not, but she asked the Lord for help. And promised that she *would love* the child. And she did, and strange to say, the next time that little girl had a stubborn fit, the teacher, instead of thinking, "Oh, dear! Here it is again. What shall I do?" Actually had an ache in her heart, as she took the naughty, sullen girl up to her room, and noted the ugly, unhappy face. She expected to be punished, so was surprised when the teacher sat down, put her arm around her and drew her up close to her, in spite of the dirt, for the child did not like to be clean. She almost had to be forced into the bath, and there was often a fight to get her hair combed. But the teacher did not notice these things now, for she loved the child. She talked to her gently, and told her she loved her, and by and by the ugly look faded away, the stubborn face relaxed, and the child sobbed and cried, and promised to try and be good. And she has tried. Sometimes she would be a little naughty, but just a few loving words would set her right. She hated to study, and often would not listen to the girls who tried to teach her, but now she has two or three hours of study every day, and enjoys it. She



has her own Bible and Hymn-book, and takes her turn reading her verse at prayers. It has not been eight months since the teacher began the experiment of loving, but this little girl is wonderfully changed already. She is clean now and bright and happy. She does her work well, and takes pride in it. She likes to go to Sunday school, while before she had to be forced to go. She goes to the children's prayer-meeting, and enjoys it, and in every way shows how changed she is. Is there not hope that she may become one of the Lord's own redeemed ones? Surely, it is true that "love never faileth."

Next to her is a little girl from the country. Her brother is an earnest Christian, and he wants his sister to have a Christian education, so he supports her in the school, in spite of the opposition of his mother and wife. They are beginning to be glad now, as they see how she is improving, and we trust that each vacation, as she goes home, she may exert a stronger and stronger influence over them for good. Just over there is another who has just been sent from a city farther north, by her brother in the same way. It is a hopeful sign for the future of Japan when we thus see the Christian young men willing to work and sacrifice that they may give their sisters the benefits and blessings of a higher Christian education.

Next in the circle is one whose story should be a warning to all young girls who are tempted to disobey the injunction, "Be not unequally yoked together with unbelievers." She was educated in a Christian school, and was a teacher here for three years, happy in her work, and filling well a place of responsibility and usefulness. But her father wanted her to marry, and there came an offer of marriage from a young man whom she did not know, but who, she did know, was not a

Christian. She ought, of course, as a Christian girl, to have immediately refused to consider, even for a moment, such a proposal. But he had a good home and plenty of money, was kind and did not object to Christianity, and the prospect was alluring. She was sure she could lead him to Christ, and so, in spite of the pleadings of her teachers and friends, she went headlong into the unhallowed marriage, and was taken to her new home, a home where the god-shelf was predominant and the mother a heathen, who hated Christianity. The young wife tried her best to do her duty, but her mother-in-law despised her, and in little more than one month sent her back to her own home, and soon took another wife for her son. The poor girl saw too late that her teachers had advised her wisely, and bitterly did she repent of her folly. But her Lord led her gently, and called her tenderly, and now with renewed consecration, she is working for Him in humbler service than before. She is now the matron of the household, does the purchasing, looks after the culinary department, etc. But, from the fulness of her heart, she wants to teach others the way of life, and every spare afternoon finds her out doing house to house teaching, and some day the Lord may lead her into that for her life-work.

*(To be continued.)*

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#### NOTES.

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This year's statistics for the Scripture Union in Japan show that the whole number of members of the Union is 9,819 at present.

\* \* \* \*



At the same time a series of papers on Mission schools for girls, read at a recent Woman's Missionary Conference in Tokyo, will be commenced.

\* \* \* \*

The vernacular papers learn that this year's harvest of rice, which forms the staple food of the people, was very good, some 42,000,000 *koku* being raised, while the average figure is 36,000,000 to 38,000,000.

\* \* \* \*

The Department for Communications has given notice that the form of the existing one-sen postal card will be changed and that its color will be a light red. The new cards will be issued after Dec. 1st next.—*The Yorodzu*.

\* \* \* \*

In the December Number of this magazine there will appear a translation of Dr. DeForest's Tract on *Mixed Residence*. The first edition of this Tract in Japanese, comprising 3000 copies, was exhausted in two weeks; and the second edition is now out.

\* \* \* \*

We wish to remind our readers that back volumes of *The Japan Evangelist* bound in silk can be obtained from the Methodist Publishing House, Ginza, Tokyo. Price *yen* 2.50. These books make interesting Christmas presents for the home friends. Try them!

\* \* \* \*

There are now in Japan 29 railway companies, the total length of the

lines owned by them amounting to 1872 miles. The lines now being built will double this length. The total sum of their income during the first half of last year is said to have been *yen* 73,280,334.—*The Yomiuri*.

\* \* \* \*

The Second United Prayer-Meeting of the *Kinki* (Kyōto, Ōsaka, Kōbe, etc.) Congregationalists was recently held at Kyōto, being led by Rev. T. Osada. It was attended by some 350 members of the denomination. A correspondent of *The Fukuin Shimpō* remarks that it was one of the most successful and edifying meetings in recent times.

\* \* \* \*

How many of our readers and friends will try to secure new subscribers to our magazine? A certain subscriber, who formerly borrowed *The Japan Evangelist* from a friend, on learning that there was need of a larger subscription list, subscribed for himself and also persuaded a friend in America to subscribe. A little help from each will mean a great deal.

\* \* \* \*

The *Hansei Zasshi* learns from vernacular papers that capital punishment will be erased from the criminal code on the eve of the new treaties going into force in July of next year.

\* \* \* \*

The criminals of the prisons under the superintendence of the Metropolitan Police Bureau number at present 3,196 Buddhists, 32 Shintoists, and 29 Christians.—*The Mainichi*.

With the December Number we close our fifth year. That this magazine has won for itself a place of usefulness in Christian work in Japan and among the American friends and patrons of Foreign Missions, is our happy belief and encouragement. To be frank, however, we need more subscribers and advertisers, to put us on an easy footing financially. We possess neither subsidy nor endowment.

\* \* \* \*

The Administrative Reform Bill, which has been regarded by the pro-government parties to be one of the greatest works of the present Okuma Cabinet, was recently published in *The Official Gazette*. 4,522 officials of different ranks were dropped from the official list, and the sum of *yen* 742,507.10 is thus saved to the people. Another point of this reform is that the salaries of the lower officials are raised somewhat.—*The Hōchi*.

\* \* \* \*

Whether the Department of Education will follow the advice of the Higher Council of Education not to allow foreigners to engage in educational work in Japan after the new treaties go into effect, remains to be seen; but we have faith to hope for something better than a retrogressive step that would ignore the debt that Japan owes to foreigners who have spent time, life, and money in the interests of education in this empire. A confirmation of our faith is found in the fact that the spirit of the vernacular press is set against such a drastic measure.

\* \* \* \*

A series of lectures on Christian Theology will soon be begun. The *Fukuin Shimpō* gives the prospectus as follows:—

“We believe in God, in Jesus Christ, the Son of God and the Lord of all human beings, and in His atonement on the cross. We also believe that this faith can never be put to shame by reason or science. We feel constrained to disseminate this faith among the people. The present circumstances of Japan have forced us to open a series of lectures on Christian Theology, though we feel within ourselves that we are not able to fully achieve this noble work. But we hope that this shall become the germ of a complete theological seminary.”

*“The Lecturers and their Subjects.”*

Archaeology and Natural History of the Bible . . . . .	Mr. Kanzō Uchimura.
Philosophy of Religion . . . . .	Rev. Masahisa Uyumura.
Introduction to Theology and Apologetics . . . . .	Rev. Hiromichi Kozaki.
Sociology . . . . .	Prof. Masayoshi Takagi.
Theology of the New Testament . . . . .	Prof. Sakunoshin Motoda.”

The above lectures are announced to be delivered during the first term, beginning with October and ending with January next year. The students are required to pay *yen* 2.00 per term, some reduction having been made for members of young men's associations.

\* \* \* \*

The publication of *The Sekai-no-Nippon*, one of the best of progressive monthly magazines in Japan, was prohibited, because its recent number contained the article which we reproduce here in substance:—

That the Emperor shall invariably be assisted by the Ministers in the exercise of his sovereign power, is the fundamental principle of the Constitution. Besides, the official organization charges the Minister President with the duty of superintending the other Ministers and of keeping himself responsible for all the national affairs. Now, the Emperor exercised his sovereign power in

ordering the Minister President to make Mr. Ozaki, the Minister for Education, resign his post, notwithstanding the Emperor never got from the Minister President any advice to do so. There are only two ways left for the Cabinet-Ministers,—either to advise the Emperor not to deprive a Minister of his office, unless he is advised to do so, or to propose their wholesale resignation. But neither of the ways was resorted to. Then, where may we find a constitutional Cabinet? The present Ministers obeyed the Emperor's will blindly and without discretion. They are no more Ministers but courtiers.

— N. C.

\* \* \* \*

The installation services for the Rev. A. Inagaki, as pastor of the Kaigan Church, were held on Oct. 29th at 2 p.m. The Church was tastefully trimmed with the National flags, and evergreens in pots on the platform, while over the front entrance were *Kangei* "Welcome" in large letters, and on the walls on either side of the pulpit,—“Yorokobi wa ie ni mitsu”—“The House is filled with joy.” The attendance,

despite the fact of the Autumn Union Women's Conference in Tokyo, and the threatening appearance of the weather, was much larger than might have been expected.

The Rev. K. Ibuka, President of the Meiji Gakuin, Tokyo, and President of the Tokyo Presbytery, with which this church is connected, presided, reading the forms and preaching the sermon.

The Rev. J. H. Ballagh, under whose care the church was first organized, Nov. 10<sup>th</sup>, 1872, delivered the charge to the pastor elect, who had originally succeeded him for fourteen years service and now resumed after 5½ years' intermission and engagement in general Evangelistic Services.

The Rev. S. Wada, Pastor of the Shiba Church, Tokyo, delivered the charge to the people.

After the services a congratulatory meeting of the officers and friends of the Church took place, speeches being delivered by representatives of the boards of officers and various societies in connection with the church, closing with a very impressive address by the newly-installed pastor.

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THEOLOGICAL BUILDING, TOHOKU GAKUIN, SENDAI.

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## MIXED RESIDENCE.

REV. J. H. DE FOREST, D. D., SENDAI.

FOR some time past, newspapers and magazines in Japan have been full of this subject, the writers being wholly Japanese. Their contributions to this great question have mainly been on narrow lines, though a few have risen above ordinary levels and have treated the matter in an open and judicial manner. As yet no foreigner has appeared in the Japanese press with the foreigner's side of this question, nor indeed is it an easy one to discuss in an exhaustive way. For this there would be needed at least a fair knowledge of four different branches, namely:—

1. The Peculiar Characteristics of the Japanese people, their history, language, and Samurai customs.

2. Political Economy, in order to

estimate the gain or loss of the new movement.

3. The Old and New Laws of the Empire, especially the Constitution, the Civil, Criminal and Commercial Codes with their methods of Procedure, the Police System, and Government of Prisons.

4. International Law and the Old and New Treaties Japan has made with Western Nations.

I do not pretend to a knowledge of all of these subjects, but have kept my eye on the progress of International Law and have at hand all the treaties with Japan; I have often published in foreign papers articles on these and kindred subjects. I have been in Japan for twenty-four years and should know the outlines of her history and the characteristics of the people. But I am not at home in Political Economy, nor have I any but a superficial knowledge of Law. Therefore I am unfitted to claim the attention of Japanese only in a minor way. Yet perhaps I can express to some extent the way this great problem strikes a foreigner, and as such it may serve as a pointer to Japanese. Of the four things worthy of notice the first is,

### *The Meaning of Mixed Residence.*

The ordinary meaning in the Japanese mind is that when the new treaties come in force next July there will be a great rush of foreigners into the interior everywhere to rent lands, build houses and factories, open stores and banks, buy up stocks, and by bringing in endless capital

enter into competition with Japanese on every line. Therefore ignorant people are amazed that the Government should ever have committed itself to such a blunder, and even some educated people, though they hardly feel so sore over it, yet are by no means satisfied with the prospect.

Now there is one important fact for such people to remember. Ever since Japan was opened, during all these decades, foreigners have been deprived of liberty of movement and action in this country, but Japanese abroad have been unfettered in pretty much every line of action. They could freely go any and everywhere, rent lands, engage in any business, with none to molest or demand passports. More than that, they were welcomed in schools and universities, permitted to graduate, and in many cases were rewarded with honorary titles. And when, as often happened, their money gave out, kind foreigners provided it and enabled them to carry out their deepest desires. Of course, in such places as California, where labor conflicts are not uncommon, all these privileges have not been accorded to Japanese, but, on the whole, one may say that the whole West has been thoroughly open to Japanese.

Now contrast this treatment with what we have received in Japan. If we leave the narrow limits of open ports we must carry passports, the third article of which reads;—"Whenever a local officer, or policeman, or hotel keeper demands the passport it must be shown. No matter what excuse he may have for not showing it, if he fails to do it he must be taken at once to the nearest open port and there released." And number five on the passport says;—"The bearer of a passport is not permitted to buy or sell, or make any contracts while in the interior." And article seven expressly forbids

a foreigner from hunting in the interior even though he has a hunter's passport. He can only use it within limits of treaty ports.

Really, we foreigners cannot but feel at times as though we were held in a sort of prison. And when this side alone is contemplated, no wonder we feel that the treatment of Japanese in Western nations has been far superior to that granted to foreigners in Japan. But we must take into equal consideration the next step in the discussion of this question, and that is;—

#### *The Meaning of Exterritoriality.*

In International Law very little is said about mixed residence, but extritoriality takes up a large and important place. It is with reference to this that no small friction has arisen between Japan and Western nations, and occasional actions of foreigners under the protection of their several consulates have aroused indignation against them. There are not a few Japanese who really think that the West took advantage of Japan's weakness, when the Tokugawa House fell, to fasten upon her this hated article of International Law. Now what does extritoriality mean? An illustration will show. If foreigners, whether living in open ports or outside of them, break the laws of Japan, her officers have no right to punish them, but can only pass them over to the nearest consul for judgment. Whereas, in case a Japanese abroad commits a crime he is punished by the officers of that country with no interference from Japan. This is what gives great offense to Japanese, but they have no reason whatever for being offended. Just look at Japan's actions towards China in the treaty of Shimonosaki. Why did Japan demand extritoriality from China? A Japanese who commits a crime in China is not permit-

ted to be tried by Chinese law, but the treaty expressly stipulates that he must be passed over to Japanese courts, while a Chinese who commits a crime in Japan is never passed over to his consul, but is punished in Japanese courts. This is not only true of China, but of Korea also. As early as Feb. 26th, 1876, the 10th Article of Japanese Treaty with Korea contains these words;—"If a Japanese commits a crime in one of Korea's open ports, he shall be accountable to the Japanese consul." Therefore if Western nations, in demanding extritorial privileges, have wronged Japan, then Japan has wronged China and Korea. But the West has not at all wronged Japan, nor has Japan been unjust towards China and Korea. It is the aim of International Law to have justice between all treaty powers, and if extritoriality be unjust then it would have no authority in International Law, which stands purely on its impartiality and justice, having no power above it to enforce its claims. It is not yet claimed to be a perfect law, but it certainly aims at international justice. Of course there will be more or less friction in carrying out the system, and the national sensibilities will be touched, and national honor wounded, but that is not a sufficient reason for calling the system unjust. On the contrary, it has undoubtedly brought great blessings in its wake. For example, see Turkey. For four hundred years it has been the neighbor of Christian Europe, holding the splendid capital Constantinople. She has brave soldiers and a large place in the history of the world, but to this day she is under extritoriality. In her recent war with Greece, so easy was the crushing defeat that Turkey took occasion in the consequent treaty to secure the right to try and punish Greeks who violate Turkish laws in Turkish

soil. But the nations refused even that. For Turkish customs, laws, religion are all far behind those of Europe, having no open courts and impartial laws, but secret trials and torture. How can nations that have impartial laws, open courts, that prize liberty and popular rights, and that know the real dignity of man, have equal treaties with a nation like Turkey? And how can a land that has progressed as Japan has, have equal treaties with nations like China and Korea?

It never can be done. Therefore between progressive nations and belated ones there must be some such mode of intercourse as extritoriality provides, or else there will surely arise useless wars, and so we may claim that this system is not only just, but greatly helpful in international intercourse. It has been an immense education to Japan, and has fairly boomed her along in the path of progress. In spite of all inconveniences and all dissatisfaction, one thing is sure, extritoriality has been of vast benefit to Japan. Spurred on by this, Japan is the first of outside nations to secure equal treaties from the West.

*Some Reasons for Anxiety on the  
Part of Foreigners should be  
Considered.*

Next July we foreigners come wholly under Japanese Law, and it is only natural that there should be some distrust of the consequences. For it is no easy matter for a nation to gain individual rights and impartial laws. These blessings cost the West rivers of blood and therefore they are exceedingly precious privileges. Let us look at a few of the reasons for anxiety.

One is the difficulty with the language. There are only a few foreigners who understand the Japanese language well enough to converse fluently, and fewer still who



can read it. Present methods of intercourse are far from satisfactory. Most of us can hire a jinrikisha or do a little shopping, but when it comes to social intercourse with persons who talk politics, philosophy, and law, the foreigners who can hold their own are wholly exceptional. To be sure, important articles in native papers and magazines are reproduced in our English periodicals to some extent, and such papers as *The Japan Times*, *Hansei Zasshi*, and *Far East*, are of considerable help in enabling us to understand Japanese society, but fall far short of providing a perfect means of intercourse. So when we come under Japanese law, there surely will arise occasional misunderstandings and friction. Fortunately, however, the most of these we believed can be smoothed over by linguists connected with the various legations, by missionaries and a few others who have a fair knowledge of Japanese. For instance, when a few years ago there was violent opposition on the part of many open-port foreigners to treaty revision, those who were well acquainted with the Japanese people and their language did much by their publications here and abroad to show the necessity of revising the treaties.

Another source of anxiety is our ignorance of the methods in the courts of justice. We know that the codes are completed and that we are to come under them next July. Even though they are translated, mere reading of them does not give much enlightenment. We know they are patterned after French law largely, and that we can attend trials at any time, yet to foreigners there is so much that is incomprehensible, that this method of familiarizing ourselves with the laws is open to but comparatively few foreigners. Then the majority of foreigners living in Japan are not Frenchmen, but Englishmen and

Americans, whose laws are in many points different from those of the continent. Even a distinguished Frenchman has expressed his anxiety as to the working of the codes in these words;—"The laws of Japan may now be called just and impartial, but the judges are almost wholly inexperienced in the application of Western laws, and however determined their purpose is to be impartial we can not put large confidence in them." On the other hand, it must be said that the dissatisfaction of a few thousand foreigners cannot justly be a reason for indefinite postponement of the rights of a nation of forty millions of people.

The condition of prisons, both state and provincial, excites some anxiety. Few foreigners to be sure, have seen the inside workings of these institutions, and about all they know is that convicts wear red clothes and live on food that would cause a foreigner to starve. It is well known also that up to 1886 torture was used as one means of punishment. There have been frequent discussions as to the reforms needed in prisons, but few indeed are the foreigners who know anything about the improvements that have been made. I visited two prisons some sixteen years ago and it was easy enough to criticize many things then which have since been greatly improved. I have recently seen two other prisons and the changes for the better are very apparent. For example, last year there were 75,000 cases of dysentery in the whole empire, one quarter of which proved fatal. The disease raged here in Sendai too, but the prison in the city had not a single case. Of course when mixed residence becomes a fact, difficulties with foreigners will be mainly over commercial matters to be settled in the courts, and the cases will be very rare indeed that involve the

sentencing of a foreigner to prison. In the open ports, where evil-disposed foreigners keep houses of ill-fame and liquor saloons, and where drunken sailors occasionally break the peace, there will be occasional arrests and imprisonments. Foreigners will certainly require food and clothing different from the regular prison use. It is interesting to learn from the papers that a commission will be sent abroad to study the prisons of the West, and that probably a foreign expert will be employed to assist in needed reforms. And the recent Minister of State for the Home Department, Count Kabayama, has virtually committed the government to all needed reform by these words:—"When the new treaties come into operation there will occasionally be found foreigners in our prisons. While there is no need to give them liberal treatment, yet their different customs in the matter of food and clothing must be considered." Such words as these, with occasional full reports of the internal workings of the prisons, will tend to allay the distrust of foreigners on this point.

Again, we might naturally say that, in spite of the very different customs of Japan, foreigners need have no apprehension of trouble, yet misunderstandings do frequently arise. Even in such a simple matter as the foreigner's wearing his overcoat, Japanese have indulged in open indignation. I am an American and am not familiar with European customs, but as an American let me say that an overcoat is not to keep the rain off, but to fend off cold. Our houses are warmed by stoves, and this necessitates the wearing of an overcoat when going out, or else sickness is very sure to follow. So that this custom is wholly at one's convenience and does not concern rules of etiquette at all. In public halls, in churches, and such places,

the rule is to suit yourself. In making polite calls the visitor keeps his overcoat on instead of doing as Japanese do, which would be considered almost rude there, and would lead the host to wonder how long the guest proposed to stay. When requested by the host to take off his overcoat, then the guest may do as he likes. Japanese who don't know this, harshly criticise foreigners as rude. At the trial of a Japanese in the court-house, I was once ordered by an under official to take off my overcoat. I did so, of course, and sat on the hard bench with no back to it. After a while, to ease the inconvenience of the bench, I crossed my legs and listened, when again came the petty officer and ordered me to uncross them and to sit up straight. Twenty-four years of life in Japan have made me fairly familiar with the customs of the land, but did not save me from two public rebukes in a public gathering. Instead of feeling that I had been guilty of impoliteness, I felt that I had received very rude treatment. When the Kōbe-Ōsaka railroad was opened twenty-four years ago, the Emperor, attended by the Ministers of the different foreign nations, appeared at the Ōsaka station. Judge Bingham of the U.S., was one of the diplomats, and he appeared with his overcoat on. If this distinguished gentleman, who knew all the etiquette of official and social life, violated no rules when he appeared with overcoat on in the presence of the Emperor, then it may be of use to notify our Japanese friends that they need not hasten to criticise the foreigner who cares enough for his health to keep his overcoat on in public gatherings within or without doors. In the same way there are some Japanese who regard foreign ladies as ignorant of the rules of politeness because they wear their hats and gloves

when making calls or appearing in halls, whereas it is the proper thing for them to do. On the other hand there are some things that Japanese do, which to a foreigner's eye seem rude, such as smoking in the presence of ladies, or changing the entire clothing in the cars, or displaying naked portions of the body. These, and similar differences are too numerous to mention, but of mixed residence is to be a success, we need to exercise mutual forbearance and patience rather than to rush into mutual criticisms.

Lastly, we would call attention to one or two things, not for the sake of criticism so much as in the hope of realizing a large success in the coming freedom of intercourse between Japanese and foreigners. THE FIRST IS THE SCHOOLS OF JAPAN. Foreigners who have long lived here have seen with great admiration the rapid progress of education. Especially since the war with China, the expansion of thought so as to take in all the nations of the Earth is very apparent. Even the primary schools are decorated with the flags of all nations whenever a new building is dedicated or there is a holiday for athletic purposes. But there are some very narrow minded actions that will much interfere with the pleasure of mixed residence I fear. Even on occasions when all the flags are flying, if a foreigner happens to pass, the boys not infrequently right in the presence of their teachers call out, "*Akashige*," or *Ketôjin*. They are especially insulting at times to ladies. One might expect that in enlightened Tōkyō there would be the least of this, but on the contrary there are more insults to foreigners there than in the interior. I know a lady in Tōkyō who was riding up Kudanzaka one day, when a student, without the slightest cause, approached and spat in her face and ran away. To be fair, I should say

that these things are by no means all on one side. Among foreigners there are some rascals, some rude and offensive persons. And among Japanese who have gone abroad there are some who have been insulted not only with words, but with stones. Yet, there is this difference. Those who thus insult Japanese in America are mainly mannerless newspaper boys and bootblacks, and these mostly in the limits of California. *It is rare indeed when a student does such a thing.* But here in Japan it is not the street-boys, milk-sellers, &c., but mainly the pupils of primary and middle schools that have the monopoly of this rude business. Some foreigners think this line of insults shows no sign of mending, but I myself believe it is diminishing. I would suggest however that teachers, in encouraging the spirit of patriotism among the pupils, be careful to leave the impression that insults to foreigners are not proofs of love of country, but rather are a national disgrace. For foreigners are here by permission of the Emperor himself, who by means of treaties with foreign nations, has provided for friendly international intercourse. Recently Marquis Ito said in public;—"The educational policy of recent years is not without a grave mistake. Teachers of common schools should tell their pupils that no slights should be offered to foreigners," &c.

THE OTHER IMPORTANT CAUTION IS ON RELIGION. I do not here propose to urge upon my readers that they accept the divinity of Christ, but simply to urge that, for the sake of helping on a mutually beneficial intercourse, we should know each other's religious thoughts. For the first time in the history of the world, Westerners are soon to come under the jurisdiction of an Asiatic State, and it is impossible to be at perfect rest in view of this great experiment. If this proves a failure, it



will certainly give an enormous setback to the civilizations of both the East and West. Therefore I hope that all Japanese of influence will seriously examine the religion of the most progressive nations on earth, for there is nothing so vitally related to the progress, civilization, and customs of the West as their religion. It is on this account that foreigners know Japan, because they have studied their root habits, have inquired into Buddhism, Shintoism and Confucianism as practiced all through the land, have impartially noticed their peculiarities from the shrines and temples down to their forms of worship and superstitions. They have written these out fully in magazine articles and published them in books also, so that not only the five thousand foreigners in Japan, but men of intelligence abroad, who have never seen Japan, are conversant with the resultant characteristics made on the people by their religions, and to that extent are prepared for mixed residence. Thus the constant fling at foreigners seen in recent newspapers and magazines that *foreigners cannot understand Japanese affairs* is at best but a half truth, whereas the Japanese understanding of Western matters is limited largely to the materialistic side of our civilization, there being only marked indifference to the religion that underlies the national spirit. Recent lectures of Mr. S. Maeda on *The United States* make him say that while Japanese are well posted on the condition of things in the States, he was struck with amazement at the ignorance of intelligent Americans concerning Japan. But such remarks have no wider application than to the mere materialistic side of the question. One is compelled to say that there is altogether too little knowledge of the place religion holds in the West, and I wish to affirm emphatically that Christianity has

the most powerful influence in all Western lands. That this is not a mere personal opinion may be seen from the following quotations from illustrious scholars:—

Benjamin Kidd, whose work on *Social Evolution* has been translated into many languages, says;—"The prevailing impression concerning the progress of Western civilization, is that it has been the product of an intellectual movement, and that it has been the ever increasing intelligence and enlightenment of the people which has constituted the principle propelling force. It would appear however that we must reject this view. \* \* The motive force is \* \* \* the religious system upon which our civilization is founded. \* \* \* In the eyes of the evolutionist, it is by contributing the factor which has rendered this unique process of social development possible, that the Christian religion has tended to raise the peoples affected by it to the commanding place they have come to occupy in the world" pp. 165-6.

Richard S. Storrs, D.D., LL. D., in his *Divine Origin of Christianity*, pp. 179,191, says, with reference to the relation of International Law and Christianity;—"That this religion alone, has wrought this remarkable change directly \* \* \* I should be the last to affirm. Commerce, arts, the rapid advances in popular education, a better social and political spirit—all these have had their part in the progress, the recognition of which must be ample and hearty. But that this energetic and surprising religion gave primary impulse to this movement and has ever since sustained and advanced it appears to me plain; and the general consent of the wisest and most learned of the commentators and students of International Law confirms the judgment. \* \* \* The first great and enduring text book of this branch of juridical science was



written by Grotius, who, as historian, philosopher, theologian, ambassador, and as an eager and lucid Christian apologist, has held the admiration of two centuries and a half. The public conscience of the world may almost be said to have been awakened, it was certainly immensely instructed and stimulated, by this profound Christian Jurist." If we inquire in what lands International Law had its origin, the only reply is, in Christian lands.

Savigny, in *Private International Law*, p. 59, says:—"The influence of Christianity must not be overlooked, which has thrown the characteristic differences of various nations more and more into the background."

Ward, in *Enquiry into the Law of Nations*, says:—"If there is anything that can unite men and nations of the most discordant characters, it is the profession of the same religion; especially a religion, the very essence of whose morality is to consider all mankind as brethren. \* \* \* The Christian Religion may be supposed not merely to influence, but to be the chief guide of the Christian Law of Nations."

Amos, in *Political and Legal Remedies for War*, p. 35, writes;—"The efforts and Institutions of the Christian Church are always ranked among the most notable of the sources of the Modern Law of Nations."

The great historian and writer on rationalism, Lecky, says that the only religion capable of holding its place in modern civilization is Christianity, and that the moral proof of its revelation and power lies in its being the chief source of Western morality. There are occasionally some who think Christianity is losing its power and place, but Lecky says;—"The revelation of the moral ideal in Christianity is perfect, and it has more influence in the world to-day than ever before."

Among noted authors of the present is Capt. Mahan, the author of *Influence of Sea Power upon History*, which has been translated into Japanese, and has been welcomed by the Emperor, who has graciously given three hundred copies to the various schools of the country. This writer says in a recent address in New York, "The civilization of Modern Europe arose from Christianity, and the same is true of our wide philanthropic works." He adds, that to thoughtlessly rely on the power of materialistic civilization is simply perilous.

According to these statements, without the power of Christianity there never would have been developed any of these fruits of modern civilization which Japan has so eagerly imported and adopted, such as, universal education, freedom of speech, rights of the individual, open courts, representative government, the red cross, the constitution, and international law. How, then, without a knowledge of Christianity can you enter into the thoughts of the peoples of the West, appreciate their characteristics, and secure the advantages of foreign intercourse? If then any one inquires how he may know this religion, I reply, there are the four Gospels any one of which will give the life and works of Christ. And if you can not understand them, there are numbers of people who can readily make their meaning plain.

Let me say a word here with reference to the advocates of *Nippon Shugi*, who claim that Christianity will damage Japan and that therefore Japanese should not believe it; and with reference to those teachers who affirm that since Christianity and the Emperor's Rescript are opposed to each other, students should have nothing to do with this religion. A recent number of the *Nippon Shugi* magazine, by means of four ques-

tions, asserted that Christianity would bring immense damage to Japan. But these same hostile people are earnestly striving to import the civilization that is the peculiar product of Christianity! They take the results and reject the cause that produced them. They take branches without the root and expect the branches to flourish with life! Of course, there are a plenty of Japanese of understanding who ridicule the pretensions of these narrow minded enthusiasts, whose statements affirm danger to the Imperial Line from Christianity. Now in the West when people read that the line of Emperors has never been broken, they recognize the glory of it, but when nations are bound together by treaties according to International Law one can not claim any extra honor and reverence for his own emperor. William II, Queen Victoria, Nicolas II, and the President of the United States, are equal in honor and respect. Who then shall venture to claim that the German Emperor is the noblest ruler in all the earth, or that the Russian Emperor is Lord over all. Would nations having equal treaties with each other permit such claims? Never. Let him who claims that Christianity will bring harm on the Imperial Line explain the clear words in Art. XXVIII of the Constitution. — "*Japanese subjects, \* \* \* \* have freedom of religious belief.*" I believe that in order for the successful working of mixed residence it is absolutely necessary that we know each other's religious thoughts and ideals.

This is a very imperfect presentation of this important subject, but thinking that many would like to know how foreigners of long residence in Japan are thinking on this, I have ventured to publish this tract. Should any reader think it worth criticism I would welcome it in the

interest of our mutual intercourse.

Since writing the above, the seizure of a portion of China by the German fleet has given rise to complaints that International Law is worthless, at least between strong and weak powers. To this I would say first, that the Law of Nations is a progressive science, not one perfected at the start. It is a growth. Originally it was for operation only between Christian nations, and the ablest statesmen of the West a hundred years ago never dreamed of such a thing as its being applied to the East. But as its limits have been gradually enlarged, it has been improved to meet new emergencies, among which is the unprecedented matter of mixed residence in Japan. It is nothing to marvel at that in the enlargement of the application of International Law numerous inconveniences and even wrongs should take place. The Opium War was not a righteous one, nor was the Mexican War an honor to the United States. But to affirm that International Law is a failure because of such unjust affairs is a hasty judgment. Better look at this significant fact, that Japan has gained equal treaties without any war with Western Powers, and this alone will amply show the blessing of International Law.

Then, again, there is no court above the nations to enforce this law and to punish offenses against it. The one standard that is ever the aim of International Law is Righteousness, and so the reputation of every nation is concerned in avoiding unrighteous acts. However wicked Spain's treatment of the Cubans, or Turkey's dealings with the Armenians, or Germany's attitude towards China, these things would be ten times worse but for the restraining influences of International Law. Therefore it is an undoubted blessing. And the

sooner the East and the West join hands in perfecting this benign instrument, and in bringing in the era of universal peace, the better it will be for the whole race of man.

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#### STUDENT Y. M. C. A. WORK IN JAPAN.

43, Tsukiji, Tokyo,  
Nov. 15th, 1898.

Dear Friends :—

The Student Young Men's Christian Association Union, organized through the influence of Mr. John R. Mott, now includes 30 associations in the most important public and private institutions of this Empire. Toward the general expenses of the work, the International Committee of America subscribes 600 *Yen*, on condition that 200 *Yen* more be raised in Japan. The student associations are raising as much as possible by regular monthly payments per member, but will be unable to raise the entire amount. The Executive Committee has, therefore, authorized this appeal to friends to assist in this important work. Subscriptions may be made to the undersigned and are payable either in postage stamps or postal order or bank check.

Yours fraternally,  
ERNEST W. CLEMENT, TREAS.

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#### A QUESTION.

Editor of "Japan Evangelist": Will you kindly allow space for the following question?

**C**ERTAIN members of the Council of Missions have presented church letters from home and are enrolled as full members in presbyteries or congregations included in the Church of Christ in Japan. Since these missionaries are no longer connected ecclesiastically with the Church to whose Mission they belong, may they justly claim the

rights and privileges of full members either in administering the affairs of their respective Missions, or in determining the policy of the Council of Missions?

GEO. G. HUDSON.

Osaka, Nov. 14th, 1898.

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#### THE NEEDHAM MEETINGS.

Yokohama, Nov. 20th, 1898.

**O**N the principle that "if one member of the body rejoice all the members should rejoice therewith," I feel constrained to apprise you of the great blessing that has followed the observance of the months and day of prayer for the quickening of Christians in faith and zeal, and especially in the preparation it afforded for the hearty reception of Rev. and Mrs. Needham's labors amongst us at Yokohama, and at Tokyo. Of the latter I only know by report, not having been able to attend any of their meetings in the Capital. But from every source, whether of the meetings for Europeans, or for the Schools, or Churches, and the more public Evangelistic Services at the Kanda *Sei Nen Kai*, in all alike, great and satisfactory reports are received. Mr. Needham himself had not experienced the like before in Japan he said and rarely anywhere. At Yokohama we could not have expected greater mercies than were bestowed, only we could have wished for a very larger attendance of the foreign community, and also of the Japanese at the general Evangelistic Services. I will mail you accts. as they appeared from day to day from the 13th to the 20th inclusive. It was a holy week of constantly increasing blessing. Each day afforded a new surprise, and in every case the text with which he started out as a motto for the meetings and for life, Jer. 38: 3, "Call upon me, and



I will answer thee: and will shew thee great and hidden things which thou knowest not," was fulfilled. The reports for the press could not enter into these very particularly nor can I now revert to them, only to bear testimony to the Lord's faithfulness to all His promises, and to desire increased prayer that the blessings already experienced may be as precursors to a general shower. It was with great regret we felt compelled to part with these faithful laborers in the Master's Vineyard. May a double portion of their Spirit, zeal and faithfulness rest upon all the laborers who are here to bear the burden and heat of the day. Christ's promise to be with us always, not to leave us orphans, is very comforting at such times as these. One blessing sought, to mention, is the increased desire for our Lord's personal coming that has been awakened in many hearts, and intensified in the hearts of those who are most in expectation of the speedy realization of that blessed hope. As the signs multiply with the ebbing hours of the Century may all cry, "Come Lord Jesus, Come speedily."—*Communicated.*

#### EVANGELISTIC SERVICES.

(November 14th.)

**E**VANGELIST Needham's meetings are opening most favourably. The sermon at the Union Church on Rom. xiii., 12, "It is high time to awake out of sleep: for now is our salvation nearer than when we believed," was an impressive appeal to professing Christians to be actively engaged in Christian work. The preacher alluded to the results of last week's meetings in Tokyo—as many as 150 announced themselves as earnest inquirers, and not a few have given evidence of a true conver-

sion. He narrated the results of an interview with one of the early promoters of the Restoration, and an astute observer of foreign influence in Japan, who deplored the evil result as well as rejoiced in the good resulting therefrom.

The meeting at Van Schaick Hall, notwithstanding the rain, was well attended, and a most interesting and satisfactory presentation of the signs of the second coming of Christ—or the end of the age, not of the world—was presented. The Jewish Zionistic movement, the colonization movements, the greater interest in Christianity on the part of the Jews, as well as the signs among the nations in open apostacy from the truth, and the missionary activity in the world at large, showed that the words of prophecy were becoming accomplished facts. An afternoon meeting conducted by Mrs. Needham at the Shiloh Church, for women, was largely attended by young girls from the schools, and other ladies. Mrs. Needham's address was well translated by Miss Tetsu Sato, a teacher in Ferris Seminary. Yesterday morning's meeting for the pupils of the girls' schools held at the Ferris Seminary building, was very largely attended, and a most profitable address was made by Mr. Needham on the elements of true prayer. He was ably interpreted by Miss Hama Hirano, a teacher in the Ferris Seminary. Undoubtedly the meetings for men at 2 p.m. at the Baptist Seminary, and at night at the Baptist and Shiloh Churches will be well attended, The 5 p.m. Foreign Meeting at Van Schaick Hall, it is to be hoped, will be no less successful.

(November 16th.)

The meetings conducted by Mr. Needham increase daily in power, not indeed the foreign meeting held



at 5 p.m., though this lacks not encouraging signs in attendance and attention, but the meetings among the Japanese exceed in interest anything ever before seen in this city. At the early morning meeting for women and girls of the schools, the attendance has exceeded seating capacity, even with mats spread for the smaller girls on the floor. A few theological students attend but these are content to stand in the rear of the hall. The addresses, marked with great simplicity and naturalness, attract for these reasons, but most of all for the sterling Scripture truths sent home with love and earnestness. As many as 40 or 50 at a time have expressed their desire for an interest in prayer, and the entire audience at a consecration meeting remained for that purpose. Prayer and addresses and Scripture quotations are rendered with an unction begotten only by a spirit of inspiration.

The meeting at Shiloh Church on Tuesday evening was large and the church was well filled, but fully half, and possibly three quarters of the audience were already Christians. It should also be added that the effort, while almost an individual effort of the Pastor of the Shiloh Church, the Rev. H. Yamamoto, had the effective support and assistance of several of the pastors of the churches of the city in the inquiry-meeting and Church-services.

Mr. Needham was to go to Tokyo for the meeting of the Bible Readers' Union on the instant 2 p.m. at Sukiya Bashi Church, Mrs. Needham was to conduct the 5 p.m. meeting.

It was depressing or disappointing that after 4,000 circulars, announcing the meeting had been distributed very extensively in all Yokohama, possibly 40 new persons were present! One per cent. of capital invested! But the after results

justified the undertaking when possibly 40 and more adjourned to the adjoining lecture-room for prayer on conclusion of the services; two confessed their faith, one a *Gio-sha* or fakir, whose hands and left arm are shrivelled up from self-inflicted burnings to extort money from rich and superstitious persons, and the other a noted *Eki-sha* or fortune-teller, who realizes 40 yen a month by his doubtful business. Mr. Needham's address was most happy as showing his quick appreciation of Japanese tastes, and securing the good-will and attention of his hearers. His discourse on the true and false in religion was admirable, and his exposition of Christianity not as a creed or doctrine alone but as a life and a gift from its Divine Founder, was forceful and convincing. He narrated his own conversion at 18 years of age, and what the grace of God had done for him. He closed with three requisites for those who had this life, to be faithfully used for its growth—the atmosphere of prayer, the nourishment of the word and the exercise of Christian activity. Of all things he desired his fellow-believers to become full-grown men in the Christian life. It should be added he had an able and forceful interpreter in the person of Mr. Izumi, a member of the Shiloh Church.

(November 17th.)

The services conducted by Mr. and Mrs. Needham on Wednesday were still more largely attended, and with increasing marks of spiritual power. The Ferris Seminary meeting in the morning, after a most simple illustration from the Bible, was followed by a consecration meeting in which all present took part. The afternoon meeting, conducted by Mrs. Needham, was attended by many ladies and children

who listened to an exposition of Samson's mission as a type of Christ. Mrs. Needham was announced to conduct the 8 p.m. Christian Endeavour meeting, while Mr. Needham would take the 5 p.m. meeting for yesterday. At Mr. Needham's address on Wednesday the Sukiya Bashi Kaido, one of the largest Church buildings in Tokyo, was filled to repletion by the officers and members of the *Sei sho no Tomo* or Bible Readers' Union. The subject of the address was the inspiration and value of the Bible. He concluded with several hints on how to read the scriptures to the greatest spiritual profit.

He was followed in a short address by Dr. W.N. Whitney, the originator of the Japanese Bible Readers' Union, urging upon the members that their mission was to manifest the light of the Bible to others, to be street-lamps, rather than show window lamps.

The meeting was presided over by Rev. S. Wada, the President. A report was read by the Secretary, Mr. S. Yamagata, from which it appeared there were many new societies springing up in distant parts of the country, and the total membership was now 11,000 daily readers of the same scripture portions.

The meeting on Wednesday evening, at Shiloh Church, was more largely attended by strangers, and a decided advance was evident in the stand taken by a number of inquirers going forward openly before their countrymen to confess their need of Christ. The address, or sermon it might be called, on Blind Bartimeus was an interesting and effective exposition of the points in his condition and character that typifies the great mass of mankind—blind in heart till they receive the light of life into their souls. During the meeting a lady in the crowded

building fainted and had to be carried to the adjoining room till restoratives were administered. This prevented the use of the room for inquirers, but only with the result before mentioned, the inquirers were compelled to take up a more noble stand for their convictions in the presence of their countrymen. Last night's meeting closes the services at Shiloh but there is an expectation of a thanksgiving and farewell meeting to be held there Friday night.

Again it should be added the effectiveness of Mr. Needham's addresses depend largely upon his interpreters. In every address hitherto he has been ably interpreted in word, and spirit as well. At the morning meetings Miss Hama Hirano, at the Bible Readers' Union the Rev. S. Ugai and at night by Mr. Yaroku Izumi. Besides its influence upon the interpreters themselves it ought to be a valuable lesson for all students of English as familiarizing them with addresses in that tongue.

(November 19th.)

THE evangelistic services of Mr. and Mrs. Needham have been daily growing in interest. The address at the final meeting at Shiloh Church was listened to with great attention by a large congregation, and many inquirers attended the inquiry meeting. A praise meeting was arranged for last night, but owing to the inclement weather was very sparsely attended. At the class of instruction held at the Theological Seminary the answers to questions were most satisfactory. The same may also be said of the farewell meeting held at the Ferris Seminary this morning. A thanksgiving meeting is arranged for this evening at the Girls School, No. 212, Bluff. Mr. Needham is announced to preach both morning and evening to-morrow at the Union Church, and it is probable that a Japanese service will be held at 2

p.m. Regret has been expressed that Mr. Needham, who appears so well adapted for mission work, is compelled to leave Yokohama, but he will carry with him the best wishes of all who have benefitted by his visit.

(*November 21st.*)

The Sunday and closing services of the Rev. Geo. C. Needham at this port were of a most interesting nature. The attendance at the Union Church in the morning was unusually large, and the preacher full justified the expectations of his audience by his spirited and interesting treatment of his subject—"The exaltation of the name of Jesus." In the evening a very touching discourse was given on "Our times being in God's hand." The afternoon meeting at Shiloh Church was among the most impressive yet held. It was intended chiefly for Christians, and their duties to their unconverted countrymen were forcefully presented by the example of the four lepers at the time of the Syrian siege, discovering the abandoned camp of the enemy, and their making it known to their famished countrymen in the beleaguered city. So Christian converts should compassionate those famishing for the bread of life. At the conclusion of the service, testimonies from 25 to 30 persons, mostly young ladies, were given in the inquiry meeting, and very impressive testimony from five or six men. It is estimated that fully 50 converts have been made during the services of the past week.

Mr. Needham at the close of the foreign service at Van Schaick Hall, gave a graphic account of his experiences, and his impressions of the Missionary work in Japan. He particularly praised the educational efforts, and the influence exerted thereby in the general elevation of woman's condition, and of society.

It is with extreme reluctance that those who have benefitted by the labours of these devoted workers, are compelled to part with them, as they set sail for the home land. The best wishes of all will follow them, and their memory will long be cherished in many loving hearts.

## NEEDHAM TESTIMONIALS.

(*November 22nd.*)

Having daily published accounts of the meetings held by the Evangelists, Rev. and Mrs. Needham, we are happy now to reproduce copies of testimonials given them on the eve of their departure by representative Christian workers in Yokohama. These testimonials witness not only to the great usefulness of the Evangelists, but also to the entire unanimity of the many and different missions, schools, and native churches represented by the signatories, and they include all the Protestant missions and churches of this city.

### COPY OF TESTIMONIAL TO DR. AND MRS. NEEDHAM.

As a testimonial of the excellent and successful services of Dr. Geo. C. and Mrs. Needham in the schools and churches in Yokohama, as well as elsewhere in Japan, during the five months and more of incessant evangelistic labours since their arrival in this country; we the undersigned committee of arrangements, and principals of mission schools take the greatest pleasure in presenting this tribute of appreciation of these earnest labours, which have resulted, we trust, in the conversion of a large number of our pupils and others, as well as the strengthening of the faith and the quickening of the zeal of many of the missionaries and Japanese pastors and Christian workers.



We recognise in these Evangelists consecrated instruments, through whom the Lord Jesus Christ has wrought among us, "in the manifestation of the Spirit" unto salvation of many, and we deeply regret their stay cannot be prolonged.

We are especially gratified that in their teaching stress has been laid upon the importance of Bible study, and the calm and forceful presentation of those great truths on which we all agree, but which need especial emphasis in Japan.

We reverently and earnestly thank God for having sent them among us to accomplish His purposes of salvation here, and pray that the blessing of God the Father, and of the Son, and of the Holy Ghost will go with them, and that they may be spared yet many years to render service unto God.

Yokohama,

Nov. 21st, 1898.

(Signed)

Committee of Arrangements

{ H. Loomis.  
John L. Dearing.  
Jas. H. Ballagh.

Principals of Schools in Yokohama.

{ Eugene S. Booth.  
L. H. Pierson (Mrs.)  
C. Van Petten (Mrs.)  
Carolyne A. Dorsey.  
Clara A. Converse.  
Margaret M. Kuhns.

TESTIMONIAL OF THANKS TO

REV. DR. NEEDHAM."

Dear Dr. Needham,

We pastors in Yokohama all join in thanks for your successful work in this city. As you know, this is the city in which the Protestant church in Japan was first established, and so even now it has the obligation to be the leader of all Christian works in Japan. To accomplish this mission the eight Churches of Yokohama always, uniting under one banner, have toiled to propagate the kingdom of Christ. It was but a few weeks before you came that we

had a union prayer-meeting for a week, and prayed for the awakening of the Japanese Churches. Just in such a good time you came, and we happily witnessed many unbelievers converted and Christians aroused through your diligent efforts. We heartily appreciate your earnest labour and thank God for His great blessings, sending you just in time as a direct answer to our prayers.

May, God always be with you and bless your work in bringing men to Christ.

Your Brethren in Christ,

Pastor of 1st Ch. of Christ.

A. Inagaki.

" 2nd " "

H. Yamamoto.

" 1st Congregational.

T. Hori.

" 1st Meth. Prot.

D. Tokida.

" 1st Meth. Epis.

H. Yamaka.

" 2nd " "

M. Kawazumi.

" 2nd Meth. Prot.

I. Hata.

" 1st Baptist.

K. Ikeda.

*The Japan Gazette.*

## EXPERIENCES OF A CHRISTIAN OFFICER IN THE LATE WAR.

LIEUTENANT X.

(Continued.)

### VI. To Formosa.

OUR comrades are braving bad climate, difficult roads, poor food, the enemy and forts, and all the troubles and difficulties that Corea and Manchooria can possibly give. Why should we sit still? They once defeated the formidable "North-Sea Squadron," and captured strongly fortified Port Arthur. The Second Army is now marching to Wei-hai-wei. Glories worldwide crown them. Why should we stand in vain? We indeed were sorry that we were only "Reserves." But our time has at last come. It was January 21st, 1895, when my Captain secretly told me that our regiment is to be sent to Formosa. A mixed detachment under Colonel H., independent either of First or



Second Army, is to point Southward, in front of the eager watches of all nations. Oh, what glory. But what responsibility!

From this moment I became ever more earnest. "To Formosa" occupied my whole heart. Every preparation was hastily made. On the 7th of February we were ordered to leave Tokyo. On the preceding evening, I was invited to the weekly prayer meeting of the Y. M. C. A. of my Alma Mater. Such meetings were familiar to me and had done me much good in the past. Now for the first time and perhaps the last I appeared there in my military costume. I spoke and prayed with my dear friends, full of reflections on the past school life. After the meeting I was in my lady-teacher's house on the compound of the same school. She was not only my teacher, but a friend and a sister and also one of the agents in Christianizing me. At this time she kindly gathered my teachers and friends at her house for my farewell. I left her and others under the prayer of our honorable yet loving President H. These two meetings I will never forget. Early the next morning, I bade farewell to my parents and family,—not without sorrow, though I tried to repress it with reason. Thus I took the first step of this memorable expedition to Formosa.

### VII. *To and at Hiroshima.*

Early on the morning of February 7th, I was at the Shimbashi Station. Three companies of our Regiment were there to be sent in the first train. I took command of the 1st sub-company of the 3rd company.

My young friends who prayed together with me last night came to see me off, leaving their dormitory at 4 A.M. and, as the result, losing their morning lessons. They carried a flag of farewell to me,

which was given me after my return and now remains as a dear memento of their kindness. When the train left the station, cheers of "Banzai!" was given by all the bystanders from the bottom of their hearts and that almost shook the building. I took it as the voice of the nation sending out their brave sons to the field.

Tears, not of sorrow but of thanks, moistened the soldiers' eyes. I felt it my duty to answer my friends' wishes with death. Then I reflected on the idea that I am a Christian. All the other officers and soldiers are looking on me. They have a case to test before them whether a Christian will be loyal or not,—this question which they have long doubted. The Christian friends of my school expect me to be their representative to prove Christian loyalty. How can I be timid? Moreover, often I considered that the old spirit of the Japanese "bushi" (samurai) is a heavenly one which our fathers brought out without Christianity. This is not to be despised because it is of heathen origin. Because we have this heredity we ought to be the better Christians.

Such convictions of a young student were to be tested in this critical period. What great encouragement to bravery!

At every station we met with "Banzai." Boys and girls of the country schools along the railroad would raise their tiny hands for us. Farmers in the fields, fishermen on the seashore, travellers and merchants on the streets, all would turn to our train to congratulate us with "Banzai." As our regiment consisted of conscripts of Kwantō-provinces, we met soldiers' relatives or friends at every station as far as Kodzu.

Their conversation was often in this wise, "Mr. so and so, never

think of your home. We will look after your family. Do your very best for the Emperor. Don't look back, brave man!" These talks of the simple-hearted farmers deeply touched me.

At this dawn I left Tokyo—perhaps forever. At the middle of night, the train stopped at Ōgaki in Mino for a few minutes. I stepped out of it and stood on the station bridge. All nature is silent. We are near to Sekigahara. Then arose in me the reflection of the great battle fought at that place 300 years ago. Under me lies the Train. Thoughts of the past, present, and future then came upon me. I looked up to the starry heavens. A silent earnest prayer was offered to the throne of the Most High for the nation's destiny, and to the bosom of the Dear Father for individual souls. You all know how our Army was liberal towards Christianity at that time. I only repeat here an instance, which had then been described in *The Japan Evangelist*.

My friend Rev. U. was then the Pastor of the Hiroshima Methodist Church (South). On my arrival at Hiroshima I immediately called on him. Fortunately Rev. M. of Osaka was there then, prepared to go as Chaplain to the Second Army. I received permission of my Captain and consulting with Rev. U. led 200 soldiers to the Hall of the Hiroshima Girls' School, and Rev. M. preached to us. To many of my men this was perhaps the first Christian sermon they ever heard.

After a few days, President H. of Aoyama, Tokyo, came to Hiroshima to make a visit to the first Army on the field.

Again I arranged for his sermon to my soldiers on the afternoon of February 20th. But preceding it there was in the same Girls' School a farewell meeting for Pres. H. and two others who were going

with him. I attended the meeting. The Christians of Hiroshima spoke words of farewell and Pres. H. and others answered. At the close of the meeting, the students of that school began to sing "God be with you, till we meet again!" The song was familiar to me. At its first chorus "Till we meet," instantly the images of my loved ones arose before me. "Till we meet."—but where? This question then followed. Closing my eyes I questioned. The singing went on. Stanzas, — Second, Third. I felt moisture in my eyes. But at the chorus of the last stanza, this question was solved. Yes, in Heaven! In Heaven, we shall meet again. When we arose after the benediction, I saw tears in Pres. H.'s eyes also. For a while I almost forgot myself, but the sudden memory of my order came up and immediately after the meeting, I hastened to my friend's church, and found there the soldiers of my company all gathered as I ordered. This time 3 officers were there too. Pres. H. then came in. I introduced him to this unusual congregation. The preacher put himself in his audience's position with full sympathy. He preached Heavenly grace on Nippon. Then he spoke of Christ and his death, thus inferring the spirit of self-sacrifice, which is most necessary for soldiers. How often did I hear him speak before? But never before his words were so deeply impressed on me as at this time. His speech recovered my courage which was rather softened in the previous meeting.

Ever since that time, I kept in my mind his concluding remarks. It was of the holy offering. He said that as we are near our end, we must keep ourselves as pure and holy as possible, to be acceptable to God. This thought helped me much through battle-fields.

After my return to Japan I often forgot this and it caused me much regret. Can we not be always thinking as we are in the presence of a great war?

### VIII. *My War Song.*

This I composed at Hiroshima and my soldiers sung it. I can not put it in metrical lines. Only a rough prose translation:—

1.—To our Empire of Dai Nippon, that stood all alone on the Eastern Sea, and waited for ages, all silently, the time of her activity, that time has at last come. Look! our righteous Army and Navy, since they opened the first cannon at the Phungdo of the Korean coast and conquered at Asan and Songwan, and stormed the strong forts of Ph्यों Yang,—they boldly crossed the River Yalu, to Manchooria.

Dispersing the famous "North Sea Squadron" like the autumn leaves, they captured Port Arthur and Wei-hai-wei,—the two strong points of defence at the mouth of the Pechili Gulf. Now Peking shudders. All nations wonder. Yet the future is long. Why shall we not take our part?

2.—Who are we that are gathered under the standard of the 1st Regiment of Reserves? Are we not sons of ancient braves of Musashi, Sagami, Kôtsuke, Kai and Shinano? All one in vow to sacrifice ourselves and our homes for the Emperor and Country in this great period. Spirit of loyalty is in our hearts. Strong weapons are in our hands. When such brave soldiers as we are would march on, respecting the Imperial glory and remembering our fathers' honor, shall we not put on defeat even the trained soldiers of Prussia

or France? Then, such weak men of China. Shall we not disperse them like sand?

3.—The great duty is on our Regiment. It is to lay the foundation to enable Nippon to stand at the head of the Orient and to lead other countries of Asia into the light of true civilization. Soldiers, be brave; for such a great responsibility is on you. Let our heroic deed shake heaven and earth. England and France, Germany and Russia, all in a circle are looking on you. Soldiers, be brave! Duty to the country calls you. Loyalty to the Emperor calls you.

(To be continued.)

### THE STATUS OF MISSION SCHOOLS.

I FOUND in the November Number of the Missionary Review of the world the following words about Mission Schools in China:—

"It is safe to say that if any missionary institution, in order to please Chinese officials or gentry, relegates the Bible to a secondary place, and relaxes its effort for the salvation and spiritual uplifting of its scholars, no difference how much it may increase its popularity or seem to enlarge its work, that institution is sounding the death-knell of its Christian influence. God will dethrone the institution that attempts to dethrone Him."

Substitute for the word "Chinese" in the above paragraph, "Japanese," and you have my sentiment in regard to Mission Schools in Japan to a dot. And I do hope and trust that all my fellow-missionaries throughout the land can heartily say *Amen!* and ever act accordingly.

A. OLTMANS.



Conducted by Mrs. CAROLYN E. DAVIDSON.

MOTTO: "For God and Home and Every Land."

PLEDGE: "I hereby solemnly promise, God helping me, to abstain from all alcoholic liquors as a beverage, including wine, beer and cider, and that I will employ all proper means to discourage the use of, and traffic in, the same."

OBJECT: To unify the methods of woman's temperance work the world over.

BADGE: A knot of white ribbon.

HOURLY PRAYER: Noon.

METHODS: Agitate, Educate, Organize.

DEPARTMENTS: Preventive, Educational, Evangelistic, Social and Legal.

THE POLYGLOT PETITION has been circulated throughout the world and signed by representatives of over fifty countries. It asks for the outlawing of the alcohol and opium trade and the system of legalized vice. The chief auxiliaries of the W. C. T. U. are the United States, Canada, Great Britain, Australia, South Africa, India, Japan and the Sandwich Islands.

## FOOD REFORM.

By Miss H. Frances Parmelee Supt. For. Aux. Japan  
W. C. T. U. Food Reform Department.

(Concluded.)

I HAD expected to end my paper about here, and to say nothing of ways or methods of food reform, nothing about vegetarianism or flesh eating, but fresh study has brought fresh conviction and conviction begets courage to say what I believe on at least one point among the many reforms needed in regard to food. Having for assurance such good names as Linneus, Humboldt, Cuvier, Owen, Sir Benjamin Richardson, and plenty of others, one can feel that to be peculiar in this case is honorable.

There can be no very thorough food reform while feeding on decomposing animal matter, and all animal life begins to decompose the instant life is extinct. Vegetarianism is not the cult of 'the cabbage or the gospel of the potato' and finger bowls. The word vegetarianism has its

derivation from *vegeto*—vegetari—vegetavi—to vitalize, to give health. Many a vegetarian while living on luxurious food does not eat vegetables at all, and indeed there is an abundance without or with them at one's discretion. For when God said in the beginning, "Behold I have given you every herb bearing seed, which is upon the face of the earth, and every tree in which is the fruit of the tree yielding seed to you it shall be for meat." He gave us an infinite variety of good things which make it in no wise necessary that man should disregard the command, "Thou shalt not kill," and so kill something that he may eat.

We are told that all things were created for the pleasure of the Lord (Rom. 4: 11). If that is true, our sentient fellow creatures have as much right to life, as we.



But it is not my plan to take up the argument from the moral standpoint, but simply from the selfish side—the good of the human—and that as briefly as possible, for I am aware that to most of my hearers, who are probably entrenched and immovable in the opinion that they must “arise, slay and eat” something, (though they mostly object to do their own slaying), this paper will be a weariness, and to those who really care to study the subject there is plenty of first class literature.

When one is just swallowing a pink and juicy mouthful of what we are pleased to call steak or meat, but what is really part of one of our dead fellow creatures, he fails to remember that when an animal is killed, the poisons that were on their way out of its body are stopped in their progress and retained in the tissues, so that by eating meat one simply adds the poisons produced in another animal's body to those of his own. To quote further, “All animals however healthy are every moment of their lives, throwing off a large per cent of worn out or effete matter many times larger than that which is expelled from the surfaces of fruits and vegetables.” “It is the waste or soluble portions of the animal which give the flavor to the meat.” “The only portion of the flesh of an animal which is possessed of real nutritive value, is that part which has been alive and active before death. These living structures are not soluble, and are tasteless. During life there is a small portion of nutritive material in solution in circulation in the body. After death this small amount of soluble food material is rapidly converted into excrementitious matter, and as the skin, kidneys, and lungs cease their action, these poisonous substances rapidly accumulate within the body, the molecular or cell-life of the body continuing for some

hours after death. When eaten by another animal they are not only useless, but generally act as irritants and to some degree at least are poisons to the body. These substances contain no energy, or at least very little and consequently are not a true food to the body.” Meat has more for stimulation than for nutrition, and the nitrogens it contains are obtainable in many other foods. This all is said of healthy meat, I will not speak of the case of diseased meat, only to say that Professor Gamgee in the Fifth Report to the Privy Council for the Society of Medical Officers of Health in Manchester, England, said that one fifth of the total amount of meat consumed, is derived from animals killed in a state of malignant or chronic disease. This for England. I do not know what the Health Officer's report for Japan is or might be.

In the course of my study I discover the testimony of many doctors who believe that a large proportion of consumption, tuberculosis, cancers and other diseases are due to flesh foods.

“The principle of vegetarianism is that man as a physical, intellectual and moral being, becomes best developed in all his faculties, when subsisting upon the direct productions of the vegetable kingdom. The reasons for entertaining that principle vary with different persons. They are chiefly based.

I.—On the anatomy of man as described by Linnaeus, Cuvier, Owen and other eminent scientists, who express their convictions that man was designed to live on the fruits of the earth.

II.—On Physiology, which shows that the healthiest and least laborious action of the digestive organs, the purest blood, and the most substantial muscle and bone, are produced upon this diet.

III.—On Chemistry, it being an undisputed fact that flesh food contains no nutriment which cannot be obtained in its purest form from grains, pulse, fruits and vegetables.

IV.—On Economy, which is every way promoted by a system providing more sustenance for a *cent* from farinaceous food than for a *dime* from the flesh of animals.

V.—On Agriculture, which shows that the cultivation of land provides healthy employment for a much greater number of persons, than land devoted to pasture; and that a cultivated acre will yield from three to four times as much food as an acre used for grazing purposes.

VI.—On Psychology, which shows that this system is favorable to the subjection of the passions to the higher moral and intellectual faculties.

VII.—On Aesthetics, which seek to cherish and promote all that is sublime and beautiful on the earth, to dispense with the slaughter house, and to liberate from degrading occupation, the butcher, the drover and the cook.

VIII.—On Humaneness, which is founded upon the irrefragable principle of justice and compassion—the two principles most essential in any system of ethics worthy of the name.

IX.—On Appointment of man's food at the creation: 'And God said, Behold, I have given you every herb bearing seed which is upon the face of all the earth and every tree in which is the fruit of a tree yielding seed; to you it shall be for meat.'—Gen. 1: 29

X.—On History, which shows that wherever it has been adopted, it has proved beneficial to the human race.

XI.—On the Experience and Testimony of great and good men, in ancient, modern and present time.

XII.—On the Individual Conviction of its truth, which becomes

more powerful in proportion as it is adhered to in practice.

XIII.—On Biology, as the most practical and successful teachers of this science insist on abstinence from flesh and subsistence on fruits as promotive of clearness of perception and that development of the mental faculties which increases the power of one mind to direct and control the will of another.

XIV.—On Moral Purity, as flesh eating tends to stimulate human passions and diminishes the power of the highest faculties to control the current of thought.

XV.—On the Senses of taste, smell, touching, seeing and hearing as these are offended by the flavor, odor, feeling and sight of a dead body and the piteous cries of creatures before and during the process of slaughter.

XVI.—On Common Sense, as it is well known that nearly all animals are in a state of disease when slaughtered, in consequence, of the cruel and unnatural conditions in which they are placed previous to being slaughtered.

XVII.—On the Post-Mortem Examination of Animals which frequently shows the existence of tubercles in the lungs and liver and a larger preponderance of uric acid in the fluids of even healthy animals, this being the chief cause of rheumatism so prevalent among flesh eaters.

XVIII.—On Temperance, as it has been clearly proved by experience that flesh and the condiments used to disguise its flavor, tend to create a thirst for other stimulants and a resort to intoxicating liquors."

There are other reasons that might be urged. Surely man before the fall ate no flesh. If we are working for the redemption of mankind to something of the happy state before the fall, for the redemption of the creatures groaning and travailing

in pain together, we are working for the time when love towards the Creator and all created things shall be supreme when "none shall hurt or destroy;" when that time comes, the thought of shedding blood or taking life selfishly for food will be unknown.

"The great majority of the toilers of the world and the deepest thinkers have not indulged in flesh eating."

Mr. Hills, the manager of the Thames Iron Works, where Iron-clad ships of war are built, has men in his employment who are strict vegetarians, and they have more endurance than their work mates, who eat meat, drink beer and spirits. There is evidence to show that races that eat no meat, have more endurance than those, who, eating flesh secure a short lived stimulation.

Some may argue that races who have produced the greatest achievement, have been flesh-eaters, but that remains to be proved. Certainly ancient races who made great achievement, like the Egyptian and Grecian, were not meat eaters, or to a very limited extent if at all. The question of what people in the Polar regions would do without flesh food has been asked, as an argument against vegetarianism, but it looks to me as if I would as lief stew the moss, on which the reindeer thrive, into a "blanc-mange" as eat blubber.

The burden of proof rests with those who would controvert the statement that the greatest endurance and highest achievement is attained by those who exist without flesh food.

One of the greatest characteristics

of the highest modern civilization so boasted and louded, is a hurrying, maddening, frenzied rush and whirl of energy and excitement of hurried effort, which cannot be conducive to the loftiest or enduring achievement. It is subject for consideration if this state of affairs is not produced in part by over-stimulating foods and drinks.

Because Food Reform has been adopted as a department of W. C. T. U. work, it does not follow that W. C. T. U. workers in general appreciate the need of the reform, nor that those who see the need of reform in some lines like the return to simpler food and ways of living in this rapid, rushing age of driving work and humanitarian activity, see a need of becoming vegetarians and abolishing flesh food. To others who see the need, it is impossible, to follow their convictions, because without homes, and going about, they have no control over the table at which they sit. It is often true that reformers are narrow and can see the need of reform only along one groove but we count it another evidence of the breadth and greatness of the mind of our lamented leader, Frances E. Willard, that she looked at human life from all sides, with the keenest insight into *all* its needs and shortcomings. Any thing that affected the welfare of any individual, affected her. Old customs and prejudices were not iron bonds around her soul—so it comes about that the W. C. T. U. seeks to bring mankind to its best and highest, to lift it heavenward in every way possible, only one of which has been spoken of in this paper.

# Human's Department.

Conducted by Miss ANNIE S. BUZZELL.

## A GLIMPSE AT DAILY LIFE IN A GIRLS' SCHOOL.

*Continued.*

LAST month we introduced you to some of the inmates of this Home, and this time we ask you to meet the rest. Next to the matron is a young girl from a country place. Her sister sits a little farther on in the circle. Their father is an evangelist, and also a farmer, getting part of his living from his farm. He is a faithful, hard-working evangelist, and is sacrificing much that he may give his girls an education. Next is a sweet, pretty girl who has been here for eight years. She was almost starved when she was taken in, as she had lived on the refuse from the garrison for so long that she hardly knew the taste of good food. When the consciousness first dawned upon her that she could have all the good rice she wanted to eat every day, she lay down on the floor and cried.

Next to her sits a girl who is preparing to do Bible Woman's work. She became a Christian several years ago, and had to leave her home because of her Christian faith. She became a servant, but wherever she was, she witnessed for Christ, and led some of her friends to know and confess Him. Generally she could not attend church, but she kept near to the Lord, and He led her out into a wider place, and opened the way for her to come into school and study to prepare herself for the work which her heart

longed to do. She has had some hard battles to fight against a disposition naturally stubborn, but she has risen up over many things, and has grown in grace until she is gentle and tractable and sweet. In her we have been enabled plainly to see the power of the love of God over a human heart.

The next one in the row has quite a story in the dim past of her life. She has been here now eight years, so the bitterness of the memory has passed away, but she will always carry the scars, that will remind her of the time when she was an unloved and unlovely child, but one upon whom the Lord has shown His mercy and bestowed His grace. She came here when she was nine years old, a pitiful little girl, whose hand was against every man, and every man's hand against her. Her mother hated her from her birth, because she already had one daughter, and this one should have been a son. Moreover, the older daughter was very pretty, and this little one was a veritable "ugly duckling." Was it any wonder that with no love in her small life, she grew into a naughty, stubborn child? She was scolded and whipped, but it did no good. The scars she has to-day are from the times that her father burned her with the hot fire-tongs. One bitterly cold day he took off her clothes, tied her to a post and threw cold water



all over her. That was more than the child could stand, and, as soon as she was freed, she ran away from home and stayed for three days and nights in a deserted temple. Hunger and cold at last drove her out, but she dared not return home, so went to the house of a Christian neighbor and begged for shelter. This lady had often pitied her, and now took her in, and brought her to the school. Her parents were glad to have her out of their way, so she is the real child of this Home. She knew nothing of kindness and love at first, but as they continued to be unfailing toward her, she gradually yielded to their influences, and in time her whole life changed. She became a Christian, and fought against her sinful disposition, overcoming gradually, until she is now a most lovely and loveable girl. She is a good student, a hard worker and a girl of ability, and gives promise of becoming a fine woman. Her mother is dead, and there is a new mother in her home. She sometimes goes home during the summer vacation, and her father shows considerable pride in her. Her greatest desire for her family now is that they may learn to know Christ, and she tries to live for Him before them, that they may thus see some of His glory.

Next is the teacher of sewing, etiquette, flower arrangement, etc., which every girls' school in Japan must have. She is a Christian young woman, who was obliged to leave her home because her family was determined to marry her to an unbeliever, and she felt that she could not consent. She worked very hard and took a normal course in the sewing school, which fitted her for the position which she now fills well. Next are two little girls, whose fathers are cousins. They are both Christians and wanted their little girls to have a good, Christian training, so placed them here, where they pay their entire support. Their homes are in towns where the surrounding in-

fluences are all bad, so they feel glad that their daughters can be in a Home where they need not be in constant contact with evil and sin, while their characters are being formed.

Next are two who are a little older. They will graduate from the public school next April. They, too, are children of Christian parents, and have been here, one seven years, and one, five.

Next is a young Bible Woman, elder sister of one of the girls just mentioned. Her parents became Christians when she was but a little girl, so she knows nothing of idolatry in her own experience. She wanted very much to go to school, but when she was only ten years old, her mother became an invalid, and the care of the house and three younger children, as well as that of the sick mother, fell upon this child. She bore the burden for five years, and then her mother died, expressing, with her dying breath; the wish that this daughter might have an education and become a Bible Woman and teach the blessed Gospel to her country-women. The daughter constantly thought of her mother's words, and her own desire to study grew stronger, but she could not leave her home, for there was no one to keep house for her father, and care for the little ones. There was only one thing that she could do for the Lord, (she did not realize how she was glorifying Him in her self-sacrificing life at home,) and that was to teach a class of little ones in the Sunday School that was held in her father's house every Sunday. She could not read enough to study the Bible, but she could tell what she had been taught, and what she knew of the love of Christ, and she did it with all her might. She did what she could, and the Lord gave her greater opportunities at last. When she was sixteen, her father brought home a new wife, and then she came to the school and began her study. She could hardly read even the simplest

thing, and was too old to enter the public school. But she worked hard, and in two years was ready to take the Japanese and Bible course in this school, from which she has graduated, and is now working earnestly and faithfully in the work to which she feels the Lord has called her. Next to her sits her friend and class mate, who came to the school about the same time, and who has studied with her from the first. She came from one of the country stations. When she was a young girl, almost a child, she was married by her family to a man whom she did not know. She would not stay at his house, but ran away and went back to her home. After several vain attempts to get her back, he took another wife. Such things were very common in those days, and neither this girl nor her parents knew Christ then. Her father was a hard drinker, and was seldom really sober. But the message of Christ came to their home, and now it is one of the brightest lights in that part of Japan, a real Christian home. The father is in government employ, and all his spare time is spent in evangelistic work. The mother is a Christian, the eldest son is a Christian merchant, and the second one studying in a Christian school, and this, the eldest daughter, is a consecrated Bible Woman. Surely such signs give us reason to hope that the cause of the Lord Jesus Christ will triumph in Japan, in spite of any power that may oppose it.

Then here is a bright-eyed little girl, who is placed here by a missionary, to be trained as a helper for his wife. She has been given to them by her parents, to be cared for and educated by them as they think best.

Next are three young workers, who graduated only last summer. They are earnest hearted, happy, faithful girls. One of them used to be very careless, but now she is one of our most trusty girls. One used to be

quite ill-tempered, often had an unhappy face; but now she is always seen with a cheery, happy face, and greets you with a bright smile that makes the day lighter. The other one used always to look on the dark side of things, but she is learning to count her mercies, and therefore grows happier and sweeter day by day. She is betrothed to a young preacher, and will go to be his help-meet before another year closes.

Then there is the cook in the foreign kitchen of the Home. She is a young widow, whose husband died a Christian, leaving her with one little boy to support. She was much persecuted in her own home after her husband died. The heathen relatives said his death was the punishment of the gods, because he and his wife had embraced Christianity. She has been a faithful servant in this Home now for four years.

The last one in the circle is the Preceptress, the head lady teacher, a graduate of one of the best and highest grade Christian girls' schools in Japan. She is the niece and adopted daughter of one of the well-known Christian preachers of the country. Quite a story might be written of her life, but it is enough to say that she has come up over many difficulties, and stands to-day as one of the fruits of the higher education for girls, a most pleasing argument in favor of that work.

We have introduced you to the family, and next month will ask you to go with us and see them at their work. We have told of some of the difficulties they have had to overcome, of some of the faults they must struggle against, and of some of the victories they have won, as well as failures they have made. They are far from being perfect girls, but they, like Paul, follow after, that they may apprehend that for which they also are apprehended of Christ Jesus.

*(To be continued.)*

## WHAT SHOULD BE THE GRADE OF MISSION SCHOOLS?

At the October meeting of the Yokohama and Tokyo Ladies' Missionary Conference, held at Mrs. Dr. Whitney's in Tokyo, Oct. 22, 1898, the topic discussed was, "Granted that Mission Schools for Girls are a necessity in Japan, what should be their Grade?" Papers were presented by Miss Milliken of the Joshi Gakuin, Tokyo, Rev. Booth of Ferris Seminary, Yokohama, and Miss Buzzel of the Baptist Girls' School of Sendai. By request of the Conference, these papers will be printed, one by one, in the Evangelist. We present this month that of Rev. E. S. Booth, of Ferris Seminary, Yokohama.

**C**HRISTIAN education, conducted by means of schools established by Missionaries, for the youth, male and female, of heathen lands, has, in the providence and blessing of God, become a recognized policy and an efficient agency of modern Christian mission effort.

But like every other agency that has been, or that ever may be used for the spread of Christ's Kingdom in the world, it has its opponents. Good people in all ages, have differed among themselves, for conscience sake, in regard to many of the great principles of human life and practice. And it is not surprising that there should be various opinions and diverse practices regarding so great a work as the world's evangelization. The vast extent of the work itself offers abundantly fields and spheres for every earnest, honest effort that either the church or the individual Christian is capable of putting forth.

Obedience to the Divine command "Go ye into all the world," etc., manifests itself psychologically, along one or other of three lines of motive according to the temperament, training and habitude of the individual, and may be characterized as follows:—

1. The sentimental line:—Devotion to Christ, love of souls. The heart controls and directs every effort. Witnessing, the verbal declaration of the facts of sin and salvation is

emphasized, and rests upon belief in the doctrine, that God has an elect number in all nations, and that the missionaries chief duty is to find them out by the simple means of proclaiming the Gospel in faith.

2. Ecclesiastical lines:—Emphasis is laid upon organization, ordinances and sacraments of the church, by those who are actuated by the great commission, as though it read, "Go ye into all the world and organize the church" etc.

3. Practical lines:—Those impelled by this motive heartily combine the best elements of both the above not only, but have the willingness to become all things to all men. And to adapt means to ends and methods to requirements in accordance to the conditions found in the different fields, and the manifest leading of Divine providence.

The dictum, however, regarding education as a legitimate factor in the field of missionary endeavor, will be various as the individual is swayed by a sentimental, an ecclesiastical, or a practical motive. The first class has little or no concern with schools, the second, will tolerate them only in so far as necessary to provide a "trained" ministry, the third class, however, for the sake of the opportunity offered, of presenting the truth, not only, but the facilities the Christian school has for inculcating the youth of a people with the facts and principles of redemption;—line upon line, precept upon precept;—gladly establish and sustain schools; day schools and boarding schools; secular schools and theological schools; training schools and industrial schools;—all, however, on strictly and professedly Christian lines. In no other way is it possible to cultivate the seed sown until it yields the peaceable fruits of righteousness, and send forth bands of young men and women equipped, thoroughly furnished to bear witness to the truth



among their own relatives, neighbors and country-men.

There are some, in all mission circles, who, though acknowledging the importance of Christian education, object to mission schools on the ground of expense, as though the culture of human souls in Christian life were something that could be measured in dollars and cents.

Did the husbandman so argue he would sow his seed upon the field without previously going to the trouble and expense of plowing, harrowing and fertilizing the soil. It is the good ground, the previously prepared ground, in which the good seed of the kingdom falls, and springs up, and bears some thirty, some sixty and some an hundredfold. The importance of Christian schools for the maintainance of Christian life and citizenship in Christian lands is conceded by all. And the expenditure of large sums of money as well as the devotion of the choicest talents of the commonwealth are constantly being made in order that they may endure and develop according to what is deemed the demands of the time. How much more then are Christian schools needed in a land like Japan : where exists an elaborate and efficient system of purely intellectual education, where the education, from start to finish, is materialistic and un-Christian ; where the Christian example of Godly parents, and the purifying influences of Christian home life are so rare ?

The importance of the mission school in this country being conceded ; what grade should they attain ?

It will clear the air a little, if, to start with, the fact is pointed out that the mission school and the state school are diametrically at variance.

The state schools in this land are established and maintained by the government on the theory that the individual exists solely for the state.

Education is, therefore, an essen-

tial prerogative of the state and should be prosecuted along such lines, and such only, as shall render the individual of the greatest service to the state.

The mission school on the other hand is established, equipped and maintained for the sake of the individual. The mission school, in other words, emphasises the principle of *Occidentalism*. It is a Western institution, a product of Christianity. The state school emphasises the principle of *Orientalism* and is a product of Imperialism—an imitation,—merely, of the Western institution. The promoters of the state school, in arranging their curriculum, endeavor to answer the question ;— what branches are essential for making the masses subordinate to the authority of the state ? This accounts for the fact that the purely intellectual branches predominate, and little is provided for the development of the higher powers of the soul,—the aesthetic and moral faculties,—and almost nothing is provided for the development of the devotional or religious nature, excepting perhaps, what, to the Christian must be little short of blasphemous, the elevation of the Emperor to the plain of a demi-good, as the supreme object of devotion, and which is exhibited in the attitude required by the educational authorities regarding the Imperial Rescript and picture.

The question, the promoters of the mission school strive to answer in arranging their curriculum, is ; What branches are best fitted to help the individual to discharge the duties of Christian citizenship under conditions as they exist to-day in Japan ?

Now the duties of Christian citizenship—absolute fidelity to Christ as King, willing and grateful service, absolute surrender of heart, mind and will to the one Supreme will, as revealed in Christ Jesus the one



Lord,—are the same in all ages and among all peoples, but the manner in which these duties are performed will differ with the varying conditions of time and national characteristics.

It is here the real difficulties meet the Missionary teacher, as he faces his pupils, whose thoughts, fears, hopes, aspirations, purposes, hereditary habits of looking at things, yes, the very language they utter are all foreign to him, many of whom are on a plain long since abandoned by his own ancestors.

In the presence of these difficulties the Missionary teacher needs to look upon his pupil as a God made being, having a body, a mind, and a spirit; the Divine gift of a personality, with a three fold manifestation, intellect, will and feeling. All of which can be saved only through Jesus Christ. His first endeavor should be to bring His pupil into conscious relations with God his Creator, as the supreme being to whom he must individually give account. That he is lost, because of personal transgression of the law of God, and that he must be saved by voluntarily giving himself wholly to the only Savior whom God has provided. This is the most important part of the Missionary teacher's work, but it is not all of it. This he should do, and not leave the other undone.

Christian education is clearly defined and definitely understood in nominally Christian lands. Why, then, should there be doubt or perplexity as to what branches are included under that term in this country or in any other? Is the term Christian so variable? Are we to understand that it should mean one thing in one country and quite another thing elsewhere? We answer by no means. The Christian ideal is always and everywhere the same. True the degree of attainment may vary, but that is a fault and not a virtue. It is especially

needful that the Christian school which may be established in non-Christian lands shall, as nearly as possible, approximate the ideal, both as a witness of the truth and as a rebuke to the surrounding materialistic influences. In no country is it more necessary than in this, at the present time. I can see no reason for fixing the grade, or in any way limiting it to a certain class of subjects, and saying, beyond this you must not go. Pupils of the most tender age as well as those of maturer growth are amenable to its ennobling influences, and surely Christian education, in its distinctive methods, is applicable to the whole range and realm of human development, acquisition and knowledge. It may be expedient, however, under certain circumstances to set limits, both as to age, and attainments, but that expediency can only be determined in each particular case; and the limits of the particular grade need to be adjusted in accordance with the requirements of the particular circumstances.

If it is expedient to limit the grade of Christian instruction, such a limit must be dictated by something outside of, and quite independent of, Christian education itself. That something may be inability of some kind—financial, administrative or pedagogical,—it may be that the laws of the land oppose the giving of Christian instruction in certain grades, while in other grades such instruction may be given, without violating any existing regulation.

These are some of the questions to be considered when the matter of determining what the grade of mission schools shall be.

The principle of adaptation to environment must not be lost sight of, nor must it be carried to such excess that the strictly Christian elements and methods are abandoned rather than adapted.

Get hold where you can, and do your best when you have gotten hold, and "trust in God for the rest," is perhaps the best policy mission schools can practice as things are at present.

Far exceeding in importance, the fixing a grade to be adopted by mission schools, is the necessity, it seems to me, for those missions, who are engaged in education, to come closer together and to form an organization by which all grades of instruction shall be provided for, according to the principles and methods of Christian education.

Let several mission schools, now working along similar, or identical lines in the same city or neighborhood, organize in such a way, that one school will equip itself for Kindergarten training; another for a Jinjo Sho Gakko grade; another for a Kōtō Sho gakko grade; another for a Honkwa grade; another for a Normal training, nursing and evangelistic work, etc.

Indeed, with such a common sense plan of co-operation and division of labor, Christian education should be carried into the higher realms of History, Literature, Science, etc., without any greater expenditure of money and time than is now expended on a grade of education that is vastly inferior.

This suggestion certainly cannot be objected to on the ground of impossibility, for all things, in the nature of co-operation with those who love God, is possible. And its practicability is only a matter of intelligence, involving a readjustment of the means at hand to a most desirable end.

I leave this suggestion with the Ladies Conference in the hope that, some steps may be taken, looking toward the organization of the educational work, now conducted by the various missions in Japan, in such a way that the highest results may be

obtained with the least possible expenditure of force and finance.

Believing that Christian education embraces the best methods for the fullest development of the children and youth of any and all peoples; and that if Christian missions engage in education at all, it should be along distinctly Christian lines, and unlimited, except by the highest attainable degree of excellence, from the lowest to the highest grades, I take the liberty to submit a diagram of an outline for an All Round Education, the study of which has been to me a great assistance to clearer thinking upon this subject.

The diagram is easily adaptable to any and all grades of pupils, and with a little close study, will help to keep in mind the chief elements which are intended to produce desired results.

I ought perhaps to note just here that the topics under "Tools" are meant to be comprehensive, so that many of them need to be separated into their component parts. Take Literature for example. The Christian Bible falls under that topic, and because of that, the "topic" is so wide reaching. The Bible, in one form or another, should be taught daily; no matter what the grade is.

I thank the ladies for this opportunity to give expression to my views upon a question in which I am deeply interested.

I also tender my thanks for their patient attention.

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## NOTES.

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### A COMMUNICATION.

To the Japan Evangelist.

The experiences of your new missionaries may be old to your readers, but they are none the less real to those who for the first time have met with the opposition of the Bud-

dhist priests. It may therefore interest some to hear of our recent experience in Nagano. It is well known, doubtless to all, that this city is a stronghold of Buddhism, that the noted temple Zenkooji is here, in which there is one god the oldest in the Empire brought from China, the history of which is very interesting but what I am to write more deeply concerns us and the work. We have not suffered personal violence or opposition as did the first missionary settling here, but on the contrary the priests seemed friendly. For months past a half dozen or more young priests have been present at Mr. Scudder's Bible class and would remain to the preaching. They were perfectly respectful, but once one arose at the close of the preaching service, and asked for explanation respecting a disputed verse in the Bible, the pastor wisely told him if he would remain after the service, it would be explained, so Mr. Scudder met him and presented the truth. We were surprised that they should be so attentive, being present early each Sabbath morning at the opening of our S. S., but suddenly no priests and almost as suddenly twelve or more of our scholars left, and could not be induced to return for the priests had been to their homes. Later when Mrs. Scudder resumed her work in a near village, no room could be secured and thus in another and another village, so now she has decided to try house to house visitation for those who want to hear. As recently as last week three priests were invited to come from Tokyo and hold special meetings in the neighbourhood of Zenkooji. Those who were present told us they were very bitter against Christians and the Christianity we taught, special invitations were sent to the principals and teachers of the different schools, also the pupils of the Normal School and

prominent men of the place. Thus the opposition goes on. At a Christian school recently started in one city, at least the headmaster is a Christian, a graduate of our Meiji Gakuin who asked me to teach the Bible two days in the week, (and which has been very encouraging thus far.) He told me a number of his pupils attended these meetings and when he asked them, "what they thought of the teachings," received the answer "We will hear more about Christianity and decide for ourselves." So you see their bitter antagonism only excited those of an inquiring mind to further search for knowledge, and know more of the religion we teach; thus opposition is better than indifference. It shows the heaven is working. Last Sabbath after these special meetings four priests again came to our morning service, and as Mr. Scudder was preaching from Heb. 12—1—2 giving the Christian's counsel and help in this time of these persecutions they again heard the truth. We do not know what may be the result, but no violence has been visited upon our Christians, as we have read of the Greek Christian's suffering, but their opposition we learn is widening. Twos and threes are visiting the neighboring villages, everywhere denouncing in better terms the work of Christians. We know ours is the Lord's work, and we can leave ourselves and it in His hands, but can we not make this a subject of united prayer?

Mrs. J. D. SCHENCK.

Nagano, Nov. 30th/98.

\* \* \* \*

Do not fail to renew your subscription to *The Japan Evangelist*. Can you not induce others to subscribe? We wish to double our subscription list in 1899. Will you not lend us your aid? Through the columns of this magazine, we are serving you at considerable loss.



It was on the fifteenth anniversary of the *Scripture Union in Japan*, recently held in Tōkyō, that 48 blind people were reported to be members of the *Union*. — *The Kirisutokyō Shimbun*.

\* \* \* \*

The whole number of prisoners in Japan is 70,468 at present, the increase of the figure from last year being 6,027. Thus the prisoners number two times more than all the Protestant Christians in this land while the increase of the figure in one year being three times more than all the members of the Methodist Church! — *The Gokyō*.

\* \* \* \*

The Buddhists have been making a fuss against the employment of Rev. Tomeoka, editor of the *Kirisutokyō Shimbun*, in the chaplaincy of the Sugamo Jail in Tōkyō. The Home Department seemed somewhat perplexed how to manage the affair. We now hear that it has come to an end, Mr. Arima, the chief of the jail, being removed to another one in the capital, and the Christian chaplain remaining in the post. — *The Hōchi*.

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A list of the books applied for at the Uyeno Library, Tōkyō, during last month, shows what kinds of literature are studied by the people. It runs as follows:

Religious .....	649.
Educational and Philosophical ...	2,513.
Literary and Linguistic.....	9,036.
Historical and geographical.....	10,228.
Political, sociological, etc.....	6,881.
Engineering, industrial and military .....	5,148.
Total .....	34,455.

Of these 3,044 are European books. I wonder whether the conservatists are aware of this conspicuous fact!

“Mr. and Mrs. Alexander Bell, who are now staying in Tōkyō, were recently invited to the Tōkyō Young Men's Association. Mr. Bell delivered a lecture before an audience of some three hundred, about the circumstances under which he came to invent the telephone. ‘It was in the year 1876,’ he said, ‘that I succeeded in the invention. I was then on friendly terms with Mr. Izawa, then in America and now a member of the House of Peers, who happened one day to see me, and I explained to him all about the new machine. Then he tried it with his own tongue, and being greatly surprised, he accompanied Mr. Komura, then a student in America and now the Japanese Minister to that country, to let him also try it. Thus, the Japanese language was used for the machine, before any other language but English.’”

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The Criminal Code contains an article which declares that women should, in the case of adultery, be sentenced to the punishment of from two months' to two years' confinement, while it is silent about the case of men. It was in the last session of the Diet that a petition was presented by the Woman's Temperance Society with the desire of providing an equal article for men also and was accepted by the committee on petitions of the House of Peers. But the House was adjourned before the petition was brought before the House, when the House of Representatives was dissolved. Now the said Society is engaged in urging the people to sign the petition once more so that it may be submitted to the coming session of the Diet.

N. C.

\* \* \* \*



It is in Prof. Lafcadio Hearn's First Volume of Glimpses of Unfamiliar Japan that the following passage is found: "Senke Takanori is a youthful and powerful man. He realizes for me all that I had imagined, from the suggestion of old Japanese pictures, about the personal majesty of the ancient princes and heroes. The dignity alone of the man would irresistibly compel respect.....My respect deepens into a feeling closely akin to awe. So motionless is he that he seems a sacred statue only,—the temple image of one of his own deified ancestors."

The part of the volume in which this passage occurs is a beautiful (and yet an exaggerated) description of the Shrine of Kitsuki, the holiest and oldest of all the Shinto shrines. Now, this deified man has lowered himself by becoming the Governour of Tōkyō under the Matsukata Cabinet! It is indeed a matter of surprise that the so-called patriotic Shintoists keep silent toward the Cabinet, who did such a blasphemous act as to pull down the holy man and throw him into political whirlpools.

N. C.

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